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Cover Picture

A winter scene from the English countryside.

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GO YE MESSENGERS OF GLORY

Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story
That a glorious angel flies;
Great and mighty,
With a message from the skies.

Go to every tribe and nation;
Visit every land and clime;
Sound to all the proclamation;
Tell to all the truth sublime:
That the gospel,
Does in ancient glory shine.

Go, to all the gospel carry;
Let the joyful news abound;
Go till every nation hear you,
Jew and Gentile greet the sound.
Let the gospel,
Echo all the earth around.

Bearing seed of heavenly virtue,
Scatter it o'er all the earth;
Go—Jehovah will support you,
Gather all the sheaves of worth.
Then, with Jesus,
Reign in glory on the earth.

—President John Taylor



Joseph Smith

Prophet Teacher

Boyd K. Packer

Assistant to the Council of the Twelve

★ I have in the past few weeks, in some all too brief moments of reverie, study and research, walked with the Prophet Joseph Smith — starting with him in Sharon, Windsor County, Vermont, thence on to Palmyra, to Kirtland, to Far West, later to Liberty, and ultimately from Nauvoo to Carthage.

One could see him in moments of despair, but also in moments of exaltation. One could stand with him in an hour of triumph and yet see him weeping when he was bereft of his loved ones; or there were times of deep sorrow when friends turned from him—even his brethren, his close counselors.

Looking a little deeper into his countenance and his activities, we could see him step forth, for instance, in steadfastness to rebuke and correct, and at times see him humbled and corrected by the Almighty in the work that he was assigned to do.

Now, there are some things a prophet need not of necessity be, and it's rather amazing to discover some of these. He need not of necessity be a classic example of physical perfection, nor need he be the most intelligent individual who has ever been born. It is not necessary, in order to be a prophet, to be the best educated among all the people of the world; and it isn't necessary, in the final part, to have a personality moulded in any special iron-clad mould.

There was, during the lifetime of the Prophet Joseph Smith, printed a description by a minister whose name was Pryor. He had visited Nauvoo and attended a meeting at which the Prophet Joseph spoke. Among other things he said, "I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be unable to discover in him some of these thoughtful and reserved features, those mystic and sarcastic glances

which I had fancied the ancient sages to possess. I expected to see the fearful faltering and the consciousness of shame for hearing them he might be expected to evince. He appeared at last, but how was I disappointed when, instead of a head and horns and the beast of a false prophet, I beheld only the appearance of a common man of tolerably large proportion. I was sadly disappointed and thought his appearance could not be wrested to indicate anything against him."

Later the Prophet Joseph Smith admitted something of a concern over this same circumstance when he said, "I was this morning introduced to a man from the East. After hearing my name he remarked that I was nothing but a man, indicating by this expression that he supposed that the person to whom the Lord should see fit to reveal His will must be something more than a man. He seemed to have forgotten the saying that fell from the lips of James, that Elias was a man subject to like passions as we are, yet he had such power with God that He in answer to his prayers shut the heavens, that they gave no rain for the space of three years and six months, and again in answer to his prayer the heaven gave forth rain and the earth gave forth fruit. Indeed, such is the darkness and ignorance of this generation that they look upon it as incredible that a man should have intercourse with his Maker."

Let us look at Joseph Smith as a teacher. I suggest that teaching is not confined to a classroom. Certainly, teaching is a normal process of everyday life that is consistent in the home between parent and child and between child and parent. It is consistent in all of our society that things are taught and things are learned. Teaching is the finest of the fine arts and it is also the most difficult. May I suggest why. Suppose that you were an artist. Suppose

you had in your mind a picture that you wanted to convey to canvas; you had worked it out in every detail. In your vision, each of the colours was apparent and all had been resolved to a beautiful, harmonious production. Suppose, during your painting of this picture that periodically, someone would thrust you aside and say, "Here, I must add my bit to your work." Suppose that they had the freedom to take whatever colour they wished and to put it on your canvas in any manner that they had conceived. Can you imagine yourself as an artist under such circumstances?

Imagine again that you are a musician and that there lingers in your mind a beautiful melody. Perhaps you have mentally worked on its composition for some time and you have it all ready and think, "Now, I shall set it down that others might enjoy it with me." Suppose that as you begin to write the score you are forced to have someone push you aside and say, "Here, I must put a note here," or, "I should like this note changed in this way." Suppose you were forced to submit to such alteration of the melody, the work that you had hoped to create. That is the everyday, commonplace circumstance of teaching, is it not? As teachers we must stand aside periodically, while other agencies have freedom to operate upon the subjects that we are trying to teach. Teaching, the finest of the fine arts, is most difficult.

In considering Joseph Smith as a teacher I have arbitrarily selected three divisions from the countless arrangements that might have been made: (1) Knowledge of the subject, as essential to any successful teacher, (2) Knowledge of the students, without which a teacher could hardly rise above mediocrity, and (3) Methodology, the procedure that one uses in conveying the information.

With regard to knowledge of the subject, I assert that this is an interesting one. It pervades all the rest and sets forth, in my estimation, the truest test of Joseph Smith the Prophet.

(1) In the first place, Joseph Smith declares himself competent in subject matter. On one occasion Josiah Quincy, who had visited with the Prophet Joseph Smith and had spent enough time with him to gain some appraisal of what he was about, said to Joseph, "General, it seems to me that you have too much power to be safely trusted to one man." And Joseph's answer was, "In your hands or the hands of any other person, so much power would no doubt be dangerous. I am the only man in the world whom it would be safe to trust it with. Remember, I am a prophet." There isn't much yielding, is there? I repeat it: "I am the only man in the world whom it would be safe to trust with it. Remember, I am a prophet."

(2) Knowledge of the student. A teacher can fail unless he knows his students. One must know attitudes, behaviour, and reactions to successfully teach. There is great emphasis on the psychology of learning in colleges of education, and properly so; but there is more to knowing than the mere understanding of behaviour patterns. To know that people smile or laugh when they are happy or to know that they frown or weep when they are unhappy is not enough. A teacher need only be observant to be able to appraise emotion, to read the more obvious attitudes, to predict reactions or to recognise senses or shades of meanings and reflections. But there is a deeper knowledge: the knowledge of who the individual is, the nature of him, his ultimate destiny, and perchance his pre-existence. Joseph Smith as a teacher had, I submit, the greatest knowledge of his students. From one of his sermons comes the following:

"If the veil were rent today and the great God who holds the world in His orbit and who upholds all the worlds and all things by His power was to make Himself visible, I say if you were to see Him today you would see Him like a man in form like yourselves, in all the person, image, and the very form as a man, for Adam was created in the very fashion and image and likeness of God and received instruction from and walked and talked and conversed with Him as one man talks and communes with another."

And the Prophet Joseph Smith, possessor of the greatest knowledge of God to ever exist in any man save Christ Himself, surely went beyond the mere perfunctory or surface appraisals of his students.

(3) Now with regard to his last category, methodology and procedure. We in education and administration have the responsibility constantly of judging teachers — judging them as they are to be employed, judging them for promotion, for change of assignment, or judging them in the work they are doing. There is no isolated property that one can identify as the significant element in teaching. There is no correlation, for instance, with how tall a man is and how much he weighs, or, strangely enough with how much education he might have. There may be correlation with his experiences in life. Some move into the realm as "natural born" masters of the teaching art, while others with great intent fail to achieve it.

In appraising Joseph Smith and his ability to convey knowledge, it isn't difficult to identify in his work many of the mechanical things — for instance, his sermons are profuse with illustrations, some of them homely, all of them pertinent, all of them appropriate and related to the lives of his hearers. We can see a consideration for individ-

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COFFEE

and the

WORD of WISDOM



★ No person who has read the medical journals has any doubt that lung cancer, coronary heart disease, and ulcers may be, and often are, caused or aggravated by smoking cigarettes. This is no surprise to the Latter-day Saints. No member of the church would try to state the exact spot which would be weakened by tobacco. He has been willing to take the word of the Lord by revelation that tobacco is not for the human body, but rather to be used with "judgement and skill" on sick cattle. Scientists through research are learning what parts of the body are affected by the use of tobacco. Nicotine is not its only culprit. There are irritants which could be far worse. All of these facts are becoming well known to the common people.

Medical science has been making studies of the fatty acids in the blood. It has been established that the formation of clots which cause brain damage in strokes and heart damage in coronary attacks have a relationship to cholesterol which accumulates in the arteries, partially blocking the blood flow and making possible the formation of clots. It will be interesting to Latter-day Saints to learn that in a

series of recent experiments, reported in the "Journal of the American Medical Association" for August, 1966, coffee was found to be associated prominently with the increase of free fatty acid in the blood.

"Chemical evidence that caffeine—particularly that present in a cup of black coffee—is associated with increased release of free fatty acids was presented to the AMA's Sixth Multidiscipline Research Forum.

"Although epidemiological studies have associated coronary artery disease and excess coffee consumption, human physiology studies have been scant, commented Samuel Bellet, MD.

"The Philadelphia cardiologist and colleagues therefore attempted a study of free fatty acids (FFA) and other lipid fractions in 13 normal, 11 diabetic, and 21 coronary artery disease-afflicted volunteers.

"Test substances were 5 gm instant coffee, dissolved in water to an equivalent of 250 mg caffeine; 5 gm "decaffeinated" coffee (20 mg caffeine); 5 gm of coffee (250 mg caffeine) with 25 gm of sucrose. As control, 500 ml of hot water with

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Courage to Rise Above Environment

Victor L. Brown

Second Counsellor, Presiding Bishopric

★ I am so grateful to the young people of the Church for the inspiration they are to me. They give me courage to carry on in my responsibilities. It thrills me to learn of their faith and devotion to the Lord. I am confident they have the kind of courage our pioneer forefathers had. They have the kind of courage that Carlyle referred to when he said: "The courage we desire and prize is not the courage to die decently, but to live manfully."

The same kind Whitehead had in mind when he said: "True courage is not the brutal force of vulgar heroes but the firm resolve of virtue and reason."

Let me illustrate what I mean by telling you of three young people who have been an inspiration to me. The first one is a young man nineteen years of age. We shall call him Bill. All through high school Bill was a black sheep, using his own words. He hung around the pool hall with the gang. Bill did what the gang wanted to do, even though sometimes he knew it wasn't the right thing. Bill followed the

line of least resistance. You couldn't really say that Bill was an individual. He didn't do much thinking for himself. He let the gang do his thinking for him.

Bill said to me, "Bishop Brown, I have just wasted nineteen years of my life. I have at last come to the realization that there is something in life worth more than being just one of the gang. I want to make something of myself. I want to be an individual."

Something or somebody had touched Bill and given him the courage to think for himself, the courage to break away from the gang and the activities and habits that generally go along with a pool hall environment. Bill decided that he wanted to stand on his own two feet, to be a man. He now has the courage to live manfully.

Nancy is a lovely young lady about fifteen years of age. When she was a little girl, she used to visit her aunt on the farm. One day while she was visiting her aunt, she overheard a neighbour lady comment on how poor Nancy's family was. This comment

made a deep impression on her, and as she told us the story she said:

"My brothers and sisters, I am not poor. I have never been poor. I have a testimony of the gospel of Jesus Christ. I know that it is true. How could I be poor?"

It is young ladies like Nancy who convince me that the children of the next generation will have mothers with the same kind of courage that our pioneer mothers had.

And now Gregg. Gregg is one of the most alert, intelligent, pleasant young men I have ever met. Just talking to him and learning of his ambitions and his goals was an inspiration. At the conclusion of our visit I said to him, "You must have wonderful parents."

He flushed for a moment, and then he said quietly, "When I was a little boy, my mother and father were divorced. I do not know my father. My mother remarried and compromised some of her principles. She is a bitter woman now." Courage? Courage to rise above one's environment, even though that environment might be one's home? Gregg had it.

I am so grateful to Bill, Nancy, and Gregg and the many other young men and young women of this Church who

are an inspiration in my life. I have the utmost confidence in them, and because of them I have implicit faith in the future.

Another of the great blessings that has come to me has been the association of the General Authorities of the Church. Just to be in the shadow and under the influence of President McKay is a blessing beyond description. To receive instruction and guidance from his counsellors and from the Quorum of the Twelve is a blessing and a prized opportunity.

I am deeply grateful to Bishop Vandenberg for his confidence in me. I love Bishop Simpson and appreciate so much the wonderful feeling of unity that encompasates all that we do in our responsibilities.

I am thankful to the Lord for the blessing that we have received in our home of five wonderful children, each of whom loves his Heavenly Father.

I am grateful for my heritage, for my parents and their righteous lives, and for all of my forebears. I thank my Heavenly Father for all of these blessings. I know that he lives, and that he is directing the affairs of his Church today just as surely as he did in days of old.

In the December issue of the Millennial Star Joseph Fielding Smith was quoted as being a member of the Council of the Twelve Apostles. He is in fact President of the Quorum of the Twelve and a Counsellor in the First Presidency.

Wisdom's House has Seven Pillars

Sterling W. Sill

Assistant to the Council of the Twelve



★ I recall a recent full-page newspaper advertisement which, with the exception of the name of the sponsoring lumber company down in the lower right-hand corner, the entire ad was a blank but for two small words in the middle of the page, which said, "Build Well."

Then I thought of the interesting application made of this important idea by the Apostle Paul when he said to the Corinthians, " ... ye are God's building ... (therefore) let every man take heed how he buildeth ... " (1 Cor. 3:9-10.)

The greatest responsibility that is ever entrusted to any human being is that of building his own personality. The first soul that anyone should bring to God is his own soul. President McKay recently pointed out that the purpose of the gospel is to make men better. The primary objective in the mission of Jesus was to provide the world with better men and women.

God himself has said, " ... this is my work and my glory — to bring to pass the immortality and eternal life of man." (Moses 1:39.)

It is God's work to build character, ability, and Godliness into the lives of his children. Any influence that works against that purpose is evil, and whenever we build evil into our lives, we are tending toward failure.

In a survey recently made at Stanford University, it was discovered that ninety-four per cent of all workers who were discharged from their jobs lost out for some reason not even remotely connected with job competence. They lost their jobs because they were lacking in basic fundamental character.

The specific reasons given for the termination of their employment included such things as dishonesty, disloyalty, disobedience, hate, immorality, selfishness, sloth, and wrong thinking.

These are also the traits that cause our crime waves, our delinquency scourges, and our cold and shooting wars. Building these traits into our lives also accounts for so many people finding themselves at the end of that broad road leading to eternal destruction.

I talk with a great many people every year who are unable to solve their

problems. And I am certain that ninety-four per cent of all of our troubles come because someone disobeys God's commandments.

Nations as well as individuals could live successfully and happily if they could just learn to follow the tested principles of righteousness.

Recently I was in the office of a building contractor who was erecting a multimillion dollar building. He had spread out before him a set of drawings which he called a blueprint.

I was impressed with this idea that any builder can erect the most magnificent building that the greatest architect can conceive, if he just knows how to follow the blueprint.

And then I tried unsuccessfully to think of any idea in the world more important. The best sculptor is the one who can most accurately reproduce in marble the image that he sees before him.

The good cook follows the recipe. The chemist can utilise the many years of training of the most famous doctors from the best medical schools, if he just knows how to follow a prescription.

Someone has said that science is just a collection of successful formulas. But the most important application of this great idea comes in the field of religion.

The outstanding intelligence of heaven was sent into the world and gave us the greatest success formula ever given. This is also made up of two words which also mean "Build Well." Jesus said, "Follow me." And every life must finally be judged by how well it carries out that single instruction.

A part of the most important sermon of Jesus was intended to help us develop good fellowship in building our lives. He said, "... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which

built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7: 24-27.)

If we need a blueprint for success drawn in a little smaller scale, we might reread that great literary classic entitled, "The Three Little Pigs." You may remember that the first little pig built his house of straw; the second one built his house of sticks; and the third little pig built his house of bricks. When the difficulties began, the only little pig that was safe was the one who had been wise during the building period.

Solomon said that wisdom's house had seven pillars. Seven is a number frequently used to represent completeness. Solomon didn't specifically say what these seven pillars were, but if you would like to have an interesting experience, select the seven pillars that you think would most effectively support your life's building. I would like to name seven that the gospel suggests to me.

The first is industry. Nothing is ever denied to well-directed effort, and nothing is ever achieved without it. Faith without works is dead. But character, spirituality, and even repentance without works is dead also. Leonardo da Vinci once said, "Thou, oh God, doth sell us all good things at the price of labour."

The second pillar of the house for wisdom to build is courage. Jesus went around saying to people, "Fear not."

"Be not afraid." "Why are ye troubled?"

The third pillar is faith. Jesus said, "... all things are possible to him that believeth." (Mark 9:23.) We don't always understand that faith is the moving cause of all action. It is not only the chief pillar of success, it is also its very foundation.

The fourth pillar of wisdom's house is obedience to God. The Psalmist reminds us that, "Except the Lord build a house, they labour in vain who build it: ..." (Psalm 127:1.)

Recently a member of the Church told me that he was going to quit smoking. I asked him why. He said he was afraid of getting lung cancer. I thought, how much superior his motive would have been if he had decided to give up his evil because God had said, "Tobacco is not good for man." (See D. & C. 89:8.)

Many years ago a neighbour of mine used to say over and over again that he did not want his children to follow the Church blindly. He wanted them to do their own thinking, to stand on their own feet, and break their own trails. And that is exactly what they have done. Now twenty-five years later every one of them is bogged down in the quicksands of his own mistakes.

The fifth pillar to support our life's house might be genuineness. Emerson once said that one of our biggest sins was pretence. Mostly we are like pennies trying to pass ourselves off for half dollars. An honest man is the noblest work of God. This discord which we so frequently permit to develop between deed and creed is at the root of innumerable wrongs in our

society, and it gives institutions and men split personalities.

Mohandas K. Gandhi once said that there were 999 people who believed in honesty for every honest man. I suppose that it would be next to impossible to find even one man who did not believe in honesty. And yet we remember poor old Diogenes who went around Athens with a lighted lantern in the middle of the day trying to find just one honest man.

The sixth pillar of wisdom's house is right thinking. Whether good or bad, everything we think goes into the building. In Grenville Kleiser's book, *Training for Power and Leadership*, he says, "Nothing touches the soul but leaves its impress. And thus little by little we are fashioned into the image of all we have seen and heard. Known or meditated upon. If we learn to live with all that is fairest and purest and best, the love of it will in the end become our very life."

The seventh pillar supporting wisdom's house is love. This is the pillar on which the two greatest commandments rest. Someone was once asked what commandment in his opinion came next in importance to love. And he replied that he didn't know there was one.

We are all free to hew out as many pillars as we desire for the support of this great structure that Paul refers to as "God's building." And where could we find a more challenging comparison? For we are not only created in the image of God, but we have been endowed with a set of his attributes, the development of which is one of the purposes for which we live.

The Welfare Programme

Everyone should prepare himself through education and training to be self-supporting.

Rudger H. Walker

Member,
Priesthood Welfare Committee

★ It is a basic principle of the Welfare Programme that each individual should do everything within his capacity to provide for himself and to be self-supporting. Implied in this principle is that every member of the Church should prepare himself by education and training in such a way that he will be prepared and qualified for productive and profitable employment.

Since the days of the industrial revolution in England there has been a continuous trend toward the development of industry, manufacturing, construction and transportation. New machines are being developed and new methods and procedures are being incorporated into manufacturing processes. And new industries are being developed from day to day.

All of these changes and new developments are based upon technical and scientific knowledge and their application to industry. They all require workers with some kind of specialised skills and knowledge. The degree of specialisation, and the knowledge and skills required are increasing and becoming more sophisticated from year to year. The development of the air-

plane industry, the computer business or the chemical industries are good examples.

These changes and new developments have worked their way into practically every phase of business and industry, and indeed into everything we do. Consequently, it has become increasingly important for everyone to obtain a good education and training in the skills of some kind of work activity so he can qualify himself for employment in our highly mechanised and technical society.

Business and industry are no longer interested in people as employees unless they have the knowledge and skills required for their work. It is important, therefore, that young people prepare themselves well by getting a good education in the schools and by learning the skills that will be needed in the business or industry they wish to enter.

It is important for parents to give their children the encouragement and assistance they need to obtain the education and training they should have. It is important that the young people be inspired with the desire to prepare themselves well for their life's work. And it is equally important that the young people themselves should acquire a sense of responsibility to prepare themselves well—to get the best education they can—and to learn the skills that will be needed as they grow into some kind of specialised employment.

In a letter from the First Presidency to the Stake Presidents and Bishops of the Church on April 1, 1966, the following message was given.

"The Church has long encouraged its members, and especially its youth, either to obtain a university education or to become well trained in some vocation in a trade school.

"The jobs that require no educa-

tion or training are decreasing from year to year and soon will be practically non-existent.

"We therefore strongly suggest that you urge all young people under your supervision to engage in formal study of some kind beyond high school."

Statistics have been compiled from time to time to show the financial advantage of an education. These statistics emphasise vividly that the person who gains an education has a considerable advantage over one with a lesser education or training by reason of his better employment, both at a higher wage rate and also because of more continuous employment. It is usually the case also that the person with the better education and training will advance faster and may also advance further up the scale of responsibility and remuneration than the person with a lesser education.

Not only does the Church encourage the young people who have not yet entered the field of employment to get a good education, but it also encourages those who are now employed to continue their education and training. This may be done in various ways.

Always it is possible for one to read and study under his own initiative at home or in the public libraries in order to learn more about the work he is doing or about another kind of work to which he is planning to move as soon as he can become prepared.

Most people can improve their understanding of the work they are doing or can improve their productivity or efficiency by study of the principles involved in their work or of the new developments, methods and techniques.

Practically everyone can improve his present employment status in this manner, and thereby increase his security in employment and also his

ability to be self-sustaining.

In many places it is possible for those who are already employed to attend an evening school where courses of study are offered for specialised training and self-improvement.

Correspondence study courses are also available through most colleges and universities which offer opportunities for further study in a great variety of subject matter fields.

Members of Priesthood quorums are encouraged to assist one another in the improvement of their employment status. Oftentimes a member of the quorum may learn of a certain job opening which he can refer to a fellow quorum member who is out of work or who desires to improve his employment status. Quorum members may also be helpful to one another by way of instruction and suggestion. Church members have always been taught that they should teach one another, and to be helpful to one another on all occasions.

The preparation of oneself for his life's work is indeed an important part of the Church Welfare Programme. It is important that everyone should become self-sustaining insofar as it is possible to do so.

Each person should do everything in his power to prepare himself well so he can provide adequately for himself and his family.

If everyone were to prepare himself so that his services were in demand and he could always be self-supporting, there would be no need for those aspects of the Welfare Programme involving the providing of food or clothing or cash by the Church or the Government, except in cases of emergency, sickness, or such things beyond our control.

In conclusion, let me quote a state-

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LET US SPEAK of FASTING

Thorpe B. Isaacson

of the First Presidency

★ Fasting and prayer and the contribution of an honest fast offering are principles of the gospel to be obeyed by every member.

Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favour; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; and to teach man his nothingness and dependence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

There are many specific reasons for fasting recorded in the scriptures. It is a general obligation imposed by revelation upon Church members. It is in itself a form of true worship of God. In 1832 the Lord gave a revelation to the Prophet Joseph, when he stated: "... I give unto you a commandment that ye continue in prayer and fasting from this time forth." (D. & C. 88:76.)

But this was not the beginning of

fasting. The law is as old as man. In 1932 President Joseph Fielding Smith stated: "... if we had the records before us, we would discover that fasting was introduced by revelation to man in the dawn of history." (Deseret News, August 13, 1932, p. 5.)

The late President Joseph F. Smith, commenting on the law of fasting and the payment of an honest fast offering, stated: "It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on fast day, the food (or its equivalent), that he and his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent (value or) amount, or if the person is wealthy, a liberal donation in money, be so reserved and dedicated to the poor." (Gospel Doctrine, p. 243.)

Is it proper to fast for the sick? I quote from 2 Samuel: "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." (2 Samuel 12: 16.)

Is it proper to fast for a special

blessing? I wonder if everyone of us doesn't need a special blessing?

May I quote from Mosiah in the Book of Mormon: "And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

"And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:" (Mosiah 27:22-23.)

Is it proper to fast in order to gain a testimony? I refer to Alma again: "Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46.)

Is it proper to fast that we may know and speak the will of the Lord? Again from Alma: "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Ibid., 17:3.)

In Third Nephi we read: "And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptising in the name of Jesus, it came to pass that the disciples were gathered together and were united in

mighty prayer and fasting." (3 Nephi 27:1.)

It is said of Moses, while he was with God at Mount Sinai: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

Is it appropriate to fast when in mourning or in sorrow? Again, from Alma in the Book of Mormon: "And thus there was a tremendous battle; yea, even such a one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

"Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

"And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

"Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered — but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer . . . there began to be continual peace throughout all the land." (Alma 28:2, 5-6 and 30:2.)

Is it proper to fast as a means of purifying one's soul? In the book of Helaman we read: "Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their

hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

Amaleki wrote to his brethren as recorded in the book of Omni: "And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.)

Our Latter-day Saint temples are houses of fasting. When the Lord gave instructions for the building of the Kirtland Temple, he said: "And let the lower part of the inner court be dedicated unto me for your sacrament offerings, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord." (D. & C. 95:16.)

Listen to these words of the Lord to the Prophet Joseph Smith in 1832, and again repeated by the Prophet when he dedicated the Kirtland Temple in 1836: "Organise yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (Ibid. 88:119; 109:8.)

Again, turn to the late President Joseph F. Smith and eagerly read his words on fasting, prayer, and fast offerings, and the great blessing attendant upon obedience to this law in all of its ramifications: "It would be a simple matter for people to comply with this requirement to abstain from food and drink one day each month, and to dedicate what would be consumed during that day to the poor, and

as much more as they pleased. The Lord has instituted this law; it is simple and perfect, based on reason and intelligence, and would not only prove a solution to the question of providing for the poor, but it would result in good to those who observe the law. It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people of the nation so greatly need. (That was given over fifty years ago.)

"As fasting should always be accompanied by prayer, this law would bring the people nearer to God, and divert their minds once a month at least, from the mad rush of worldly affairs and cause them to be brought into immediate contact with practical, pure and undefiled religion — to visit the fatherless and the widow, and keep themselves unspotted from the sins of the world. For religion is not in believing the commandments only, it is in doing them. I would to God that men would not only believe Jesus Christ and his teachings, but would broaden their belief to the extent of doing the things that are taught by them, and doing them in spirit." (Gospel Doctrine, pp. 237-238.)

If Latter-day Saints faithfully fulfilled the law of the fast, and if they prayed in connection therewith as commanded and paid an honest fast offering, they would be blessed more abundantly — both temporally and spiritually—and there would be ample funds in the Church to provide for all our poor, as the Lord has commanded. He has given us the way, but sad as it may seem, we are negligent about the payment of an honest fast offering.

Many of us may sometimes wonder why blessings are seemingly withheld from us. It could well be that the laws

on which those blessings are predicted have escaped our attention or that we underestimate the necessity for obedience to those laws. It may well be, therefore, that many of our desired blessings are never realised because we do not more faithfully obey the law of fasting and prayer and contribute for the blessing of the poor the full value of the meals not consumed on Fast Day.

President McKay has summed up the great blessing attendant upon full obedience to the law of the fast when he said: "All the principles associated with fasting seem to point to the fact that it produces: (1) physical benefits, (2) intellectual activity, (3) spiritual strength."

Now, what of the blessings accruing to the poor through the payment of the fast offering each month by all members of the Church? Of course, only those grateful souls who receive such assistance could possibly describe

those blessings. How could the man describe hunger who knows nothing of its pangs? Or cold when he has always been warm? Or illness when he has always had good health?

Fasting, prayer, and the contributing of the full amount of fast offering are the Lord's divine prescription for many of the blessings which everyone of us needs in one way or another or at one time or another. In order that this great Church may do its part in taking care of the poor, that both the giver and the receiver may be blessed as the Lord desires, we commend to you more serious consideration of the law of fasting, and then prayer as its companion, and then the payment of an honest fast offering in keeping with the value of the meals not consumed on that day.

May we live the law of the fast. One cannot think of fasting without praying. Let us, therefore, pray also.

AT THE JUDGMENT SEAT

"How will I feel, or you, when called before the judgment seat, if someone shall point his finger at me, or you, and say that 'if it had not been for the actions of this man or this group I would have received the truth; but I was blinded because they, professing to have the light, did not live it.'"

—President Joseph Fielding Smith

Joseph Smith—Prophet Teacher CONTINUED FROM PAGE 5

ual differences. When you look at the variety of his devoted followers and see Orson Spencer, a man of letters, refinement and culture, and compare him with Porter Rockwell, there is obviously quite an extreme. Each of them was devoted, each of them had been taught.

Ultimately, the test on whether he could teach or not would be simply: Did his students learn? Are his teach-

ings alive today? The answer, of course, is obvious to you, isn't it? The kingdom of God is going forth; his name is yet being proclaimed throughout all the world and he is known for good or for evil.

Joseph Smith was a Prophet. I know this is so, and I bear this testimony in honour of Joseph Smith, whom we revere, and in the name of Jesus Christ, whom we worship.

Coffee and the Word of Wisdom CONTINUED FROM PAGE 6

sweetening also was administered.

"The normal subjects received all four beverages 4 to 7 days apart while in a fasting state. They were prohibited from smoking and physical activity.

"Antecubital vein blood was drawn every 30 minutes from a half hour to four hours after ingestion of each beverage. Concentrations of caffeine, 11-hydroxycorticoids, glucose and FFA were measured.

"FFA release after coffee alone was 4 to 5 times greater than after coffee and sucrose or decaffeinated coffee. Amounts averaged more than 400 u Eq/liter in these normal sub-

jects, compared to less than 100 u Eq/liter among most of those consuming the other beverages. Hot water alone produced the least pronounced rise in FFA."

It is pointed out that there was a rise of free fatty acid after all beverages, the greatest being black coffee, but that there was some rise from decaffeinated coffee. Even hot water stimulated some, although the least amount.

We remind ourselves that the Lord said that hot drinks are not good for the body. While the experiment did not include tea, we believe that this hot beverage would show the same result.

The Welfare Programme CONTINUED FROM PAGE 13

ment made by President David O. McKay:

"When I picture thirty million undergraduates and pupils in our public schools, I can but think that if every graduate and every child were influenced even in a slight degree to

seek a higher and better life, the moral tone of our nation would be improved, and the foundation of our government more secure."

President McKay also stated: "Our hope of preserving our liberties, our way of life, lies in true education."

FORCE HAS NO PLACE

★ It will be news to all of the missionaries in the British Isles that a vicar of the Established Church considers that the training he has received in unarmed combat, added to some lessons he learned in boxing, may be the means he will use to expel the Latter-day Saint missionaries from his parish.

It is shocking indeed to the Latter-day Saints, whether missionaries or not, to learn that a minister who professes to be the servant of Christ would threaten the use of physical force on anyone who did not agree with his conception of the gospel. Yet such a remark came from a vicar in the Bridgwater area according to a Reuters News dispatch.

The vicar told his parishioners, according to the report, that if any of them have difficulty in getting rid of the missionaries, to call him. He then lists his qualifications to handle the missionaries as indicated above.

We feel sure that the worthy vicar is irritated because some of his parishioners are willing to listen to what the missionaries have to say. He mentions that the missionaries have "upset some parishioners with their slick American patter and high-pressure salesmanship." We would guess that the person upset is the vicar himself.

Certainly it is difficult to conceive of how offence can be taken at two clean-looking young men because they offer to explain to people that the gospel of Christ is on the earth and why they are the bearers of the glad tidings.

Of all the accounts we have read we find none in the New Testament which tells anyone to use force to get rid of those who bear Christ's teaching. On the other hand the Lord himself told his disciples to love, all the more, those who despitefully use them or abuse them.

Perhaps the worthy vicar would be more successful if he should make these young men welcome and then sit down with them and show them the error of their ways, thus exhibiting the love of mankind which Christ taught.

The vicar says he is the representative of Christ in his parish. It is hardly fitting for a servant of the Christ to go about telling people that the way to get rid of people who preach Christ not to their liking is to send them to him, implying that a judicious use of judo, karate, or just plain slugging will take care of the situation.

Perhaps the vicar was joking and didn't mean to be taken seriously. We don't know. But we do know that the Lord Jesus Christ was not joking when he said to his apostles:

"Think ye not that I could ask my Father and he would send ten legions of angels . . ."

By this and many other statements he taught men to abhor and turn from the use of force.

The missionaries will go their humble way, knowing that they are Christ's representatives and, with gentle love and persuasion, offer the gospel to all who will receive it, in his parish, or elsewhere.

MAINLY FOR WOMEN



Compiled by Gwen Cannon

A SUCCESS STORY

★ "Come to the bazaar," rang out in the ancient streets and Market Square of Aylesbury, Buckinghamshire, on November 5 when the Thames Valley Relief Societies held their annual bazaar. Newspaper ads, hand bills passed out by the Aaronic priesthood members, and posters all heralded the event well in advance. The missionaries rented a stall in the centre of busy Market Square to give out information and encourage people to go to the Borough Assembly Hall to participate in the bazaar and at the same time hear something of the gospel. The sound of a guitar and folk songs attracted many as Elder Richard T. Brown played and sang outside the Assembly Hall.

Aylesbury is an ideal place to hold a bazaar as it is the very centre of Buckinghamshire and is also the county town. The Saxons gave it the name of Aglesburgh, which means "church-fortified place." During the fifteenth century there were many coaching inns and some of them can still be seen around Market Square. Aylesbury is a busy place today as it holds an open market twice a week and attracts people from the surrounding towns and villages.

There is a branch of the Church in Aylesbury with a membership of ninety-two members. President Daniel R. Howells directs this branch and the

chairmanship of the bazaar was assigned to Sister Brenda E. Jex, the Branch Relief Society president.

Planning for the bazaar began last March at Leadership meeting when the Aylesbury Relief Society presidency was asked to find a suitable hall for this event. The Borough Assembly Hall was centrally located and an application for its use in early November was sent to the town council. The council gave permission and as the proceeds were to be used for charity, they waived the thirty pound hiring fee.

As the committees began their planning under the direction of Sister Jex, it was decided that the bazaar could be used to raise much needed funds, but also could be an event to acquaint people of this area with the church. It proved to be a fine missionary effort. With this idea in mind the World's Fair film "Man's Search for Happiness," was shown throughout the day. The Mormon Tabernacle Choir records were played as well as the record of the South West British Mission Choir's new L.P. The Deseret Enterprises Ltd. set up an impressive display of church publications and large screens depicting various aspects of church history were used. The visitors were asked to sign the guest book, so many names for future referrals were obtained.

The stalls were artistically arranged and each one was loaded with beauti-

ful items for sale. There was a great variety from a bikini for a Sindy doll to a full sized patchwork quilt. There was evidence of weeks and months of careful preparation in the sewing, knitting and baked goods that filled the stalls.

Delicious refreshments were also available. The Relief Society sisters provided hot soup, hamburgers and soft drinks which were most welcome on this cold, wet, windy November day.

Brother F. Fox, of the Aylesbury Branch made and decorated a large Christmas cake. All were invited to guess the weight of the cake. Sister Veronica Bladgrove, of Oxford, guessed it to be eight pounds fifteen and one half ounces. The actual weight of the cake was eight pounds thirteen ounces. Her prize? The cake! Another competition added fun and interest—guessing the number of Smarties in a jar.

L. MacCloud won this contest by guessing 167 when there were 170 Smarties in the jar. A very close estimate. Two sisters from Staines, Betty Marshall and Doreen Parsons, of the Staines Branch Relief Society, provided lightning sketches of anyone who would sit for them. They attracted many models and spectators during the day.

At the day's end the bazaar had taken in £130, but more important still, many names for referrals were obtained. People who had not heard about the church were introduced to it and several took the Book of Mormon to read. Some who had previously been "too busy" to talk to the missionaries were now willing to have them come to their homes to tell them more about the gospel.

This is a true success story.

RESIST ALL EVIL

"Resist evil, and the Tempter will flee from you. If you live righteously, keep your character above reproach, no matter what others may think, no matter what charges they make, you can hold your head erect, keep your heart light, and face the world un-dauntingly, because you yourself, and your God know that you have kept your soul untarnished."

—David O. McKay



A great variety of goods were artistically arranged in the stalls.



President and Sister Donald Archer with members of the Thames Valley District at the annual Relief Society Bazaar at Aylesbury, Buckinghamshire.



Elder Richard Taylor Brown sang and played his guitar at the entrance of the Borough Assembly Hall.



Church pamphlets and books were displayed for the interest of the visitors.

INTERESTING PEOPLE

ANNIE STONE, BANBURY'S OLDEST MEMBER

★ At eighty-three years of age, Sister Annie Stone, is the oldest member of the Banbury Branch. Unfortunately, due to ill health and the fact that she lives at Shipston-on-Stour, some miles away from Banbury, she has never been able to attend any Branch meetings. In spite of this, however, she has led a very active life in the Church.

In 1906, at the age of twenty-three, then Sister Bowers, was baptised in

daughters, none of whom are members of the Church. For forty years after her marriage, Sister Stone had no contact with the Church at all. In spite of this her testimony and faith never faltered.

In 1948 a great step was taken for a lady of such mature years. She went to the United States to visit her two sisters. Since this time she has been across the ocean three times to visit them. The first trip, however, was the most memorable. On this trip Sister Stone wandered in "where angels fear



This picture shows Sister Annie Stone, age 83, Banbury's oldest member, holding Eden Kay Heath, age 8 weeks, Banbury's youngest member.

Birmingham and became a member of the Church. Three years later she was married and lived a happy married life until her husband died twenty-five years ago. The marriage was blessed with five children, two sons and three

to tread." She found her way up to the ship's bridge, much to the amazement of the crew. The happy result was having dinner with the Captain. At her destination she was greeted with snow that was ten feet high. Her reunion

with her sisters was warm and rewarding so that snow did not dampen their spirits. A lady of such adventurous spirit had to have a special means of transport while in America. Sister took her bicycle to the States and found it very strange and difficult to ride of the footpaths weaving in and out of pedestrians. Never the less she continued her cycling there and rode her bike up to the age of seventy. Some of her most treasured memories are of going to General Conference in Salt Lake City.

Sister Stone rarely leaves her bedroom these days but her faith continues to be strong. She looks forward to the members of the branch visiting her and taking the Sacrament to her. A few months ago her testimony was recorded and played at Fast and Testimony meeting. The membership of the Banbury Branch love Sister Stone very much and thank her for strengthening their testimonies by her infinite faith and wonderful example.

FROM MAGIC TO MORMONISM— AND BACK AGAIN!

★ "Unami" is a household word in East Anglia because it happens to be the name of one of the leading entertainers of that area. To the Ipswich and Norwich District, indeed to the British Mission it is the stage name of Jeffrey F. Packe, a former Quorum President, District President, and now serving as Branch President at Ipswich.

Jeff, to his many friends, has been a member of the Church for over fifteen years, and has been associated with magic since before the Second World war. He has entertained many thousands of children and adults all over East Anglia, and all points north, east, south and west, including a cabaret in London.

"How did it all start?" is the question

often put to him, and the simple answer is "Through a box of tricks." Becoming interested at a very early age, the bug really bit during the war, entertaining the boys in the billet! But it was not until after the war that things began to move, and he could very well have become a full time professional had it not been for the Missionaries calling at his home in 1951. After that he says, "I couldn't be a full time professional," and do the Lord's work as well, so the Church had to come first."



JEFFREY F. PACKE

He has never been sad about this because he said, there has been many more precious experiences in the Church than will ever come from entertaining with Magic. However, it is well to note that he was elected to be President of the Ipswich Magical Society in 1958 and held this office for five years, which is an unheard of thing, since every year a change is made. But having served so well the standing committee refused to elect

anyone else, until he requested that someone else should have the opportunity to serve in this capacity. He was eventually released, but was made the secretary until another member could be appointed. In 1962, he took his examination for full membership of the Magic Circle, and was successful, and is now able to put M.M.C. after his name. One day he hopes to take his examination for Associate of the Inner Magic Circle.

During the time that he has been engaged in the art of magic, Jeff and his wife Gladys have attended many civic functions in their capacity of presiding authorities of magic, and have always gained great respect for adhering to the Church standards, and this has never caused any embarrassment to anyone.

Many hundreds of pounds have been raised by his entertaining in the Church, and has been the source of much pleasure and enjoyment. Jeff says that the ladies are the most difficult to please, since they are frustrated at not being able to fathom out mysteries! Americans seem to be the easiest to entertain since they love this kind of performance in variety shows. Little children are fun too, and he has played to thousands of children at parties and entertainments.

Gladys has now joined with him in a Telepathy act, and they have created some strange phenomena in the way of Mentalistic and Psychological Perception. It may not be mind reading, but you can't help but raise your eyebrows at the seemingly impossible things they do together.

Asked if there had ever been any embarrassing moments on stage, he replied, "No, not really. You see, the

audience would never know if I did go wrong, unless I dropped a brick; but then I don't use the things! I have had to do a lot of explaining at times about the mysteries I create. There was one sister in the Branch at one time who thought I had no right to hold the Priesthood, since I was almost as bad as Simon the Sorcerer! This took a lot of explaining, and I was never really sure that I satisfied her distrust!"

Asked if the Church had helped in his presentation, he said that the early days of the Church did a great deal since training in speech through the MIA was just what was needed to round off his talent. "I have never tried, however, to fool anyone or baffle people with mysteries. This day and age will never get people to believe in the Magic Wand anymore. My main aim is to entertain first and foremost—if I manage to raise someones eyebrows, then I have succeeded that much further!"

The whole world loves a mystery, and "Unami" has provided plenty of them, and no doubt will continue to do so. Some of the outstanding shows have been put on during the time when the film "Houdini" was shown at Ipswich, Jeff played for 10 minutes as part of the "trailer" for the film. His pianist also is a member of the Church. Other shows have been for Masons, and just recently, one for Oxfam which was held at Nottingham Chapel which is another familiar playground for his work! Cabaret, dinners, socials, children's parties, stagershowes have all been good experience for him.

Asked if there were any further plans for the future, he replied "Just bigger and better magic!"

The All-British Relief Society Conference

The plans are now being finalised for our All-British Relief Society Conference which will be held in London at the Hyde Park Chapel, May 20-21, 1967. The theme of the conference is "A WORLD-WIDE SISTERHOOD" and will feature sisters from every nation who live in the British Isles.

The programme will be patterned after the General Relief Society Conference held in Salt Lake City but will emphasise the needs and interests of British Relief Society sisters.

Be sure and make your plans now to attend this great conference. Instructions and activities are being planned for every Latter-day Saint woman. The conference will help all of us in Relief Society to realise our full potential as women in the Church of Jesus Christ of Latter-day Saints.

Sincerely,

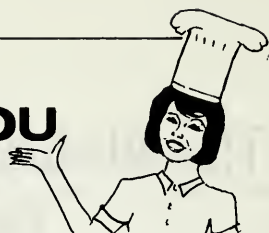
CHRISTINE H. ROBINSON,
British Mission

BEDTIME STORY

When I go to bed at night,
Settle down; put out the light,
Think about the day that's passed,
Turn my mind to God at last.
Thank him for a blessed day,
Feel my unrest slip away,
Offer up my heart in prayer,
Put my dear ones in his care;
Sleep quite safe and free from harm
In my loving father's arm,
Till the night has gone away—
Ready for another day.

ELIZABETH LOEFLE
Manchester Ward, Manchester Stake

RECIPES FOR YOU



"TOSS IN" CAKE

★ This is a really delicious cake that is quick to mix if you are in a hurry. It was sent to us by Sister Joan Green of Nottingham Ward, Leicester Stake.

Toss into a bowl in the following order:

- 8 oz. wholemeal flour (plain)
- 1 heaped teaspoon baking powder
- 1 pinch of salt
- 1 heaped teaspoon spice
- 1 teaspoon vanilla essence (optional)
- 4 oz. brown sugar
- 12 oz. mixed fruit
- 2 eggs (not beaten)
- 4 or 5 oz. melted margarine
- 1 cup of milk (almost $\frac{1}{4}$ pint)

Beat all together for a few minutes until well mixed.

Turn into 6 in. or 7 in. cake tin, lined with greaseproof paper.

Bake two hours at Regulo 2.

HELPFUL HINT

HOW MUCH ... ?

How much meat to buy is a problem with most of us. A good rule to follow is to buy according to the number of servings needed. The following guide may help you.

Boneless meat— $\frac{1}{4}$ pound per serving.

Bone-in-meat— $\frac{1}{2}$ pound per serving.

Boney meat— $\frac{3}{4}$ pound per serving.

PRAYER FOR A BRIDE

If I could give thee more
Of womanhood's sweet grace
Then I'd bequeath thee Thrift
For special gift.
Thrift is a button box
With treasure over-brimmed;
Thrift is a spice-chest, neat
With fragrance sweet . . .
Thrift is a summer's fruit
Bottled all fresh and stored;
Thrift is that stitch in time
That saveth nine.
Thrift is a golden loaf
Simple and crisp and good—
With Thrift to guide and heed
Thou'lt never need.
So Thrift be thy great friend
Thoughtful and true—
Lord, grant this lovely bride
With Thrift abide.

VERA MARTIN
Chosby, Isle of Man

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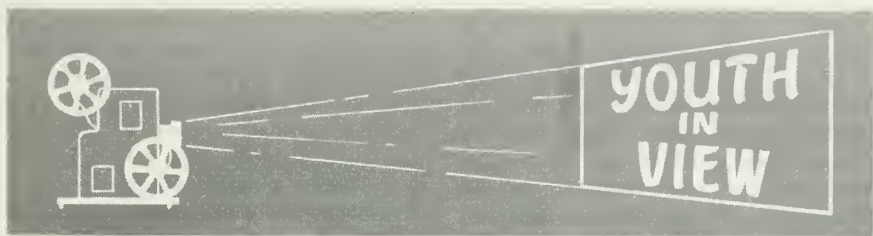
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Address _____

_____ Age next Birthday _____ M S



LOVE

Peter Houghton

Birmingham Ward, Leicester Stake

This article is the beginning of a series that will discuss the better known and finer virtues that Christian man attempts to live. If we are to become more like our Father in Heaven then we need to grow in character and this we can do if we remember the virtues that have been the inspiration of Godly man since the beginning of revelation.

In these articles we seek only to indicate ways in which we might seek to be aware of virtue and pursue it. We hope they may bring us to a greater effort to seek the less obvious and most profound of the commandments about the way we should lead our lives.

These articles are written by Peter Houghton who is an elder in Birmingham Ward. He has both bachelor's and master's degrees in Social Psychology and is currently employed by the Ministry of Social Security in Birmingham working among problem families, the mentally and emotionally disturbed and among delinquent adolescents.

Articles on Honesty, Chastity, Compassion, Forgiveness, Creativity and Humility will follow.

The greatest of virtues and the hardest to define is that of love. It is great because it is the one we need the most and the one that gives us the deepest understanding of life around us.

Any human being needs love from the very earliest stage in his life. He needs to feel from birth that someone cares for him, loves him for himself and would be prepared to make sacrifices for him. If this love is absent and a person comes to feel he is unloved and unwanted then he becomes disturbed and unhappy. A mature well-rounded person can only be formed in

an environment where there is adequate love.

To receive love is not all. In addition we need to give love. We need to feel willing to sacrifice something of ourselves for others. We need to feel that someone values us for the service we give them. Love is a two-way action. We must receive it and we must give it. If we do not give we do not receive adequately and if we refuse to be loved then we have not learned to give love ourselves.

Love must, however, be unselfish. It must not depend upon how others please us, how we are prepared to please them. It must not be given with

reward in mind for then it is but a subtle form of self-seeking. We have to tolerate the faults of others as they must tolerate our faults. We must love others despite their faults and any offence they give to us personally. Real love seeks the interests of the other person and not our own interests through them. Often we are affectionate to people because they allow us to dominate them, thus satisfying our own needs and only incidentally theirs. Real love forwards the interests of others through gentleness, understanding, kindness and in creating a two-way relationship whereby we become not givers only but also receivers from those we meet. There is no worse fault than to love selfishly and no greater virtue than truly to love.

When we are young and learning to be independent we often reject parental and other love that is offered us. We deceive ourselves that we do not need love and become overconfident of our ability to live by ourselves alone. In our struggle for independence and adulthood we forget that love plays a part. Yet those who reject love, or who have never had it, or who are unable to think of anything but themselves, are those who fail. These are the ones who rebel unreasonably, reject society and end in trouble and despair. Much of my professional work is among such persons whose lives show a disastrous lack of love and loving.

Everyone, even the oldest, needs to feel loved and wanted. It is no shame to receive unselfish love or to give it. It is no assault on our independence. It is indeed a task of common humanity. Moreover it gives the security that makes us truly free.

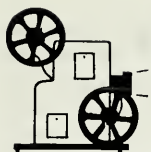
Jesus taught that we must love one another as we love ourselves and no sounder principle of mental health has ever been advanced. For as we learn

to love each other and thus quiet our aggressions, antagonisms and fears we move nearer to an understanding of the love of God. We believe we are all the creations of God sustained by His love. When we hate, criticise unjustly or with condemnation, are spiteful or mean we are in effect hating and condemning God Himself. If, however, we can learn to control our hate, our fear and our aggression and love our fellow men, seeing their virtue, humanity and pain, then we shall grow nearer to understanding the love of God who made us all.

We live in a materialistic age. We tend to lay undue emphasis on wealth of things we possess. We want cars, clothes, nice homes and we think of love often in the physical even sensual sense. But love is not concerned with possession and rarely with sensuality. Love is also the vision a noble soul has of the value of all men and the goodness of God. It would be well for us to read often the thirteenth chapter of First Corinthians for there Paul enumerates the great virtues of chastity which is a vital part of love.

True we have special love for our families and our friends, but there is also the love man has beyond this for mankind in general and for God. We must as much be willing to break bread with the leper as to take our own child in our arms. We must not forget the old, the lonely or the frail or to do kindness for a stranger. Even toward those who come in anger against us and against whom we must protect ourselves we must avoid anger and seek understanding and peace. That is the duty God lays upon us and that is also the way to inward peace of mind.

Love produces peace of mind. In being at peace we can find time to seek the Love Divine which made us and sustains us all.



GLIMPSES OF YOUTH

PAULINE JOYCE DOGGETT

South London Ward, London Stake

★ "... If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things." This article of faith was first heard by Pauline when she attended a Laurel class in M.I.A. in Salt Lake City. She was living with a Latter-day Saint family and attending Granite High School as an American Field Service scholar. Pauline was first introduced to the Church through the family night that was held regularly in the home in which she lived. In that short year she was exposed to a new culture, a new way of life and the Gospel of Jesus Christ. She gained a testimony and was baptised a member of the church within two weeks after she returned to

her home in London.

Pauline is a devoted member of the church and has contributed her time and talents liberally. She has worked in the MIA on a ward level as music director, teacher, counsellor and president. She has been a counsellor in the stake and now serves as London Stake YWMIA president. Pauline has guided the young women of this stake with grace and wisdom.

Pauline has a beautiful voice and plays the organ as well. She is ward organist and Sunday school chorister. She is a Relief Society visiting teacher and a worker in the London Temple.

The Golden Gleaner award was presented to Pauline by President Joseph Hamstead at the London Stake Conference on November 20, 1966. With such diversified and outstanding church activity it is easy to understand Pauline's worthiness of the award.

Pauline has a Bachelor of Laws (LL.B.) degree from London University and at present is a computer programmer for International Computer and Tabulators Ltd. She aids customers who buy the computers to design their own specific programmes.

YWMIA, Sunday school, temple work, Relief Society, music, genealogy, literature and law—each form a part of Pauline's wide scope of talents and interests. As she was impressed with the thirteenth article of faith, so we are impressed with a life that reflects to a high degree all that is "virtuous, lovely or of good report or praiseworthy."



PAULINE JOYCE DOGGETT

ROBERT BYRON PURVIS

South Shields Ward, Sunderland Stake

★ Byron left his home in Jarrow on September 20, 1966, to serve as a full time missionary in Finland. He has not always been a member of the church, but strangely enough, was given a name and a blessing in the church when he was three years old. Except for occasional visits from the missionaries and attending two or three services, contact was lost for nearly thirteen years.

During this period Byron became active in the Church of England and was quite unaware of his relationship to the Church of Jesus Christ. One day the missionaries called at his home and he responded to their message. He accepted the gospel and was baptised on his sixteenth birthday, February 11, 1961.

Since this time he has held many important positions and has given freely of himself to the South Shields Ward. He has been YMMIA president for three years as well as ward clerk, Sunday school teacher and Elders' group leader.

Byron attended Jarrow Grammar School and was the cross country champion for his last three years and represented the Durham County schools in the 440 yards race. He went to the local university in Newcastle-upon-Tyne and graduated with a general degree with honours in physics and mathematics. He was given an opportunity to attend Brigham University as a graduate assistant to continue his education but his mission call came and he chose to serve the Lord.

Brother Purvis has many interests, among them outdoor life which began when he was a Boy Scout. He is an accomplished cellist and at present is playing the recorder as well. He finds

much pleasure in folk dancing and has a particular interest in the sword dancing, a dying Northumbrian tradition. He has danced with a University team at folk dancing festivals in the South of France.

Byron's entire record is one of credit to his family, church and country. We wish him well as he goes forth to preach the gospel.



ROBERT BYRON PURVIS

PEN PALS

Would you like a Pen Pal? It's a wonderful way to meet and know your church brethren and sisters. Send your name and address to Gwen Cannon, Bywood, Chalfont St. Giles, Bucks. We will print it in the Youth Section of the Millennial Star.

YOU COULD BE LOVELIER

This month we are beginning a series of articles on charm and beauty. This course has been tried and tested, and it works! The New Year is an ideal time to look at yourself and resolve to be more beautiful.

Marjorie Rushton, South London Ward, London Stake, directed this course for the London Stake, YWMIA after it had been given successfully throughout the British Mission. Our thanks to Sister Rushton for making this material available to us.

RESOLVE TO BE A BEAUTIFUL YOU

Here are a round dozen of good resolutions. If you make them all and keep at least half, you'll be well on the way to a lovelier you.

1. Manicure hands and feet at least once a week, and wear rubber gloves for rough or dirty jobs to keep hands holdable.
2. Cream off all make-up every night without fail, however tired you are—and boil face flannel every week.
3. Put by a regular sum for cosmetic replacements—a shilling a week won't upset your budget.
4. Use a deodorant every day—and defuzz weekly under arms—otherwise the deodorant won't work effectively.
5. Have two toothbrushes, clean teeth twice a day; see dentist every six months—don't wait for toothache!
6. Buy a lip brush and practise using it; save up to buy a magnifying mirror to get perfect close-ups and sharp outlines.
7. Have hair professionally shaped, and think again about a new hair colour—and the fillip it can give your whole appearance.
8. Never buy a bra or girdle without trying it on. Replace it regularly, before garment loses its strength and shape.
9. Always use a clothes brush before going out—make it an automatic habit and always look well-groomed.
10. If you wear glasses, have regular check-ups. If you don't, see an optician at first sign of eye-strain, before the frown lines set in!
11. Don't attempt too many exercises: choose two or three aimed at your specific problem and do these faithfully every day.
12. Whatever fashion says, stick to dark-toned stockings and seams for plump legs, pale tones and seamless hose for too-thin pins!

Beauty begins with soap and water, good food, exercise and patience.

Steps in Bathing

1. Remove all makeup.
2. Soak elbows, knees, and heels in oil before getting in tub.
3. Use bath salts or bath oils in water—softens skin.
4. Shave legs and underarms for the feminine look. (Shaving underarms prevents perspiration from clinging to the hair and becoming stale.)
5. After thoroughly drying use body lotion or talcum powder.
6. Using a deodorant is a must.*
7. Always have clean underclothes.

* At puberty perspiration usually increases in volume and odour, and every boy and girl must use a deodorant. Perspiration itself is not ill-smelling, but when it is left on the surface of our skin it acts upon the bacteria that are always "in residence" there and then gradually begins to give off the unpleasant odour.

Fresh Air improves circulation. This brings a shine to the hair, sparkle to the eyes, and a glow to the skin.

Diet

Eat to live. Eat what your body needs, then eat what you like! Eat a balanced diet every day. Have at least one of the following items in each group every day.

1. **Proteins** are amino acids which create armies to fight infections. (Cheese, peanuts, chicken, rabbit, mutton, cod, eggs, kippers, haddock.)
2. **Vitamin A** keeps mucous membranes healthy. (Butter, ox liver, carrots, spinach, eggs.)
3. **Vitamin C** is an infection fighter. (Oranges, black currents, lemons, tomatoes, green vegetables.)
4. **Vitamin B complex** fights fatigue, nervous tension. (Whole wheat, liver, milk, eggs.)

Sleep

Staying up late persistently is overtime we get paid for in:

1. Depression
2. Frustration
3. Damaged looks

Can't sleep? Deliberately relax! Start with feet and work upwards (hands, hips, etc.) until they feel they are too heavy to lift.

V FOR VITALITY AND VITAMINS

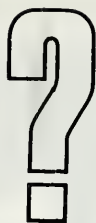
Vitamin A for Attraction—bright eyes, resistance to colds. Find it in green vegetables, dairy foods, herrings, and sardines.

Vitamin B for Bounce—vitality, pretty skin, shining hair. Find it in wholewheat, oatmeal, lean meat, fish, halibut liver oil, fruit, nuts, yeast, beans and peas.

Vitamin C for Complexion—glowing skin, good teeth, firm gums, strong nails. Find it in fresh fruit (citrus and berry), fresh vegetables, green salads, tomatoes, peppers and potatoes.

Vitamin D for Dazzle—gleaming teeth and healthy bones. Beauty must for mothers-to-be and growing children. Find it in sunshine, salmon, cod liver oil, meat livers, dairy foods.

Have You Seen . .



Bishop Frank Patterson

Hyde Park Ward, London Stake

★ The Aberdeen Art Gallery has recently acquired a piece of sculpture by Barbara Hepworth and this has been placed in a setting worthy of comment.

Usually when we visit an art gallery or museum we expect the works or objects of art to be inside the building where they are protected from the weather. We should not expect this all the time. Bronzes are now plentiful on the face of buildings and were always to be seen in commemoration in the market square.

The unusual thing about the Hepworth bronze is that it stands in the entrance court of the Aberdeen Gallery and has been placed on a base within the fountain that graces the court. Water plays over the metal in a gentle spray, not in a tumbling cascade that would defy the growth of a patina upon its surfaces.

The architecture of the surrounding building is not contemporary. One

would never even call it modern but whatever the period or persuasion, it is the presence of the bronze that gives it a liveliness that no amount of architectural decoration could provide.

Miss Hepworth's work like all good sculpture calls aloud to be handled. Because of its position we cannot handle the one we are discussing and all we can do is to visually lose ourselves in the sweeping, embracing curves, to let our minds be enveloped by the maelstrom of activity as we are drawn to its central depth.

"Oval Form (Trezion)." This is its name and you are free to be embraced or stand aloof as you wish.

If you are in Aberdeen see "Oval Form (Trezion) and also Requiem" by Miss Hepworth. If you are not in Aberdeen try to see some of her work. See the complex curves, feel the surface textures and notice the subtle change in the tone of your voice as you move around to view from all sides.

WORK

"A man is neither happy nor effective in the cause if he is not one with his fellows."

—Stephen L. Richards



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NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

CENTRAL BRITISH MISSION

★ History was made on October 25, when the little dependent branch of Stamford, in Lincolnshire, held its first ever Relief Society meeting in the home of Sister Kirby. Three members attended, Sisters Kirby and Dunderdale, both recent converts and Sister Cornforth. Also present were two missionary elders, one of whom gave the theology lesson, and two visitors, making a grand total of seven. We shall watch with interest for further news of their growth.

★ News also reaches us from far away Singapore of ex-Central British Mission members Tina and Terry Bramford of Lincoln, and Nick and Jean Haslem from Bedford. Tina Bramford is President of their group's Relief Society which has five members and recently they organised a Tramp Supper and invited their husbands to attend also. After enjoying the traditional tramp fare of hot dogs, baked potatoes and Milo, they played some rather strenuous games and ended the evening with



Tramp Supper in Singapore.

community singing led by their Group Leader Vic Kirsch (an Australian) playing his guitar.

On October 31 this small Singapore group was honoured by a "flying" visit from Apostle Gordon B. Hinckley,

former British Mission President Marion D. Hanks of the first Council of Seventy and Far East Mission President Keith Garner, on their tour of Vietnam and other areas where there are members serving with the forces.



Branch President Gordon Dawes and his wife presenting a Book of Mormon to the Mayor of Hereford.

★ Branch President Gordon Dawes presented the Mayor of Hereford, Alderman Peter Carter with an illustrated Book of Mormon when he visited the branch exhibition in the local town hall. These exhibitions which the Central British Mission call "Telarama" have been organised in many branches of the mission in the past few months and have been very successful. As well as displays and picture exhibits, the film "Man's Search for Happiness" is also shown. The New Missionaries helped on this occasion by singing outside the Town

Hall and inviting passers-by to go in and see the exhibition.

A District Hallowe'en Dance followed in the evening and was attended by more than eighty members and friends.

★ When the old Northampton District met for Conferences there were never more than 300 people attending. But since the District was divided a few months ago into the Midlands South District comprising of Northampton, Bedford, Banbury and Rugby Branches, and the Midlands East District, which includes Peterborough, Lincoln, New-

ark, Grantham and Corby, attendance has increased. Over 200 attended the Midlands South Conference and just under 200 the Midlands East. This proves once again the Church practice of divide and multiply.

★ Northampton Branch Drama Group played to audiences of 150 people each night on November 3 and 4 when they presented three one-act plays.

Two of the plays "Rainbow Across the River" and "The Tree, The Star and The Child," were written and produced by Mrs. Grace E. Pratt, who was later presented with a bouquet of flowers and a box of chocolates in appreciation for all she had done. In return she thanked all the members of the cast for their co-operation and fine efforts that helped to make the production such a success.

★ Banbury Branch are busy cleaning, painting and redecorating two rooms that they have been able to obtain on a permanent lease. The rooms were in rather a state, but the members have all "put their shoulders to the wheel" and the work is going well. Their most difficult task has been to chop out a large portion of the ceiling and recover it with plaster board. With this now accomplished they are looking forward to the time when the rooms will be worthy to be used as a place of worship.

They are also saving stamps ... not, as you might imagine trading stamps, but ordinary used postage stamps. The collection will be forwarded to the "Save the Children Fund," who sell them to raise money for their work. The Branch has already advertised in the local press and throughout the mission. If any readers feel that they would also like to help they can send their used stamps to Brian S.

Heath, "Dei Gratia," 41, Beaconsfield Road, Banbury, Oxon.

★ Kidderminster MIA held a hilarious event on November 12, which raised £10 for the Branch funds. Relief Society Sisters Banner and Head were in charge of the refreshments, which included home-made cakes, sandwiches and sweets. President Head was MC and introduced a variety of acts and skits performed by members and missionaries. The Primary children also sang two songs and Martha Badley played the piano, but the highlight of the evening was when 11-year-old Walter Przygocke played his piano accordion. For a finale, Esme Layton, read a poem while Patrick Layton, who composed it, played "The Last Post" as appropriate background music on the harmonica.

★ Elder James A. Cullimore who has been touring the British Isles with Sister Cullimore, to dedicate chapels and visit the Missions, was on familiar ground on November 23. The occasion was the dedication of the PETER-BOROUGH Chapel, and Elder Cullimore was the first Mission President of the Central British Mission, when it was formed in 1960. He spoke of the growth of the Church and the gradual increase in the number of stakes that each President had organised. Branch President Donald Richards paid tribute to all who had helped on the building and President George I. Cannon noted that this was the first chapel to be dedicated in the Mission. Merthyr Tydfil was actually the first, but South Wales have since been transferred to the Southwest British Mission.

Alderman Robinson represented the local council, and gave some very witty remarks particularly about the strong masculine gender in the congregation, with short hair too! (mean-

ing the missionaries). He wished it was the same in the Church of England. About 250 people attended the

service and afterwards President and Sister Cullimore spent some time talking to old friends.

SOUTH WEST BRITISH MISSION

★ After the close of a successful harvest supper in WESTON-SUPER-MARE a few months ago, District Relief Society President Laura M. Bridgwater proposed that it be repeated again for the enjoyment of some of Weston's "senior citizens." So on Saturday, October 29 58 non-members from three of the local Old Peoples' Homes, were entertained to a buffet supper and a show that had been

specially adapted for the occasion.

The pleasure brought to these old people was so evident that it was ample reward for those who helped to make the evening such an outstanding success. It is also an idea that many other wards and branches could copy, as many of these elderly people are very lonely and this is a wonderful way to introduce the warmth and fellowship of the Church.

BRITISH MISSION

★ The British Mission Elders' Quorums held their annual dinner and dance at the Colchester Chapel on November 12. "Soiree Internationale" was the theme and the whole evening had an international flavour starting with the hall which was decorated by David Packe with gay pictures of couples in national costume. The table was a work of art, decorated by Brother and Sister Dawdry with flowers and foreign dishes. The buffet dinner included dishes such as Mexican Tortillas, Italian pizza, Hawaian style ham and many other foreign

specialities, these were served by sisters in national costumes. The entertainment included folk dances demonstrated by Brother and Sister Visage, and a medley of international folk songs with Brenda Mudgett at the piano. Don Mudgett was the MC and the evening concluded with ballroom dancing.

President and Sister O. Preston Robinson of the British Mission were special guests at this function, which was attended by more than 130 people from all over the mission.

BRITISH SOUTH MISSION

★ CRAWLEY cub scouts are in the news again. On October 22 they were hosts to cub scouts from the Crawley District Local Association of Boy Scouts competing for the Grand "Owl" annual trophy. Over 90 cubs

attended and the activity was under the direction of the Assistant District Commissioner and took place in the Crawley Cultural Hall. The competition was based on cubs 1st and 2nd, Star tests, with 6 cubs representing

each pack. Out of 13 packs competing the LDS pack was placed 5th. This is very good considering that they have only been organised for 6 months.

Paul Parsons was the sixer, with Andrew Dale, second sixer, and William Lowther, Ivan Skinner, Neil Withington and Gary Mann making up the six.



The new Londonderry Chapel.

★ LONDONDERRY Branch Chapel has the distinction of being the first new chapel to be dedicated in the Irish Mission. Elder James A. Cullimore, Assist-

ant to the Council of the Twelve, performed this pleasant duty on November 6, 1966.

★ Hallowe'en in the DUBLIN Branch was a really spooky affair. The Elders surpassed themselves, and visitors to the front door were greeted by "corpses" in the hall and strange crackling noises, rather like "snap, crackle and pop" as they walked up the stairs. A huge web complete with a spider that moved as the door

opened, brought many screams, so did the realistic skeleton, which turned out to be an elder in disguise. Weird music floating everywhere made the atmosphere even eerier, so everyone was relieved to find that they had at last arrived safely at the party room where Elder Carter was waiting as Master of Ceremonies with a number

of games. These were all guaranteed to take one's mind off all the horrors that had gone before, and they included blow football and shaving balloons!

The food supplied by the Relief Society was delicious and varied and there were ample supplies for the 50

people who attended. Many were not members of the Church.

★ On an extremely cold and windy day in November, Margaret Millar braved the waves of the angry sea and was baptised at Hilliney Bay, Co. Dublin.

GLASGOW STAKE

★ GLASGOW Stake were hosts to 45 young people from the MANCHESTER Stake at a weekend of sports activity on November 19.

A coach left Manchester on the Friday evening, and after travelling over night the day's programme began with breakfast at the PAISLEY Ward building. Then the first match, an 11-a-side football match, began at 10 a.m. at South Pollok, Glasgow. The Glasgow team scored in the first minute and went on to win the match. They were happy to have Harry Hynes back as their goalkeeper. Harry was injured in the finals of the Mark E. Petersen Cup, and was told that he would not be able to play again for at least a year!

After lunch at Paisley Ward, the Manchester Saints were entertained

by the music of the bagpipes before starting on the afternoon programme. The pipes must have roused their fighting spirits, for they went out to win the netball and the 5-a-side football matches, while Glasgow equalised by winning the mixed volleyball.

The final sports event was a table tennis tournament, where Manchester won 3 of the 5 games played. Overall it was agreed that the honours were fairly evenly shared.

To round off the day a dance was held and over 140 people attended and thoroughly enjoyed themselves. Later the Manchester Saints boarded their coach for home, tired, but very enthused over their visit to Scotland. Glasgow are now planning a trip to Manchester for a similar visit in 1967.

LEICESTER STAKE

★ Theme for the Stake Roadshow held in October was "The Moon," and appropriately enough it was a clear moonlight night when four wards and branches gathered together to present their shows in the finals at LEICESTER Stake House. All had different ideas on the subject and thus provided a lively evening's entertainment.

KINGSHEATH Branch, using all their

MIA members, came first. Their version showed the Moon in a dream, or would we say nightmare! as it included a very gruesome song excellently mimed.

WALSALL Branch Astronauts had just returned from the moon, but were lost on a Hawaian Island, which gave plenty of scope for pretty dancing girls.

NOTTINGHAM was third; theirs included a landing on the moon, a beautiful moon princess, quaint moon people and a ferocious dragon.

DERBY astronauts provided plenty of comedy when they found themselves on the moon.

Ernest Hooker of Nuneaton, had the difficult task of adjudicating and giving constructive criticism afterwards. It was just as difficult to tell who enjoyed themselves the most—the actors or the audience.

★ On October 28 LOUGHBOROUGH Relief Society organised a Pioneer evening. 35 very realistic looking pioneers were in the wagon train, the Branch President even brought his muzzle loading rifle along, but fortunately he didn't have to use it. The band wagon was manned by the New Missionaires and Jack Creaser, who between them provided some excellent entertainment. Brother Rushforth and Lynda Hewitt organised the dancing, and Sister Stone and Joyce Bowler the games. A meal of stew and dumplings followed by apple pie and cream was served round the camp fire.

More news from this branch is that the Primary is really thriving, they had 24 children out to one meeting, many of them were non-members. The children love it so much that one young member complained when she had to go into hospital for a tonsils operation, "That's not fair it means I shall have to miss Primary."

The Relief Society recently achieved one of their ambitions when they purchased a swinging arm sewing machine for their work meetings. No brother has been seen with a button missing since.

LOUGHBOROUGH Chapel was also dedicated by Elder Cullimore on Friday, November 25.

★ NOTTINGHAM Relief Society have not had very good support at their bazaars in the past, so this year they decided to try a stall in the local market. The verdict was that it was well worth the effort, a queue of people had formed even before they had finished setting out the stall, business was fairly brisk and they took £12 during the morning.

A farewell party given by the Storer family for their daughter Christine took place in the Nottingham Ward on November 19. Decorations transformed the lounge into a scene from the Wild West and entrance was gained through a pair of very realistic swing doors. The theme was very appropriate as Christine left the following day for Salt Lake City to join her fiancé Dennis Dunyon—youngest son of President and Sister Joy F. Dunyon, former President of the Central British Mission. Christine is the eldest daughter of Oliver Storer, Leicester Stake Patriarch, and Hilda Storer, Stake Relief Society President. She hopes to attend BYU for a year and they plan to marry next October.

★ WALSALL Branch held their Relief Society Bazaar on November 19, with Christmas presents and children's clothes in profusion. A garden and pot-plant stall was very popular, so of course was Father Christmas who was kept busy by the children.

The evening continued with an excellent social, with visitors from Woodsetton Ward adding their talents to those of the Walsall MIA to provide the entertainment.



Walsall Relief Society bazaar.

LONDON STAKE

★ Saturday, November 12 heralded a new event in the progress of the London Stake MIA, when the first Stake Basketball Tournament was played for the Joseph Hampstead Cup.

Four teams from Romford, Catford, South London and North London, met at the South London Cultural Hall for what proved to be a very enthusiastic and competitive evening's basketball, with plenty of support from the spectators.

Each team played three games, and the final winners were North London, who will now keep the cup until next year's tournament.

CHANGES IN THE LONDON STAKE PRESIDENCY

★ With the release of Clinton M. Dinwoodey, 1st Counsellor to President

J. W. Darling, on November 20, 1966, Joseph Hamstead was sustained as 1st counsellor and Donald W. Hemingway as 2nd counsellor in the Stake Presidency.

Brother Dinwoodey has returned to his home in Salt Lake City, Utah.

★ The Stake held their Drama Festival at the Hyde Park Ward on Friday, 25 and Saturday, 26 November. Plays ranging from light modern comedy to a dramatisation of the Story of Ruth were presented by South London, Hyde Park, Epsom, Stevenage, and North London Wards. The overall standards of production were good, and there was a definite improvement over previous years.



North London Basketball Cup winners. Jim Freston (captain), Brian Best, Phil Jackson, Terry Lafferty, Graham Jennings, David Fletcher, Rodger Hart, Jack McKeown, Gordon Lodge.

MANCHESTER STAKE

★ The MIA have been debating again, this time teams from MANCHESTER Ward, and MANCHESTER SOUTH Ward, discussed the motion that "Teenagers are dedicated followers of Fashion."

Manchester maintained however, that these days because of more liberal education — and more money, teenagers were in fact leaders of fashion, and that every individual was encouraged to reflect their own personality in their clothes.

★ A combined Bee-Hive, MIA Maid and Laurel Honour-Night was held at the MANCHESTER Stake Centre on November 18, organised and conducted by Sister Moss, 1st Counsellor in the

Stake YWMIA. All the girls and their leaders, Bishops and the Stake Presidency were invited and there was a good attendance.

The Bee-Hives presented their programme first, under the direction of the Stake Bee-Keeper, Anne Duxbury. Class awards were presented and Susan Gregson of Macclesfield played "Fur Elise."

Next on the programme, were the MIA Maids, under the direction of Sister Jones of WHITEFIELD Ward. After receiving their awards the girls presented the Rose Bouquet that they had tied to Eileen Weightman, the Stake YWMIA President. After Sister Weightman had thanked the girls and congratulated everyone on their

achievements, Pat Corbishley and Lynne Caddick sang "The Lord is My Shepherd."

Doris Gregson directed the Laurel programme and paid tribute to those who had achieved their awards, several of whom had since left the country, but were still very active in their new life. Irene Bates, a former Laurel teacher, and wife of the Stake President, was the final speaker and told of the purpose and aims of the award programme.

A competition for buffet refreshments was judged by the two counsel-

lors of the Stake Relief Society Presidency, Sisters McCormack and Preston, and was won by Rosemary Roberts of MANCHESTER Ward and Catherine Jones of WHITEFIELD Ward.

★ Two sisters from the MANCHESTER SOUTH Ward travelling through Munich, South Germany and feeling disappointed that they had not been able to contact the saints in Istanbul or Greece, were delighted when they saw crowds gathered round a very eye-catching display on a Missionary van.

NORTH BRITISH MISSION



Sister Taylor, R.S. President A. Gerrad, and Sister Lloyd, 1st Counsellor at their Hawaian Social.

★ SOUTHPORT Relief Society Opening Social was in Hawiaian style, with 1st counsellor Sister Lloyd acting as commere. After each teacher had given a brief resume of the lessons the sisters tried Hawiaian dancing and other entertainments. Two young Primary children, Gillian Hepple and Judith Chalmers gave a dancing display and then the Hawiaian style refreshments were thoroughly enjoyed by everyone.

★ Two members of the Rawtenstall Branch, Donald Sincock and Rodney Keeble drove down to Aberfan village on the night of the disaster. They arrived in the early hours of Sunday morning and found that the whole area was cordoned off by the police, and no one was allowed to go in without authority. After Brother Keeble had told them that he was an electrician, they were allowed to go in and helped to get a line to a house that the Salvation Army had taken over. Then they

went over to the school to help with the digging and clearing of one of the class rooms where six bodies were recovered. Brother Keeble said that the organisation of the rescue work was fantastic. The WVS, the Salvation Army and Auxiliary Fire Service kept up a constant supply of hot tea, soup and chocolate. Some of the local men had been working almost non-stop since the disaster and only gave up when they were ready to drop from sheer exhaustion. The two elders worked throughout the Sunday, stopping only for occasional refreshment until they had to leave for home, when they too were feeling quite exhausted themselves.

On the Saturday following the opening of the RAWTENSTALL Chapel, an Autumn Ball was held with a pioneer theme. Many of the Saints were resplendent in the appropriate dress, and a contest for the best beard produced some realistic looking pioneer figures.



Rawtenstall Pioneers.



TV star, Julie de Marco, opens fair at Heysham.

★ The LAKE DISTRICT Four Seasons Fair was opened by the glamorous star of "Double Your Money," Miss Julie de Marco, at HEYSHAM in October.

A guard of honour of Heysham St. John's Ambulance Cadets attended, and after cutting the ribbon across the stage and declaring the Fair open, Miss de Marco was presented with a big doll by Alice Hughes of PRESTON. In welcoming Miss de Marco, who is not a member of the Church, Eileen Watkins explained that all the toys and garments on sale had been made by members of the Relief Society. £58 profit was made.

★ On October 29 the PRESTON District Relief Society staged their Annual Fashion Show. District Relief Society President, May Nuttall, opened the event, and for nearly an hour fifteen

sisters and eleven children paraded and displayed an amazing variety of fashionable clothing that they had made. Included were such items as a very attractive "Mod" suit in blue and white wool, worn by a girl of about 12. Reversible rainwear for a mother and daughter, and rainwear for two boys. One of the boys also modelled a suit that his mother had made. The youngest mannequin was only 8 months old, he was Michael Davis, Sister Hamer's grandson, and he wore a red siren suit trimmed with nylon fur.

The winner of the ladies' suit section for the second year in succession, was Edith Slater, of BURNLEY Branch. Doris Hughes, of BLACKPOOL, won the award for the best dress, and 4-year-old Denise Abrey, also from Blackpool, won for her mother, the award for the best children's outfit. Audrey Kagi,

formerly a member of the Preston District Relief Society Presidency, now living in Yorkshire, returned for the occasion and made an excellent comere. Together with Sister Nuttall, she also designed and erected a beautiful stage setting.

Two non-member ladies, Mrs. Minnie Nutter and Mrs. Betty Lister, gave excellent service as judges. In conjunction with the fashion show there was also a display and sale of work by eight branches of the District, and it was obvious that a tremendous amount

of work and enthusiasm had gone into the event. One stand consisted completely of the work of Hilda Howarth, of NELSON Branch. She displayed over 60 pieces of hand-painted pottery, a selection of her work over the past ten years. Some of the designs were really exquisite, and caused a great deal of favourable comment and interest. Certificates of Award for the Fashion Show entries were presented by Dorothy Shorrock, 1st Counsellor in the North British Mission Relief Society Presidency.



North British Mission hold Sunday School Convention.

★ The LIVERPOOL Saints sang farewells at the dockside when Garfield and Anne Hender and their two children, Steven and Christine, sailed for Canada on November 24. Brother Hender has a job with the Canadian Telegraph Service in Alberta.

★ The North British Mission held a

Sunday School Convention at the Mission Home in Harrogate recently on a mission-wide basis.

Mission Sunday School Superintendent John F. Perry welcomed everyone and outlined the programme. Then followed a series of short talks on subjects such as reports, music, lesson

presentation, visual aids, and Leadership to name but a few. Mission President Wilford H. Payne also addressed the meeting. An Open Forum session followed and plenty of problems were forthcoming; most of them were answered.

It was interesting to note all the different dialects spoken at the Con-

ference (and it also emphasised the extent of the Mission). Lancashire, Yorkshire, Cumberland, Northumbrian and a slight infiltration from the USA. Sixty-six members represented the five districts of the Mission, and they all returned to their homes feeling inspired and uplifted and ready to uplift those around them.

SUNDERLAND STAKE

★ Four Wards in the Stake celebrated Hallowe'en in various ways. PETERLEE MIA held their party at Sister Ernestine McElderry's home, which was decorated with tiny ghosts hanging from the ceiling and Jack-O-Lanterns made from turnips by the Beehive girls. Imps, devils, witches and Indians all gathered round to enjoy a supper of baked potatoes cut in half with varied seasonings, celery curls and apples. Vera Richardson told a spine-chilling ghost story and the evening ended with games.

WEST HARTLEPOOL called their party "Goblins Gavotte" which was also in fancy dress. This time as well as witches, fairies, goblins and a skeleton came along in great numbers. One young lady attended as modern witch "Samantha," from the TV series "Bewitched."

Vaughan Jackson and his group, the "Demons" were there to entertain.

Two sketches were presented at the NORTH SHIELDS party, one was written and very well acted by the girls, and then the boys performed and raised a lot of laughter. Brother C. Todd was also very amusing when he impersonated an old soldier by telling tales and singing Tyneside songs.

Ghosties, ghoulies and things that go bump in the night, were all present at SUNDERLAND Ward Hallowe'en Party.

★ DARLINGTON Relief Society raised £12 4s. 3d. at a Jumble Sale on Friday, November 11. £1 12s. 3d. of this was made by selling popcorn, homemade toffee and sausage rolls.

★ MIDDLESBOROUGH Ward now claim to equal Newcastle's record of having the youngest secretary. Lesley Marshall is only thirteen years old, and is their MIA secretary.

★ Four Priesthood members received their Certificates of Achievement Award for fulfilling missions, at WEST HARTLEPOOL on Sunday, October 16. They were John Davidson, William Gardner, James Laurie and Gordon Laurie.

★ NEWTON AYCLIFFE MIA celebrated November 5 with a grand Bonfire Night dance. Music was provided by Ward member Stanley Peacock and his quartet. The hall was decorated with streamers and large black hats, and Guy Fawkes looked down from a very commanding position in the basketball net, and we gather that he approved when he saw between sixty and seventy saints and their friends enjoying the dancing and refreshments.

On November 10, eleven Relief Society sisters enjoyed a car trip over to Darlington and a session of ten-pin bowling, after which they went into a nearby Chinese restaurant for a meal.

Congratulations



BIRTHS

★ October 15.—To George and Brenda Garner (nee Kelly), a daughter, Debra Jane.

★ October 16.—To Ron and Ann Whan (nee McDermott), a daughter, Debra Louise.

★ October 19.—To David and Margaret Bate, a son, Kevin Ashley.

All of Sunderland Ward, Sunderland Stake.

★ October 29.—To Douglas and Joyce Pass of Widnes/Runcorn Branch, North British Mission, a son, Carlton Michael.

★ November 5.—President and Sister George T. Quesne, of Peterborough Branch, Central British Mission, Twins! A son, Adam David and a daughter, Mary Michele. Double congratulations.

★ November 10.—To Keith and Elizabeth Birch, of Wirral Branch, North British Mission, a son, Peter Phillip.

ENGAGEMENTS

★ Sandra L. Jones to Peter G. Maclean, both of Northampton Branch, Central British Mission.

★ John Fenwick, of Beverley Branch, to Diana Lofthouse, of York Branch, North British Mission.

MARRIAGES

★ Pat Atkinson, of Middlesborough Ward, Sunderland Stake, to Lynn Hammond, of Tooele, Utah, in the Salt Lake Temple. President Selvoy J. Boyer, former President of the London Temple, performed the ceremony. The couple spent their honeymoon in California and eventually intend to settle in England.



**Pat Atkinson and Lynn Hammond,
married in the Salt Lake Temple.**

★ De Carma Jean Freer, daughter of Mr. and Mrs. Emil Dean Freer, of Layton, Utah, to Peter Gerald Darling, son of President Joseph and Trixie Darling, of London Stake, on September 30, at Layton, Utah. The ceremony was performed by the groom's father, and the bride was attended by four bridesmaids and a flower girl.

★ Irma Leurs and Frank Bowness at the Hyde Park Chapel. The ceremony was performed by Bishop Frank Patterson, and the reception was held in the Cultural Hall. The couple were later sealed in the London Temple.

★ Marie Heaney, of Coventry, to Rawlin A. Evans, of Salt Lake City, on November 21 in the Salt Lake Temple. Sister Heaney served a full time mission in the Canadian/Alaskan Mission just over a year ago.

★ Angela Rhoda Ann Jones, to John Henry Carmichael, at Downend Chapel, Bristol, on November 5. The bridegroom is an officer in the RAF and has been stationed at Weston-super-Mare, but the couple will now be living in Northumberland.



Angela Jones and John Carmichael cutting the cake, after their wedding at Bristol.

EXAMINATION RESULTS

★ Rosalie English, of Beverley Branch, North British Mission. "A" level GCE's and a place in a London College.

★ Trudy Richardson, of Ipswich

Branch, British Mission, "A" levels in German, Geography and English and a general paper. Trudy will attend BYU next September to study drama and English.

STOP PRESS NEWS!

BBC-TV Film Documentary

Nears Completion

★ A moving television documentary by the British Broadcasting Corporation on the proselyting system of the Church of Jesus Christ of Latter-day Saints is nearing completion. Recently, BBC flew Roger Mills, producer, and a camera and sound team to Salt Lake City, Utah, to develop the story of how a missionary is called into the mission field.

The story evolves with a young boy coming up through the primary ranks, and then entering into the priesthood organisations. It shows his growth through the Aaronic priesthood, and then moves on into his mission call.

Many sequences were taken in Utah, including sundry points of interest, as well as the missionary aspect. Elder Lynn Gardner Despain was selected in the mission home to be the representative of the average missionary. Sequences were shown in the mission home, and other scenes incidental to his call.

The next step was to fly to England, which all parties did. Then, beginning November 21 through 23, filming was again continued in Bristol, England, starting with Elder Despain being welcomed into the mission home by President Ray H. Barton, Jr. Following this briefing, Elder Despain was assigned a companion (Elder Spencer S. Hooper, proselyting assistant to the president), and the pair were then

seen in shots taken while tracting, cycling, and in missionary digs, including views of the actual missionary organisation board.

One whole evening was taken at the Bristol District Chapel viewing various sports and cultural activities, as well as a chapel meeting. Also, an impressive baptism was filmed, and a confirmation service.

One of the most important film sequences was taken under actual conditions of teaching in a home in which an abbreviated first discussion, proselyting discussion, was presented to a man and wife who are actual contacts. (This discussion establishes a need for a prophet and the actual restoration of the Gospel.)

Several thousand feet were also taken in other areas of scenic interest in the west of England, showing missionaries cycling and tracting with important historical landmarks in the background. Part of one day was spent obtaining a trailer. This is a one-minute spot film which is presented a day or two before the actual presentation at intervals in order to announce the forthcoming film and stimulate interest in it.

The crew stationed themselves down in one of the busy intersections of Bristol and asked people half of the Golden Questions—that is, "What do you know of the Mormon Church?"

The answers were quite varied. One reported he knew nothing of the Mormons. Another said, "Oh, they are the people who give one third of their income, aren't they?" Another said, "I know a lot about them, and proceeded to give a great number of facts." Mr. Mills then asked, "Oh, are you a Mormon?" The man said, "No, I am an

atheist, but my hobby is comparative religion."

It is to be hoped that this film will be instrumental in bringing the truths of the Gospel and the proselyting system before many people who would not otherwise know these facts. It is due for release in early 1967 throughout the British Isles.



B.B.C. TV team filming elders Michael Hogan and Eugene Griffith at a quarry in the Forest of Dean.

PRACTICAL APPLICATION OF KNOWLEDGE

"No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge."

—Heber J. Grant



NEWS



FROM ELSEWHERE



MISSIONARIES IN LEBANON

★ A new phase of missionary work is going forward in the Middle East with four missionaries from the Swiss Mission travelling as far east as Lebanon. The missionaries began their labours in Beirut, Lebanon, about six months ago and their efforts have already resulted in over 20 baptisms. As many as 90 people have attended sacrament meetings recently.

PRESIDENT BROWN NOTES 83rd BIRTHDAY

★ With his family gathered at a birthday dinner and receiving the congratulations of his many friends including associates among the General Authorities, President Hugh B. Brown, first counsellor in the First Presidency, observed his 83rd birthday on October 24. The Church official, who at one time presided over the British Mission, has been married 53 years.

INCREASE TRANSLATION STAFF

★ The stepped-up programme of translation to meet the needs of the Church in the different countries of the world is bringing new faces into the Translation Department in Salt Lake City and abroad.

J. Thomas Fyans, manager of translation, has added Justus Ernst and Robert Morgan to his staff which deals with European translations. Eight more translators are soon to be numbered in the department.

Mr. Morgan has been in Europe working in the Church translation department. Mr. Ernst is in charge of eight European languages in the Salt Lake office.

REPORTS ON SOUTH AFRICA

★ Elder James A. Cullimore, Assistant to the Council of the Twelve, reported strong leadership developing in all of the five districts and 23 branches in the South African Mission. Twelve new chapels enable the Church to give its full programme to members and friends and aid in the missionary effort.

Elder Cullimore, who is a supervisor of the British and South African Missions, toured the area recently in company with Mission President J. Golden Snow. He reported that the Church was strongest in the Transvaal district.

HONOURED BY BYU

★ Elder James A. Cullimore, Assistant to the Council of the Twelve and former president of the Central British Mission, was among six prominent Latter-day Saints given Distinguished Service Awards by the Brigham Young University during 1966 Homecoming Week.

LAST "PIONEER" HONOURED

★ Mrs. Hilda Anderson Erickson, Utah's only living of the original pioneers who crossed the plains before the advent of the railroad, celebrated her 107th birthday anniversary on November 11. She is also Utah's senior citizen.

Mrs. Erickson was born in Sweden, and her memory stretches back more than 100 years to the days as a little child before she left her native land for the United States. She remembers well the long, arduous trip to Utah where she arrived in October, 1866, just before her seventh birthday.

DEDICATE TWO LANDS

★ Two lands were dedicated recently for the preaching of the Restored Gospel. Under the direction of Elder Ezra Taft Benson of the Council of the Twelve, the land of Italy was dedicated for missionary work early in November. He performed the dedication as a part of a visit to the missions he supervises in Germany, Switzerland, Austria and Italy. The Church recently opened up a mission in Italy with headquarters in Florence.

With Elder Gordon B. Hinckley of the Council of the Twelve officiating, the country of South Vietnam was dedicated to receive the gospel. The dedication took place in late October, as Elder Hinckley and Elder Marion D. Hanks of the First Council of the Seventy, visited the war-torn country while touring the Northern and Southern Far East Missions.

VALUES IN CULTURE

"A man should hear a little music, read a little poetry, and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has imprinted in the human soul."

—Goethe



The Spirit of the Home

John Longden

Assistant to the Council of the
Twelve Apostles

★ Recently I read a survey which had been made by the Institute of Family Relations, a reputable research organisation.

This survey did not refer to the need of families for financial help — something deeper. It referred to a lack of harmony, unity, tranquility, and a distinct lack of compatibility in many families.

This survey caused me to reflect on the need of spiritual values in all our homes. I ask myself the question, "Do I live in a mere house or a beautiful spiritual home? What am I doing to bring spirituality into our home?"

Whether it be a fale in the South Pacific, an igloo in Alaska, a hogan on the reservation, and hacienda in Mexico, a tent, a trailer, a flat, an apartment, or a house in any other part of the world, each in its own place can be a home regardless of the cost of materials that went into its construction or its furnishings.

Each can be a home or a castle for the family who lives therein by acceptance and application of the spiritual values taught by the gospel of Jesus Christ. In other words, it will not be a home unless the breath of life

is breathed into it through spirituality.

We have seen houses under construction which when completed, have been listed as "model homes." Recently I saw an advertisement which asked, "Is there living power in your home?" Here again is reference to material furnishings for a house — extra comforts and conveniences. Are any of these things the genuine requisites of a home?

Victor Hugo recognised one requirement for a happy home when he wrote: "A house is built of sticks and stones and tiles and posts and piers, But a home is built of loving deeds that stand a thousand years."

Love-loving deeds. Victor Hugo may have had a glimpse into immortality. However, he placed a time limit of a thousand years. We know that the family unit will continue for time and all eternity, but he uttered a great truth. A home is built of love, a basic virtue that must be accepted and practised if the houses we live in are to become homes.

What are some of the spiritual values which will help to make a house a home?

All male members of our Church

should hold and every member honour the priesthood.

Have family prayer night and morning.

Honour the Sabbath day to keep it holy.

Attend church services together as a family.

Obey the law of tithing. Our example will teach our children.

Fast two consecutive meals once a month and contribute the cost to the fast offering donation.

Cultivate the habit of reading the four standard works of the Church and the best in literature.

Have children baptised when they reach the age of eight years.

By our own words and actions, guide and help children early to love the Lord and to develop a testimony of the restored gospel.

Prepare each young man to look forward to a mission so that when the time comes, he will have a genuine desire to go out and serve the Lord as a missionary.

Teach children to look forward to temple marriage. Through love and encouragement, help them to understand what it means to have such a ceremony performed in the temple and then to honour and obey the covenants which they will make there.

Parents should love and respect children.

Children love and honour parents.

Keep busy.

Be considerate of others and be unselfish.

I offer these as a few suggestions which will help make a house a home.

In my travels over the Church, I have found many homes that are truly spiritual shines to the families who live therein. May I tell you of one or two of these homes?

I think of a family of eight children.

The father is busy as a counsellor in a bishopric, the mother active in auxiliary work. These good parents have never lost sight of their responsibility to teach their children spirituality, to train them in the ways of the gospel of Jesus Christ.

They know this is accomplished first and foremost in the home. They attend church together, participate in studying the scriptures together, hold family night where all have an opportunity further to develop and utilise the talents God has blessed them with; also the children are taught and assisted in their schoolwork.

They are taught in things virtuous, lovely, and of good report. They are taught to sing, and when they become old enough, they learn to play some musical instrument. They have many fun times together as a family unit.

Here is truly love at home. Theirs is not just a house. They work together and for each other. They forget selfishness. I was informed by the father and mother that the sons are saving so they may be able to fill missions when called by their bishop.

Recently it was my privilege to attend the funeral service for a man who emigrated to the United States when he was twenty-one years of age, a non-member of the Church from Germany. He fell in love with a faithful member of the Church, and she proceeded to teach him the gospel of Jesus Christ, thus he was informed of the great principle of eternal marriage.

After studying and gaining a conviction, he was baptised. He loved and lived the principles taught by the gospel of Jesus Christ. In due time, he was found worthy to receive a temple recommend. They were sealed over the altar of God for time and for all eternity.

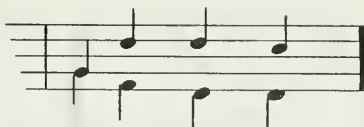
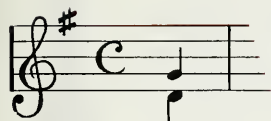
Twelve children were born to this

CONTINUED ON PAGE 72

MORE ABOUT

MUSIC

Emma Marr Petersen



★ Suggestions have been made from time to time regarding the qualities that constitute a good conductor. Two of these which are most important, but seldom mentioned, are confidence, and an optimistic attitude while conducting.

Whether we are practising a new hymn or selection, or, having already learned it, are performing it publicly, it should be a joyful experience for both singers and congregation. Occasionally an inexperienced conductor will suggest that the singers "smile" during all of the time they are singing, which seems to be a rather unnatural custom. Any habit that draws attention to the performers personally and away from the rendition of the music is not good, and should not be adopted.

A spirit of confidence and good cheer may be indicated in ways other than wearing a permanent and sometimes "wooden" smile for the duration of the hymn. Confidence comes with familiarity with both words and music of a selection, where all the singers after the introduction is played are able to start firmly and accurately on the first syllable of the first word, continuing to enunciate clearly and confidently throughout, without mumb-

ling, dragging, mispronouncing, or "feeling for" a note.

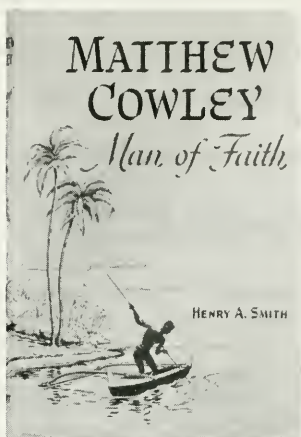
During practise time the conductor should become aware if any of the singers are having difficulty with pronunciation of words or otherwise, and make corrections politely in general rather than individual terms, thereby avoiding embarrassment to those who are at fault. Musicians often have unusually sensitive feelings, and every effort should be made to avoid injuring them.

As a former president of the European Mission, Charles W. Penrose said in his great hymn "School thy feelings:"

"Noblest minds have finest feelings,
Quivering strings a breath can move;
And the Gospel's sweet revealings,
Tune them with the key of love."

Mistakes in music are sometimes hard to correct, due perhaps to faulty impressions of the correct intervals between tones. It may be helpful for the accompanist to play without the voices, the passage or notes that are giving trouble, so that a correct conception may be had before the habit becomes too deeply implanted. An American gentleman, Mr. William B.

CONTINUED ON PAGE 75



**Matthew Cowley—
Man of Faith**
by Henry A. Smith

This book is at one and the same time both faith-promoting and stimulating. It is one for everyone to read—both young and old—since from the biography of this Man of Faith there comes a burning desire to emulate him and try to make life richer and better.

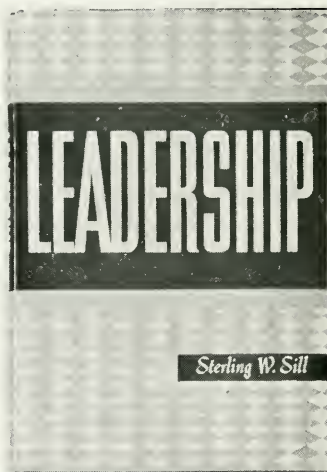
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Hearts Turned To Their Fathers

David Ensign Gardner, F.S.G.

★ As we greet the New Year our hearts are filled with a desire to labour for our deceased kindred that they too may receive the blessings of the Gospel promised to them when the Saviour visited those who had died.

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Our kindred who have died are to face the same judgments as we are, and our Saviour did not limit His teachings to men who are living or eliminate from His commands those who have died. His statement on salvation is positive and without qualification:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

We are entitled to compile the family group records of all of our ancestors, each family consisting of a father, a mother, and their children. When this information is documented by official civil and ecclesiastical records kept by

the family, there is no doubt as to the correctness of the connections. Personal knowledge may be acceptable for compiling the record of closely related and living families, but memory is not good for the recording of a family where the majority or all of its members are deceased. From a study of records submitted by Church members to The Genealogical Society for clearance of names of their kindred dead for temple work, it is apparent that many Saints, through expediency rather than accuracy, have insufficiently identified their relatives, and sometimes have compiled erroneous pedigree connections.

In a previous article we noted that the civil registration of births, marriages and deaths, filed in the local register offices and centrally at the office of the Register General, should be used extensively. These records are of supreme importance for the following reasons:

1. The correct date of the event. Quite often this documentary date is different from that claimed by a faulty memory.
2. The precise place, perhaps a street, farm, or village address, as well as the name of the correct parish. This exact address may well lead to successfully determining where and in what records to search for additional genealogical clues. An example of the dilemma in the choice of searching the correct record is that of a locality named Blaenpantarf, Cardiganshire. The boundary line between the adjoining parishes of Troedyr and Bettws Evan divides Blaenpantarf into two divisions with one part in the former and the other part in the latter parish. Sometimes streets are divided between two or more towns: Com-

mercial Road stretches from Poplar boundary almost to the City of London, and because of its length five parishes were adjacent to it, namely Limehouse, Ratcliffe, Mile End, St. George in the East, and Whitechapel. Research in the parish on the wrong side of the boundary or at the wrong end of the street would waste considerable time and money.

3. Birth certificates contain the name of the mother, usually giving the surname by which she was known at the time she married. This surname may be one not previously known to the researcher, or even a surname different from that which was previously believed correct. That the mother had been a widow might be disclosed. Any such findings are of first importance in seeking more about her ancestry.
4. The actual place of the marriage ceremony will be given, whether it is a Church of England parish church, a Roman Catholic chapel, a Nonconformist meeting house, a Jewish synagogue, or a Register Office without a religious rite. This type of information helps to define the probable religious denomination of the ancestral family.
5. A statement concerning the rank or profession of the persons recorded and of their fathers' names, ranks or professions may have a great deal of bearing upon the identification of the same persons in other records.
6. The age at death, if more or less correct, will provide a good calculation for the birth year. Ages given on marriage records, however, require careful consideration. An age shown as "21" years is misleading, as it sometimes refers merely to

the fact that the person is "of full legal age"—or at least 21 years old. The age stated in marriage records is that which someone believed to be correct — but then perhaps the groom might have been taking the bride's word for it.

7. Death certificates often fully identify persons whose records in churchyard and cemetery registers and inscriptions are too brief to be acceptable as proof of connections.
8. In Scotland the death records call for the names of the parents of not only children, but of all persons who have died there since January 1, 1855.
9. Sometimes it is known that there were several children in a family, but their names have long been forgotten. Assuming that all were born in the same locality, their records may be found in the register office of that district. A courteous call or letter sent to the local Superintendent Registrar may well enlist his help in finding the records required to complete a family group sheet. These registrars, however, are busy men, and requests for their services should always be courteous, concise and to the point. All fees should be promptly paid.*

* Fees include: (1) A personal application for a particular search in a consecutive period of five years in the indexes—1s. 6d.; (2) Postal application for the same—6s. 9d.; (3) Issue of a full copy of an entry—3s. 9d.; (4) Issue of a short-form birth record—9d.; and (5) Personal general search at Somerset House for six hours—£1 10s. Always enclose a self-addressed and stamped envelope.

What is Your Problem ?

Question: How does home teaching differ from our former system of branch teaching?

Answer: Branch teaching consisted mainly of the priesthood brethren visiting homes, encouraging families, and teaching them as needed. Also in providing suggestions when desirable. It was a once a month visit only as a rule, and too often was not done as effectively as might be. On the other hand home teaching is where priesthood brethren are assigned to a home and are responsible for encouragement of the entire family in all phases of spiritual development. The home teacher will work with inactive people, instead of the several committees formerly assigned to that work; they will assist parents to have children enrolled in and attending all the Church organisations; will assist the father and sons in priesthood responsibilities; the mother will be advised to be active in her Church organisations etc. In other words, and in brief, home teachers are responsible for the entire spiritual development of the families to which they are assigned, and are to call in whatever help they need to bring every family into full activity.

Question: What is the attitude of the Church on cremation?

Answer: The Church always advises its members to arrange for burial of their deceased loved ones in a cemetery, with proper funeral ser-

vices and dedication of graves. In some instances, because of local conditions, and sometimes because of personal preference, relatives have their deceased cremated, and they are within their rights in doing so. But it is customary to advise burial of the body instead of cremation. In cases of cremation, funeral services are always conducted in the same manner as where a burial is to be provided. There is but one difference in our ceremonies. We do dedicate a grave for the burial of the body, but we do not dedicate the crypt where the ashes of a cremated person are kept.

Question: Can fast offerings be used for any purpose other than to help the needy?

Answer: No.

Question: Who may have recommends to the temple?

Answer: Only worthy Latter-day Saints may enter the temple. Worthy persons who have been baptised may be baptised for the dead, including children over eight years of age if they themselves have been baptised. We generally expect that new converts will mature in the Church for at least a year before they go for their endowments and sealings. Recommends are given only after careful interviews with bishops, branch presidents, stake or mission presidents. It is a great privilege to go to the temple, and all persons must be fully worthy, keeping all the

commands of the Lord, to obtain that privilege.

Question: When a child is born out of wedlock, may it be blessed in the Church like other children?

Answer: Yes, when arrangements are made with the local presiding authorities. When such children are blessed and given a name, it is customary to give the surname of the mother, unless the parents marry, or unless the father is designated by court order. If the mother later marries a man who legally adopts the child, then this man's name may be entered in our records as the father with the notation: "legally adopted by _____ (name) _____." In the event of such a marriage, the surname of the child should be changed to that of the adopting father.

Question: If a child dies before being blessed, what is its status?

Answer: All children who die under eight years of age go to the Kingdom of Heaven, and are saved in the presence of God, whether they belong to any Church, or whether any ordinance is performed. We suggest a reading of Moroni, 8th chapter in the Book of Mormon. When children die before they are blessed a name may be assigned and details of the birth and death should be entered in the ward or branch record of members and on Form E and the notation "died before blessing" should be written under the heading "Blessings" on the form. Parents may insert the name of such child in their own family record. When the parents go to the temple to be sealed and have their children sealed to them, the child who died in infancy must also be sealed to the parents, although no

other ordinance is required. The sealing is vital, however.

Question: I have a child who soon will be eight years old. Is it possible for me to perform the baptism?

Answer: Yes, if you are worthy and if you hold the priesthood of a priest in the Aaronic priesthood or if you hold the Melchizedek priesthood. Arrangements of course must be made with local branch or ward authorities. Worthy fathers who hold the Melchizedek priesthood may confirm their own children also, through arrangements with local authorities in the branch or ward.

Question: Who should pay tithing? Even little children?

Answer: All Church members who have an income should pay an honest tithing. Those without income (including wives who have no separate income from their husbands) and those entirely dependent on relief or welfare, are exempt from payment of tithes. You ask if little children should pay tithing. Childhood is a good time for children to learn obedience to all of God's commandments. It is good for children to learn to pay a tithing on any little allowance they are given, any amount they may receive for doing little chores. The habit formed in childhood will usually remain with them throughout life.

Question: If a person joins another church, and then repents and comes back to our Church, does he need to be baptised again?

Answer: Not if he was not excommunicated from our Church. If he was not excommunicated, and comes back to us he may resume his attendance at our meetings without any further ordinance being performed. Of course he should be fel-

lowshipped and encouraged, so that he will not slip away again. But on the other hand he should not be given official positions until the presiding authorities are convinced that he is worthy and is settled in his faith.

Question: What is the ruling of the Church regarding place of membership? I mean, must I go to the branch in which I live, or may I go elsewhere to Church as I please?

Answer: In order to have order in the Church it is requested that all persons be members of the branch or ward in which they live, and confine their activity to that ward or branch. How could a bishop or a branch president keep in touch with the

people of his area if they went elsewhere to church? And the bishop or branch president must keep in touch and know about the members, or how could they issue recommends for advancement in priesthood, baptism, blessing, or the temple? There must be order in the Church and this makes essential the attendance of all persons in the branch or the area in which their home is located.

Question: Is it necessary, in our prayers, to address the Lord in terms of "thee, thine, or thou" or may we use the modern language?

Answer: In our Church it is customary to use the solemn form of "thee, thine and thou."



OUR PURPOSE

"Our purpose ... is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections."
—Antoine R. Ivins



Going To The Temple

LeRoy J. Buckmiller

President of the London Temple

★ "Going to the Temple" can be the most rewarding experience of our lives. Much depends on our attitude and what we are looking for.

In D. & C. 109:8 the Lord tells us that the temple is "a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."

To this we may add that it is a house of love, the love of God for his children, in which holy ordinances are performed and covenants taken which are intended to prepare us for exaltation in His Kingdom.

The love of God extends not only to us but to those who have died, making his love universal. Knowing what the temple is for, gives us the key to the full enjoyment of it.

We go to the temple for prayer—the soul's sincere desire; to strengthen our faith—faith in God and His purposes; to fast, not necessarily from food, but from the things of this world, or to fast for special reasons we may have; to learn the mysteries of Godliness and how to become like him; to be in the world but not of the world; to learn the meaning and purpose of

life; to learn that order is the first law of heaven; to learn that the glory of God is to bring to pass the immortality and eternal life of man.

These constitute holiness to the Lord, for it is the house of the Lord.

Going to the Temple regularly refreshes our memories of the truths we learn there. We do not acquire very much faith, learning, or much love for the work in coming but once or even a few times. We must come often to keep these truths fresh in our minds. The privilege of labouring for the dead permits frequent visits to the temple where each time we may refresh our memories of the ordinances, covenants and obligations we made with the Lord when we received our own endowments.

Going to the Temple often enlarges our understanding of the Holy endowment. The principles of the Gospel are clearly defined. The priesthood and its sealing powers are made manifest to us. The plan of salvation for man as he journeys through all phases of his existence is made clear to us. In fact the whole Gospel plan is identified as it relates to every day life.

Going to the Temple helps us to understand that the only pathway to the Celestial Kingdom is through obeying all of the laws of the Gospel, not just the ones which it may please us to live. The principles of obedience, sacrifice, clean living and devoting our time, talents and means to the work of the Lord are some of the essential Gospel principles emphasised.

Going to the Temple we meet some of the finest people on earth—those who are interviewed and declared worthy of the temple experience. These are they who have faith, hope, charity, and the love of God. The temple is the place where the true love of the Saviour should be most easily identified and experienced. The

vestments of worldly possessions are left behind and all go forth to meet the spirit of light and truth.

Going to the Temple is a refining influence. We are given the privilege of ordering our lives so that we will be comfortable in the presence of our Father in Heaven when we are called to meet him. It gives us the keys to the knowledge of God and of Man notwithstanding the theories of men.

Going to the Temple transfers our interest from self to others. The unselfish service to others brings joy and happiness not found when we seek our own ends. We become the guaran-

tors of salvation and exaltation for others.

In short Going to the Temple can be a great uplifting spiritual experience. It can give us greater faith, courage and determination to make our lives more useful and devoted to the accomplishment of God's purposes on the earth.

The Prophet Joseph Smith said, "Happiness is the object and design of our existence and will be the end thereof if we pursue the path that leads to it." Help yourself to more happiness and joy in life by "Going to the Temple." We will see you there.



There is No Compromise

S. Dilworth Young

Member,

First Council of the Seventy

★“We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.” (Ninth Article of Faith.)

About the law of chastity God has revealed much. It begins a long way back in history.

“Thou shalt not,” he wrote with his own finger, “commit adultery.” Then, when the Lord, the Beloved Son came to earth, he said, “... whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matt. 5:28.)

Peter accepting the doctrine that gentiles might become members of Christ's church admonished the saints not to trouble these new members, “But that we write unto them, that they abstain from pollutions of idols, and from fornication ... (Acts 15:20.) Again he said that the apostles didn't want to lay on the members any greater burden than these necessary things: “That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.” (Ibid., 15:29.)

There are others in the letters of Paul: Rom. 1:29, I Cor. 6:13; 6:18, I Thess. 4:3. From these it will be noticed that these kindred sins are forbidden of God. In this modern day the revelations are equally unequivocal in forbidding these evils.

We who accept the gospel of Christ

do not believe that man can with impunity disobey the law of God. It is abhorrent to us that any man would attempt to legislate God's law to fit any present condition of society. The cure for sexual sin whether in or out of marriage is complete repentance from it and complete chastity thereafter. One doesn't fit the law to the crime; one does judge the seriousness of the crime by the law.

In the face of these commandments, we learn that ministers, professing to be those of Christ's church, refuse to condemn sex outside of marriage. According to a recent news report, the British Council of Churches refuses to condemn sex outside marriage. This was revealed in a report issued by a special committee of nine men and three women “who worked on it for two years.”

The document entitled, “Sex and Morality,” is quoted as saying that “chastity alone is an inadequate basis on which to judge morality. It refused to disapprove birth control advice for the unmarried and even raised the possibility of placing contraceptive vending machines on college campuses.”

The report was presented October 25 to the British Council of Churches which is expected to commend it for further study by member denominations. These include all major Christian denominations in Britain except Roman Catholic although the latter maintains three observers with the council.” These were reported withholding judgment until they had read the report.

The Church of Jesus Christ of Latter-day Saints has always maintained that sexual impurity stands high in the list of sins abhorrent to the Lord. We maintain the standard that sex is a God given way for procreation to take place but that it is pleasing to God that its function is to take place within the sanctity of wedlock, that its use in any other manner is illegal and morally wrong.

Sex is not given to be used as animals use it, but as men, to control it and to learn to control themselves in its purposes.

Adultery and fornication are among the worst of sins. Adultery is more serious only because it not only violates chastity but also breaks the marriage vows.

We hold to a single standard of chastity. Sex sin is as serious for a man as for a woman. Married couples are to be fully true to each other, with no variations. Unmarried persons are to observe complete abstinence until the time when, married according to law, the procreative act becomes legal and righteous.

President Joseph F. Smith, a prophet of this day, said:

"There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should be warned unceasingly against them. As I see these, they are flattery of prominent men in the world, false educational ideas, and sexual impurity.

"But the third subject mentioned—personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened." (Gospel Doctrine, pp. 312, 313.)

Further he said:

"Not alone is it fundamentally proper and in strict accord with both the spirit and the letter of the Divine Word, but absolutely essential to the stability of the social order that the marriage relation shall be defined and regulated by secular law. Parties to the marriage contract must be definitely invested with the responsibilities of the status they assume; and for fidelity to their obligations they are answerable to each other, to society, and to their God.

"Sexual union is lawful in wedlock, and if participated in with right intent is honourable and sanctifying. But without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity.

"Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonour inflicted on unfortunate though innocent children. The dreadful effects of adultery cannot be confined to the erring participants. Whether openly known or partly concealed under the cloak of guilty secrecy, the results are potent in evil influence. The immortal spirits that come to earth to tabernacle in bodies of flesh have the right to be well born, through parents who are free from the contamination of sexual vice.

* * *

"Like many bodily diseases, sexual crime drags with itself a train of other ills. As the physical effects of drunkenness entail the deterioration of tissue, and disturbance of vital functions, and so renders the body receptive to any distemper to which it may be exposed, and at the same time lower the powers of resistance even to fatal deficiency, so does unchastity expose the soul to divers spiritual maladies, and rob it of both resistance and recuperative ability. The adulterous generation of

Christ's day were deaf to the voice of truth, and through their diseased state of mind and heart, sought after signs and preferred empty fable to the message of salvation.

"We accept without reservation or qualification the affirmation of Deity, through an ancient Nephite prophet: 'For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of Hosts.' (Jacob 2:28.)

"We hold that sexual sin is second only to the shedding of innocent blood in the category of personal crimes; and that the adulterer shall have no

part in the exaltation of the blessed.

"We proclaim as the word of the Lord:

"'Thou shalt not commit adultery.'

"'He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith.'" (Gospel Doctrine, pp. 309-310.)

Human beings are free to choose whose voice they will obey, that of the Lord God or that of Satan (those who are his prophets are those who are not.) The sheep will know the voice of the true shepherd.

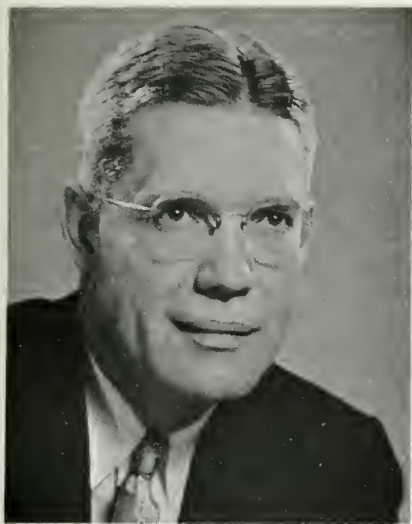
The Spirit of the Home CONTINUED FROM PAGE 60

union. All of their children have been married in the temple of the Lord and are serving in some capacity in the Church at the present time, following the beautiful example taught by the parents.

They came through many hardships, financial depressions, etc., yet never lost sight of the fact that they were rich with spiritual blessings. Now the love, the harmony and unity taught in this one home extends to twelve other homes.

May I quote a statement from President McKay: "The secret of good membership in the Church or good citizenship in the nation lies in the home."

With these truths in mind, let us stay close to our children; play, work, pray, and worship together. These values will truly bring living power into the place we live regardless of where it may be and will make it a worthy home for his spirit children. Then our house will be a home—our castle—a sacred place.



The Knowledge of God

Bruce R. McConkie

Member, First Council of the Seventy

★ We believe that God has revealed himself in our day that men again may be able to gain eternal knowledge in his kingdom. The knowledge of God, the knowledge as to the nature and kind of being that he is, is the rock foundation upon which all true religion is based, and without that knowledge and without revelation from him, it is not possible for men to hope for or gain the blessings, honours, and glories of eternity.

The Master gave the key to this principle in this great intercessory prayer when he said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

The Prophet Joseph Smith said,

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another. (Teachings of the Prophet Joseph Smith, page 345.)

This knowledge of God, always coming by revelation, has been had in every age of the earth's history when

the gospel has been here. The prophets have known of him and have borne witness to the people concerning his attributes and his laws. He created Adam "in the image of his own body" (Moses 6:9) and then walked and talked with him, with the very man whom he had created in his own likeness. He sent his Firstborn spirit Son, Jehovah, to commune with Moses "face to face, as a man speaketh unto his friend." (Exodus 33:11.) And then in the Meridian of Time he sent this same Son, among other reasons, to manifest to the world the nature and kind of being that he is, so that men might know him and worship him and keep his commandments and thereby be entitled to come back into his presence again.

Christ said that he was the Son of God. He said that he came forth from the Father, that he came to bear witness of the Father. It is written of him that he is the express image of his Father's person, and this knowledge was held in all ages. And yet when the period of dark apostasy set in, men without revelation, without the Spirit

of the Lord, sat down in conventions and conclaves and wrote creeds which attempted to define what kind of being he was. They said that he was in some mystical way three in one, that he filled the immensity of space, that he was everywhere and nowhere in particular present, that he was incomprehensible, unknowable, uncreated, incorporeal, and all the rest. And that is the understanding that prevailed in the world in the spring of 1820 when the Prophet went into that secluded place in a grove of trees to ask the Lord which of all the churches was right and which he should join. The Prophet said,

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my Beloved Son. Hear Him! (Joseph Smith 2:16-17.)

From that moment the knowledge of God began to roll forth in the world, and we expect to see a day, eventually, when the knowledge of God will cover the earth, as the waters cover the deep, when it will no longer be necessary for any man to say to his neighbour, "Know the Lord," for all shall know him from the greatest to the least.

We have a scripture that says,

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D. & C. 130:22.)

If we had lived in the beginning, in Adam's day, and had received the knowledge of God as taught by revelation from the mouth of Adam, the

presiding high priest in the Church, we would have seen that the very name of the Father, literally interpreted, meant Man of Holiness, for as the scripture says,

... In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man. (Moses 6:57.)

When Christ repeatedly referred to himself as the Son of Man, he was certifying that Man of Holiness, God the Eternal Father, was his Father, and he had no reference to his mortality, his birth as the son of Mary.

All of us who have received the gospel have power given us to become the sons of God. We can do that by faith. And Paul says those that become, by adoption, sons of God are joint heirs with Jesus Christ, entitled thereby to receive, inherit, and possess, as Christ has inherited before. The Apostle John, beloved disciple of the Lord, wrote these words:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

And now note particularly what he says:

... Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1-3.)

To that same John, who had written these words as moved upon by the Holy Ghost, the Lord said:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:7.)

And then again:

To him that overcometh will I grant to sit with me in my throne, even as I

also overcame, and am set down with my Father in his throne. (Ibid., 3:21.)

These New Testament scriptures, and many others that could be cited, teach the doctrine of exaltation, a doctrine of eternal life and eternal lives, a doctrine of joint heirship with Christ the Son. And this knowledge has been given again, with more particulars, by revelation in this day. We are taught that Christ received not of the fulness at the first but went from grace to grace, until he received a fulness, and that he finally received all power both in heaven and on earth. After having this truth recorded in the revelation, the Lord says that he is doing it so we may know what we wor-

ship and know how to worship, and that if we keep his commandments, we can go from grace to grace until, one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared.

More About Music CONTINUED FROM PAGE 61

Bradbury, in a letter which is in the Library of Congress in the United States has this to say about music in the church:

"I believe it to be the privilege and duty of all to unite in singing in the Church as an act of worship."

Mr. Bradbury was the composer of several hymns which are contained in our Latter-day Saint Hymnal, namely: "God moves in a mysterious way," "Sweet hour of prayer," and "Farewell all earthly honours."

A former conductor of the world-famous Mormon Tabernacle choir, J.

Spencer Cornwall has the following observation to make about hymns and their writers:

"Every hymn creation is the result of an idea, a circumstance, an experience, an event, or some other motivating influence. The creators of great hymns are not or were not mediocre persons. They are those people who have the ability to think clearly and to feel deeply. Their lives are dominated by thoroughly religious motives, and it is natural and proper for us to revere them."

Thoughts For Now

OUR FAMILY

We resolve:

To hold weekly home evenings
To have daily family prayer
To have a blessing on the food
To be united in the gospel
To fast monthly

OUR NEIGHBOURS

We resolve:

To make friends with our neighbours, that they, seeing our good works, may be led to investigate the truth
To invite our neighbours to our home for evenings of pleasure and of information about our people

1967

The close of 1966
Brings us one year
Closer to the
Coming of Christ

OUR CHURCH

We resolve:

To attend sacrament meeting
To attend Sunday School
To get each child to Mutual or Primary according to his age
To take part in social activities

OURSELVES

We resolve:

To read the Book of Mormon
To read the New Testament
To pay our tithes and offerings
To participate in the building programme
To fast
To pray daily

The Way is Opened

★ It was early summer in 1840. The hills of England were beautiful in their pristine green. Especially beautiful was the Herefordshire countryside, while most glorious were the Malvern Hills—loved spot of Britons, rich and poor, young and old, for generations of time.

Into this land had come the twelve apostles of the newly restored Church of Jesus Christ. Quickly they had begun to spread the glad tidings. People listened, some in churches, some in halls, some in cottage small. Many of those who heard were pricked in their hearts and were baptised into the new church.

One great handicap to the work was the lack of copies of the Book of Mormon. Costs of shipping from America were prohibitive, especially considering the duty charged on entry. The solution to the problem was sought earnestly and in mighty prayer by the brethren, but at the moment it was not apparent how or from what source the necessary money would be forthcoming.

The brethren were assigned to their various fields of labour, directing, teaching, preaching, and proselyting. Among the members of the twelve to be assigned was Wilford Woodruff. In due course he was instructed to go to Staffordshire and neighbouring towns to present the gospel to the pottery makers. This he did with varying success.

On Sunday, March 1, 1840, his birthday, he was preaching to a large con-

gregation in Hanley, when he was suddenly inspired to say that this was the last meeting he would hold with them for many days. He was astonished for he had scheduled many meetings, but he repeated the information to the congregation, which was equally surprised.

The next morning Elder Woodruff went before the Lord in secret and asked His will concerning him. The answer was that he should go to the south, for the Lord had a great work for him to perform there, as many souls were waiting for his word.

Promptly Elder Woodruff took a coach southward to Wolverhampton, Dudley, Stourbridge, Stourport, and Worcester, where he felt impressed to leave the coach. He walked a number of miles and was guided by the spirit to the John Benbow Hill Farm, Castle Frome, Ledbury, Herefordshire. Thus far no Latter-day Saints had visited this area.

Elder Woodruff was gladly received by John Benbow and his wife. Mr. Benbow told him of the church of the United Brethren, over 600 in number with forty-five preachers and many licensed chapels and homes. His own home contained a large hall in which meetings were held.

Elder Woodruff succeeded in converting and baptising most of these people, among whom were several sent by the Church of England to serve writs and to stop the preaching. Among the first baptised were John Benbow and his wife. Another convert was Thomas Kingston, supervisor of the

whole United Brethren Church.

After reporting his work to the twelve, Elder Woodruff returned to Herefordshire with President Brigham Young and Willard Richards. President Young was invited to stay with John Benbow while Elders Woodruff and Richards visited the other areas of the district.

President Young stayed a week, during which time he made Brother Benbow acquainted with the history of the church up until that time.

One evening as he and his companions were meeting with Brother Benbow, Brigham felt inspired to tell John Benbow about the need for the means to publish 5,000 copies of the Book of Mormon and 3,000 hymnbooks.

Brother Benbow's heart was touched. He offered to loan the brethren £250 to push the printing. Later Thomas Kingston added £100. So with £350 (worth much more in that day than it is today) the brethren retired to a lonely spot at the top of one of the Malvern Hills and counselled with one another. After prayer, it was decided that Brigham should go to Manchester at once and begin the work of publication.

By dint of hard work, the hymnbooks

were out within three months. The Book of Mormon took longer, but it also was published before the brethren left for America in April of 1841.

Thus, the Lord, working through righteous men opened the way for this important work to go forth. John Tanner was raised up in Kirtland to save the temple; Joseph Toronto was raised up in Nauvoo to push the temple there; and John Benbow was raised up to bring forth the Book of Mormon in England.

Just before the apostles sailed for America in April 1841, John Benbow made the loan a gift and added more to it to help worthy, needy emigrating saints.

In his turn he emigrated to America, settling in Nauvoo on a farm. There his wife died. When the saints moved west, John Benbow came with them.

He was a true pioneer. He settled in the cottonwood area of Salt Lake Valley just under the mighty peaks of the Wasatch Mountains. He loved his Malvern Hills, but he learned to love the peaceful valley and the mighty peaks of his adopted home.

All of his days he was a loyal, devoted man and a close friend of President Brigham Young.

SKILL OF ESTABLISHING ZION

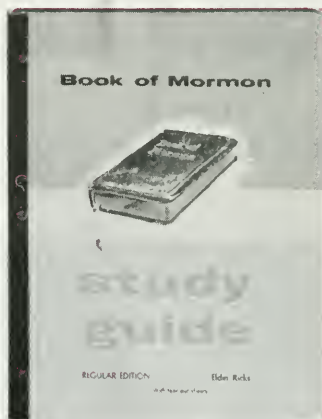
"The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify his holy name."

—Brigham Young

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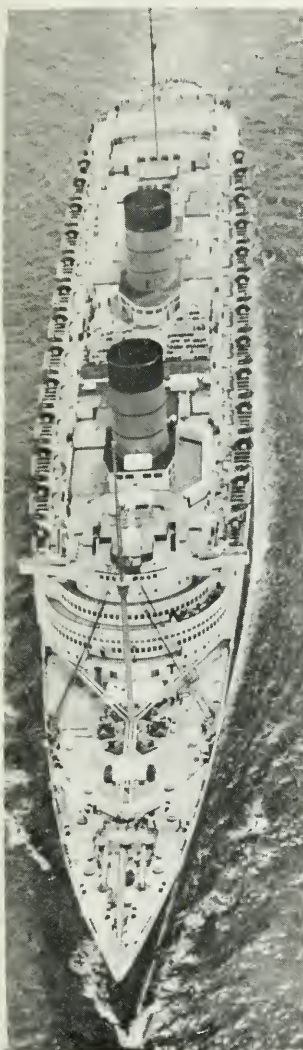
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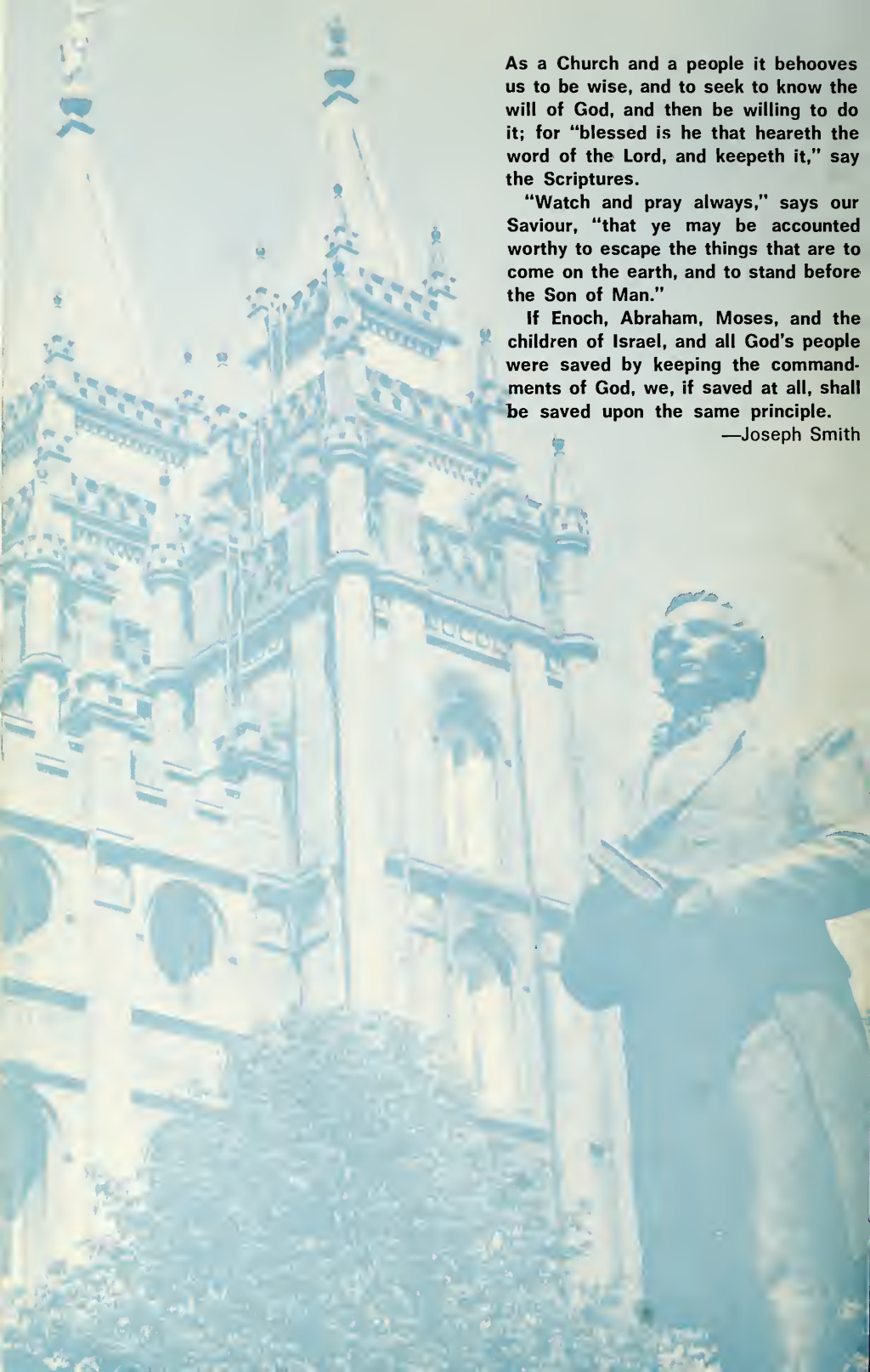
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As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord, and keepeth it," say the Scriptures.

"Watch and pray always," says our Saviour, "that ye may be accounted worthy to escape the things that are to come on the earth, and to stand before the Son of Man."

If Enoch, Abraham, Moses, and the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle.

—Joseph Smith

Millennial Star

February 1967





Nauvoo Temple

Millennial Star

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Cover Picture

Springtime, King's College, Cambridge University.

—Photo by kind permission of Jarrold & Sons Ltd.

NOT WITHOUT MEN'S HANDS

The masters only know whose work is good:

"When any master holds
Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived.
Made violins, and made them of the best.
The masters only knew whose work is good:
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help Him."

"Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio."

—George Elliot

Lehi, Polynesia, and the American Indians

Mark E. Petersen

of the Council of the Twelve

★ As Latter-day Saints we have always believed that the Polynesians are descendants of Lehi and blood relatives of the American Indians, despite the contrary theories of other men.

For that reason, from the beginning of our Church history we have had more than an ordinary interest in them as a people.

But now that interest is even more keen. Recent research on the part of world - recognised scientists and scholars has focused a new light upon them, and writings of early explorers in both America and Polynesia have become available now for detailed study.

The new knowledge which has been developed shows that the Polynesians without any reasonable doubt did come from America, that they are closely related to the American Indian in many respects, and that even their traditions and genealogies bear that out.

So pronounced is this feeling among the world scholars of today that one of them, Thor Heyerdahl, widely known Norwegian anthropologist, who sailed the raft *Kon Tiki* from America to the Polynesian Islands, titled one of his books *American Indians in the Pacific*. It is a remarkable volume of great interest to Latter-day Saints.

With him are other writers who con-

firm and re-confirm the facts now being disclosed that there is every reason to believe that the Polynesians are directly related to the American Indians, that they came from American shores and sailed westward to their Pacific Islands, and that they took with them their customs, their food, and their religion, all of which have left a permanent mark upon Polynesia.

Pronounced as are these views establishing the relationship of Polynesians and American Indians, there are equally impressive data now available to disprove the theory that the Polynesians originated in the Orient and came eastward from Indonesia, Malaya, and nearby lands. Let us just mention a few of the convincing points of evidence.

Many people have seen the great stone pyramids, or photographs of them, discovered by archaeologists in Mexico, Central, and South America. Pyramids of almost identical structure, both in plan and material, if not in size, have been found in Polynesia. I have seen some of them myself.

Stone roadways, so characteristic of the pre-Inca period of America, are found to be duplicated in some of the Pacific Islands. Giant stone statues such as are found in the lands of South America and among the Incas are now discovered in the Polynesian Islands, with characteristics and markings so similar that few can doubt their common origin. This includes many of the structures found on Easter Island.

The sweet potato of the Pacific Islands, known in Polynesia as the *kumara* or *kumalla*, as it is called in Tonga, is now found by botanists to be the identical plant which is native to South America with impressive evidence as to the manner in which it was transported from Peru to the Pacific Islands.



Monument from Easter Island. (From a statue in the Smithsonian Institute.)

—Photo courtesy Milton R. Hunter.

This statue is more than eight feet tall. Only the head and shoulders are in the picture.

Cotton, coconuts, pineapples, and papaya are likewise being traced from Polynesia to America by botanists who now announce that the Polynesian varieties of these plants are but offshoots of the parent plants in America.

The ocean currents have been observed in our time to carry drifting objects to Polynesia from two places in America, one being the Pacific Northwest and the other the Central and South American region. Large Pacific Northwest pine logs have been traced in the drifting currents of the Pacific Ocean from the Vancouver area of North America to the Hawaiian, Marshall, and Caroline Islands. Hawaiians and other Polynesians have made canoes from these drifted pine logs and in them have travelled from island to island. There are no such trees

growing in Polynesia. They came by ocean currents from the Pacific Northwest to America.

This is the more notable when it is observed that customs and household articles characteristic of the Indians of the Pacific Northwest of America have been found on a wide scale in Polynesia.

Written descriptions of fortifications built on some of the Polynesian Islands remind one of chapters in the Book of Mormon which portray the fortifications built by the great General Moroni here in ancient America. Kivas, characteristic of American Indians today, are found in Polynesia.

Words and place names in the language of the Polynesians of the various island groups are now found to be identical to those common among the early people of Peru. Many



Monument in Bolivia.

—Photo courtesy Milton R. Hunter.

Note the similarity of the headpiece in both pictures. Each statue, carved in solid stone, is more than eight feet high.

of these words are actually identical in spelling and pronunciations.

I cannot resist mentioning one of them. It is Kanakana, the name of one of the dieties of both the Incas and the Polynesians. The reason this name interests me so much is that it means brightness or light or knowledge or intelligence. They believed that the glory of God was intelligence and therefore named him so. This is noted in both pre-Inca and Polynesian religions.

There are many other religious teachings which are the same in both areas. Both peoples believe in the creation by the Almighty. They both believe that the first man was the father of all living and that the first woman was the mother of all living, using these actual phrases. They believe in the Flood. They accept an atonement by a Saviour. They both believe in a White God who came among their forefathers and performed mighty miracles. They believe in the water of life or living water which is given by the Saviour.

The islanders say that their forefathers came from the east, from a land of high mountains and plateaus in the skies, which fits the description of the western coast of South America. The genealogies of the Pacific Islanders are traced to American ancestors.

Large fonts which archaeologists claim were baptismal fonts have been found in both areas. Burial customs are similar. Both groups believed in an all-powerful governing Trinity of Gods. There is one story in Polynesia which reminds us of the story of the brother of Jared.

One of the most interesting of all the reports brought out by Heyerdahl and other scientists who have made a serious study of the Polynesians and their relationship to the Americans is

one which surprised me tremendously:

These anthropologists have learned that prior to the coming of the Spaniards there were both white and brown people in America, that the white people were as white as snow, according to their descriptions, and that they had brown, blonde, or red hair.

The hair was not dyed nor treated in any way. It grew that way. Now, to our great astonishment, they tell us also that white people as well as brown people emigrated from America to Polynesia and that some of these white people lived in the islands in the times of the early explorers in the Pacific who saw them and wrote about them. Think of the significance of that fact in relation to the Book of Mormon.

I repeat: Anthropologists now say that white people, more fair than the Spaniards, and brown people like the Polynesians of today, lived side by side in America in pre-Spanish times.

Both white and brown people emigrated from America to the Pacific Islands. They were seen by the early explorers in those islands.

The white people were blondes and redheads, and some had soft, brown hair. Their skins were as white as snow, whiter than the Spaniards. All of this from the anthropologists!

Significantly enough, these white men living in the islands wore beards and their faces resembled the faces of Europeans. Anthropologists now say that these white islanders were of Caucasian descent without a doubt, and remember, they were already there when the first explorers arrived and found them.

Such white people actually were seen on Easter Island, as well as on other Pacific Islands, and although they no longer survive, the traditions of the natives tell of them as do the

authentic writings of early historians.

On Easter Island, Heyerdahl himself was told by the mayor of the principal community that there were two kinds of people on that island at first, white and brown, and that the white people were really white people with light hair. The anthropologists have long since discarded the idea that they might have been albinos.

Captain Cook saw some of these white natives on his journeys and wrote about them. One came aboard his ship. The other natives told Captain Cook that this white native was their leader and that he was of divine descent and was therefore held in high respect.

But where did these white people come from and how did they reach these islands?

The evidence recently compiled says they came from America.

But were there white men in early America, previous to the coming of the Spaniards?

Recently published records from the Spaniard Pizarro tell about similar white people found in Peru.

Pedro Pizarro, chronicler of the Spanish conquerors, wrote that whereas the majority of the Indians in the Andes Mountains were small and of brown complexion, the members of the Inca ruling family were tall and had whiter skins than the Spaniards themselves. Pizarro says that these white Incas of Peru actualuy were white, not albinos, but white people with soft blonde or brown or red hair.

Archaeologists have now found mummies of the Inca period bearing out this fact. They were well-preserved mummies with soft hair, blonde, or red or brown in colour. Coloured photographs of these mummies have been published and widely distributed. They are the work of anthropologists and

archaeologists having no connection with the Church whatsoever.

Pizarro asked the Incas of his day who these white people were and was told that they were the last of the descendants of a divine race of white men with beards. These men were given the name of Viracocha, or "sea foam" because they were so white.

We live today in a time of research, discovery, and knowledge. The new knowledge bears testimony that both Nephites and Lamanites lived in ancient America. Regardless of the names given them by the scientists or the early Incas, to us they were Nephites and Lamanites. This new knowledge likewise bears testimony that both Nephites and Lamanites emigrated from America to Polynesia, that they have been seen by modern explorers and seafarers who have written about them and that their customs and beliefs relate to the Book of Mormon.

This all adds up to a renewed testimony that the Book of Mormon is true, that Joseph Smith was a Prophet of God, that the gospel is true, and that indeed Jesus of Nazareth is the Christ, the White God known as well to the Polynesians as to the early Americans, and that his coming to America after his resurrection in Palestine is the basis of the religion of both ancient Americans and ancient Polynesians, now handed down to modern times with the rest of their traditions.

It is glorious to see the confirming evidence as it comes forth from unexpected sources, sustaining in principle after principle our holy faith. We do not depend upon it for our faith at all, but we welcome its sustaining power nevertheless.

The gospel is true. The Book of Mormon is true. Jesus is the Christ, and Joseph Smith is his Prophet.



This Marvellous Work

LeGrand Richards

of the Council of the Twelve

★ Over a year before the Church was organised the Lord said to the Prophet Joseph Smith that a marvellous work was about to come forth among the children of men.

If the world could only understand what that marvellous work is and where they could learn about it. We do not read about it in the newspapers, but we have to go to the scriptures and to the words of the prophets to learn what that marvellous work is.

Isaiah saw the same thing that would come to pass in our day when he said:

"... Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:13-14.)

When the Lord indicated that he

would do a marvellous work and wonder, if it were marvellous and wonderful in his eyes, what would it be in the eyes of the world if they just understood it?

There are so many other prophecies like the one of Daniel in his interpretation of King Nebuchadnezzar's dream where the Lord indicated that in the latter days, and we live in the latter days, he would set up his kingdom in the earth, never to be thrown down or given to another people. Never in the history of the world has such a kingdom been set up with a promise that it would never be thrown down or given to another people, but Daniel said that it would roll forth like a little stone cut out of the mountain without hands until it would become as a great mountain and fill the whole earth. (See Daniel 2.)

Where do we learn the word of our God? We read in the scriptures the words of Amos the Prophet that: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

If the Lord should ever undertake

to fulfil the promises made to the Prophet Joseph Smith and to Isaiah and to Daniel, then we would have to look to find that work headed by a prophet, because God could not do, according to his plan and purposes, the work he decreed he would do without a prophet. Thank God for the prophets of this dispensation.

History is just repeating itself today. So we turn to the living prophets to learn of this marvellous work and to wonder the Lord promised to do and to learn of the kingdom the Lord promised to set up in the latter days.

We know that this Church is the fulfilment of those very prophecies and many, many others, relating to this marvellous work that God said he would establish in the latter days, and we would that all men everywhere might know as we know, and we bear witness of it. That is the reason for the great missionary programme of the Church where we have some 12,000 of our young men and women out in the world with no thought of any earthly gain, only a desire to share with the people of the world the marvellous truths of the gospel.

We converted a very prominent banker not long ago, and when I attended one of the conferences at which he was present, I asked him if he would like to say a few words in the conference.

He stood up and said something like this: "Mormonism is not only a religion, it is a way of life." And why should it not be a way of life? It is not just a Sunday religion. It is a religion that enters into our lives until the first thing in the life of a Latter-day Saint is to serve the Lord and honour his priesthood, where every man can bear the priesthood of God and help to build the kingdom of God in the earth. I thank the Lord for such a Church as that.

You remember the story about when one of the brethren was asked what his business was, and he said, "My business, sir, is to serve the Lord. I mend shoes for a living." Now that is the way the Latter-day Saints feel. Our business is to serve the Lord, and then we mend shoes for a living.

A short time ago, there was a very prominent minister delivering an address on what was called the National Brotherhood Week, and he talked about the Mormons. He was discussing the merits of the Church of Jesus Christ of Latter-day Saints, and after admitting that he had always had a very erroneous idea about the Mormons, he made this statement: "What are the things that I like about the Mormons?"

Then he enumerated some of them, one by one, and indicated that it is a way of life; for instance, he said his first thought is a clear statement of faith, a statement of faith that young people can grasp, understanding what it is.

Then he mentioned and discussed some of its teachings, such as eternal progression. What a marvellous truth this Church has revealed to the world. Revelation taking place today. What a world it would be if everybody believed in the revelations of God in our day!

And then he spoke of eternal marriage. Is it not strange that, as plainly as that principle is taught in the Holy Scriptures, that we should be the only Church that teaches it? All other churches perform their marriages "until death do you part." I know there are some ministers who would like to perform their marriages for eternity, because I have talked with them.

To us who understand this principle, we cannot understand why the world cannot believe when it is taught so plainly. I could tell you of other

ministers who have admitted to me that they believe eternal marriage is a principle of the scriptures, but they are not allowed to teach it in their own churches.

Then this minister said, when mentioning these things, "But is this faith bad?" Is it bad to believe in eternal progression? Is it bad to believe in revelation? Is it bad to believe in the eternal duration of the marriage covenant?

Then he added: "The second thing I like about them is that they have a way of life. Their religion enters into their life immediately." Then he discussed our attitude toward work, toward accepting help from the government and our standards of living necessary to prepare us to serve in the Church, and then he said, "I do not know whether it is because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more people or men acceptable for the services than any other state in the United States." He stated, "Utah is the first state in the United States in education and perhaps the best in the world."

If we have what we claim, a marvellous work and a wonder, should it not inspire us as a people to live up to its standards? It is nothing more than what Jesus said that we should let our light so shine before men that they, seeing our good works, should glorify our Father which is in heaven. (See Matt. 5:16.)

Then this man said, "The third thing I like about the Mormon faith, it is a family-centred religion. This family-centred religion begins with family prayers in the morning, family prayers at night, and no food is eaten until it is blessed. The entire family goes to

Church, led by the father and the mother."

I interviewed a young man for his mission a short time ago in southern Utah, and he had just returned from spending eighteen months in an army camp in Germany. He said, "We Mormon boys went to the Chief Chaplain to see if we could get permission to hold our meetings in the government chapel, and he said, 'Well, we would like to accommodate you, but it is in such constant use, we cannot do it.

There is a classroom in the basement; you can use that,'" and then he asked for a report of attendance at their meetings and when the first report was handed in, the chaplain said, "My, you must have a lot of Mormon boys at this base."

He was told that there were thirty-five. He shook his head and said, "I can't believe it. How do you do it? You have more boys attending your meetings than I have attending mine, and I have five thousand Protestant boys under my supervision." Does not that tell you something about the spiritual power that there is in this Church, that leads young servicemen to the house of worship?

I told this story in California and one of the brethren there said, "I was raised in one of the largest churches in San Francisco. We had a beautiful building. We had over ten thousand members, and our average attendance was less than one hundred."

Then this minister told about the home evening and about the fellowship in the Church and the youth programme, how they associate together. I heard a minister on the radio make this statement, "What we need is a church for the youth of the land. We have been preaching to the old folks and letting the young folks go to the devil." He said, "That is why our churches are empty today."

A minister in talking over the radio in Los Angeles held a question and answer box, and one evening the first question asked was, "What church is doing the most for its young people?" And his answer was, "The Mormon Church," and then he explained our standards of living and what the Church did for its young people, and we have had many such comments as that. Then he talked about our preparation of our young people for marriage.

Then he talked about the service in the Church. He took as an illustration a stake president who lived in one of our communities. He told about the number of meetings he held, the number of miles he travelled, and some of them travel great distances, and then after he discussed that, and he could just as well have discussed the bishops, too, he said, "They care for their members." And then he adds, "Unless the laymen of the church re-assume their responsibility, I do not believe the Protestant church has a future."

I would like to quote a statement

by a recent convert to the Church that I have received during the last few days. It is from a retired minister—he was not retired when we converted him: "My testimony grows and grows. Where we were once blind, we now see."

Would it not be marvellous if all the world could see and come out of darkness, as Peter said, to his marvellous light. We have it to offer, and we invite all men everywhere to listen to our message. I always say that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Then this convert added, "We never knew of such love as we now have for each other and all others. Some of our former friends say that they have never before witnessed such a change as has come over us."

God bless us and help us to carry on in the great assignment that is ours and bear witness of the truth that the world might share with us this marvellous work and a wonder.

FAITH

"Without that simple, trusting and abiding faith, characteristic of a true Saint, no one can know God or comprehend the gospel; and there is no substitute for the gospel."

—Alma Sonne

THE NEW STAR in the EAST

Gordon B. Hinckley

Member, Council of Twelve Apostles

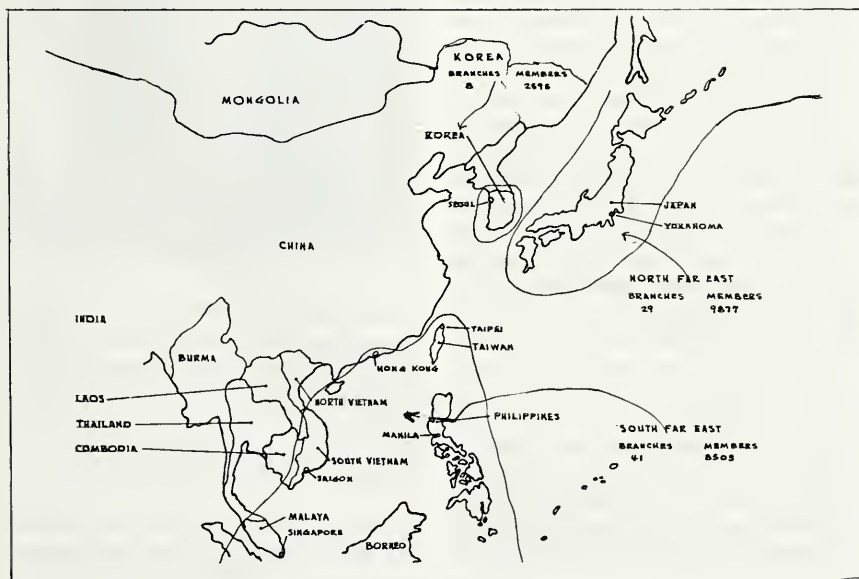
★ I have some responsibility for the work in the Far East, and in behalf of our dedicated mission presidents and missionaries I would like to make a brief report of what is going on in that part of the Lord's earth, which is strange to many of us.

I have learned to love those faraway places, and those wonderful people with the strange-sounding names—the Hongs and the Kims, the Fongs and the Kumagais — and all of the host of faithful Latter-day Saints who in their lives and words bear testimony of the conviction which they carry in their hearts that God truly lives; that Jesus is the Christ, the Redeemer of the world, the Saviour of mankind; and that Joseph Smith is a Prophet, ordained of God to bring forth the re-

establishment of his work in this generation of time.

It is an inspiring experience to witness the manner in which the Lord is weaving the tapestry of his grand design in those foreign parts of the earth. He is gathering his children there as elsewhere—"one of a city and two of a family." He is remembering the promises made of old as he works among those who have seen so much of poverty and misery and evil and oppression. He is answering the prayers of those who have gone before, and who struggled to establish a foothold for the gospel in those distant places.

What wonderful people these are whose lives have been touched by the light of the gospel! Witnessing the faithful Saints in the Philippines, in



Hong Kong, in Taiwan, in Japan, in Korea, in Okinawa, one is led to declare with Peter of old:

"Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)

Today we have some ten thousand native members of the Church in this part of the world, in addition to many faithful American Saints who are in military service and in other positions with the government. I would not have you think that this harvest of converts has come easily. Converts are won hard there as they are elsewhere. Heartache and discouragement and disappointment are all part of the labour that goes on there, and behind today's achievement is a history of prayer and prophecy and patient waiting for the day when the Spirit of the Lord would move upon these lands.

I have not walked the crowded streets of the Orient, in which today we are enjoying a significant measure of success, without remembering with appreciation those of our people who more than a century ago went there under direction of the servants of the Lord to initiate the work.

In a special conference held August 2, 1849 in the Bowery that stood on Tabernacle Square, Hosea Stout and two companions were called to go to China. They arrived in Hong Kong in April 1853. I can imagine with what misgivings they must have stepped ashore in that place so different from the one they had left. They became ill from the oppressive heat and the food to which they were not accustomed. Their message fell on deaf ears. There was no response other than ridicule. In four months they returned home.

A century passed, but in the meantime the realm of China had been dedicated under authority of the holy apostleship for the preaching of the gospel. On January 9, 1921, President

David O. McKay, while touring the missions of the world, turned the key to unlock the door of this great area of the earth. I have read his prayer again and again. It is at once a prayer and a dedication and a prophecy.

One or two statements from that prayer offered in the "Forbidden City" of Peking appear particularly significant to me. He prayed: "Heavenly Father ... break the bonds of superstition, and may the young men and young women come out of the darkness of the past into the glorious light now shining among the children of men. Grant, our Father, that these young men and young women may through upright, virtuous lives and prayerful study be prepared and inclined to declare this message of salvation in their own tongue to their fellow men."



Home teachers in Hong Kong, wearing western dress, call on a fellow countryman who still wears clothes of old China and lives in a picturesque Chinese home.

A Southern Far East Mission photograph courtesy The Improvement Era.

I bear testimony that God is answering that supplication. The shackles of superstition are falling. The young men



Three Gleaner girls from Tokyo: Matsui Kazue, Sakuma Fujiko, and Keino Hiroko, in a park near the mission home.

An Improvement Era photograph by Doyle L. Green

and the young women are coming out of the darkness of the past. I wish that you might have been with us recently in a conference in Hong Kong to hear our young Chinese brethren and sisters sing the songs of Zion in their native Cantonese and bear witness of the truth of this work to congregations numbering more than eight hundred. I wish you might have talked, as I did, with our young native Chinese elders who are serving as missionaries. One said: "I hated Americans. I hated all foreigners until I met the missionaries." Another responded, paraphrasing an old Chinese proverb, "As I look at foreigners, I think, he is not American; he is not British; he is not Canadian; he is my brother."

I wish you might have been with us in Taiwan to hear a handsome and brilliant young man discuss the gospel in his native Mandarin. He was a local missionary, a young man whose forebears for generations before him had been Buddhists. I have seen nowhere a more able or devoted or personable missionary in this Church.

In that same dedicatory prayer offered in 1921 President McKay stated: "May the elders and sisters whom thou shalt call as missionaries have keen insight into the mental and spiritual state of the Chinese mind ... May the work prove joyous, and a rich harvest of souls bring that peace to the workers' hearts which surpasseth all understanding."

How I wish you might have been with us in an upstairs room in Tsim Sha Tsui in Kowloon, where for thirteen hours the elders and sisters bore testimony of their love for the Chinese people. I shall not soon forget the words of a young man from a comfortable home in the States, who stood in a cold, barren room in Taipei in the Republic of China and said, "I am thankful for eyes to see and voice to speak and feet to go from door to door to teach the gospel of the Lord Jesus Christ."

Such is the spirit of those who have been called to those strange lands, where under the influence of the Spirit they learn the difficult languages and bring light and faith and understanding to the wonderful people who live there.

The story is similar in Japan. The work was opened in 1901 by President Heber J. Grant. It was dreadfully discouraging. In twenty years only 127 converts came into the Church, and the mission was closed in 1924. Then following World War II it was reopened, and the Spirit of the Lord began to rest upon those people.

Today we have more than four thousand Japanese members of the Church, intelligent and able, as faithful and devoted as those in any mission in the world; and we now have branches scattered from Okinawa on the south to as far north as Asahigawa on the island of Hokkaido. I feel confident and satisfied in my heart that we have a great work ahead of us among the good people of that great nation.

I have comparable feelings concern-

ing the work in Korea. There are now some 1,300 members of the Church there. For the most part they are well-educated. They are buoyant in their faith. The tears welled in our eyes as we stood with them in a cold hall and sang that great hymn from the pen of Brother William W. Phelps:

"Now let us rejoice in the day of Salvation.

No longer as strangers on earth
need we roam.

Good tidings are sounding to us
each nation,

And shortly the hour of redemption
will come . . . "

I have never met with the Saints in those lands and listened to their testimonies and partaken of their spirit without thinking of Paul's statement to the Athenians concerning God, our Father, who " . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

"That they should seek the Lord, if haply they might feel after him, and find him . . . " (Acts 17:26-27).

That which is going on has demonstrated that the gospel is for all of our Father's children, and that the good people of the Orient are as responsive to its teachings as are the people of any land when the Spirit of the Lord touches their hearts. Here is one of the great evidences of the divinity of this work. Wherever it is taught, the honest in heart respond, each in his own tongue speaking the same testimony.

One sees there the same quiet kind of miracle that one sees everywhere when men and women bring the gospel into their lives. What a marvellous thing it is to witness a peddler of fish, a man from the ranks of poverty and superstition, take on a new grace and a new goodness when he accepts the gospel and is endowed with the Holy Priesthood. He appears almost to be-

come a new man. He literally is born again as he sheds old ways of thought and living and rises from the very waters of baptism to positions of leadership in his native land.

But with all of the joy and the inspiration that come of witnessing this marvellous thing, there comes likewise an almost overwhelming sense of obligation. There comes a new consciousness of the magnitude of our great responsibility. The harvest is so great, and the labourers are so few in those lands where dwell millions upon millions upon millions of people. In the city of Tokyo alone are more than ten million, with cities of three and four and five million not far removed.

Brigham Young, on the occasion of the departure of the first missionaries to China, declared: "The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and

CONTINUED ON PAGE 17



Four little Filipino girls and their teacher—a Primary class in Manila—find shelter from a sudden rain under the protecting eaves of a chapel.

An Improvement Era photograph by Doyle L. Green



THE BEST TIP— LEAVE THEM ALONE!

"Tobacco is not for the body and is not good for man — but is an herb for bruises and all sick cattle to be used with judgment and skill."¹

★ Although written and published over 130 years ago, no statement has ever been more prophetic and accurate.

New Researches on Smoking and Health

New data on smoking and health published on the front page of the December 4, 1966, issue of the London Times presented these startling facts:

Lung cancer mortality for both men and women is undeniably associated with their smoking habits.

In another of the current researches on the causes of cancer, of the 803 men who died from lung cancer, 84 per cent had been continuing smokers, 4 per cent were non-smokers and the remaining 12 per cent had given up the habit. In other words, the incidence of death from lung cancer in this study was 21 times higher for smokers than for non-smokers. Those who gave up the habit reduced their risks of death to 1/7th of what it had been!

The article also pointed out that similar histories were associated with

chronic bronchitis.

These are startling facts and almost unbelievably, they came from researches sponsored by the tobacco industry itself!²

Additional Proof

Here are some additional sobering facts.

In his excellent book, *Cancer*, Dr. J. C. Harris analyses a number of fundamental studies on smoking and health.³ These include the reports prepared by the Royal College of Physicians of London and The Advisory Committee to the Surgeon General of the Public Health Service of the U.S. Department of Health, Education and Welfare. These studies, according to Dr. Harris, established beyond question these tragic conclusions:

Death from lung cancer in the U.S.A. rose 1,370 per cent from 3,000 in 1930 to 41,000 in 1962.

During basically the same period, consumption of cigarettes rose approximately 300 per cent.

Deaths from all causes are 70 per

cent higher for the smoker than for the non-smoker and deaths from lung cancer are more than 10 times as high!

In making their report, the American Committee examined data from seven independent studies involving 1,123,000 men. Interestingly, those who had been smokers but who quit, reduced their death risk by about 50 per cent.

Health Studies in Great Britain

The London study produced similar results.

Great Britain has an unenviable record of having the highest incidence of death from lung cancer in Europe. In the British Isles, mortality from lung cancer has been steadily rising. In 53 years since 1900, deaths from this cause jumped from 9 per million living of the population to 342 per million—a spectacular increase of 3,800 per cent.

In a study of 40,000 physicians made by Doctors Doll and Bradford-Hill, these revealing facts on the rate of death from lung cancer emerged:

	Death Rate per 1,000 Living
Groups Studied	
Non-Smokers	0.07
Light Smokers	0.47
Medium Smokers	0.86
Heavy Smokers	1.66

This is a death rate increase from non-smokers to heavy smokers by over 23 times!

The British study concluded that if cigarette smoking were eliminated in the British Isles, the death rate from this cause would fall by 90 per cent—thus saving some 12,000 premature deaths each year.

Dr. Harris observes that despite these overwhelming facts, some people are still unconvinced and seek alternative explanations. In his book, he analyses each of these and concludes that there are no alternative explanations. Tobacco is culpably guilty as charged!

Smoking and Other Health Problems

The cigarette is not only the guilty

culprit in lung cancer deaths. It plays a significant role in the increasing deaths from chronic bronchitis, peptic ulcer, amblyopia, pulmonary tuberculosis, and coronary thrombosis. All of these killers are increasing and are closely associated with the cigarette habit.

Moreover, cigarette smokers even if they don't suffer from cancer, exhibit other significant medical changes which are frightening. One of these changes is loss of cilia. This is the process by which the lung dispels irritants or unwanted foreign substances. Another change is basal cell hyperplasia. This means that the number of cells increase as though damage has been done to the lungs which needs repair. A third change is the appearance of abnormal cells. These are definitely potentially malignant and could become cancerous.

Why Smoke?

With all of these startling and undeniable facts, why is it that intelligent people continue to smoke? Why do young people and those who have never smoked before take up this malignant habit?

True, there is tremendous pressure from advertisers who profit financially from the tobacco trade and who stress assumed pleasures and satisfactions of social status.

In an article in the business page of a current issue of the London Times, a chart is given showing that cigarette advertising promotion has hit a new record high. The article states:

"The cigarette industry which last June agreed at the request of the Ministry of Health to cut back the level of advertising, is expected to spend by the end of the year a record £36,000,000 on advertising and coupon gifts. It seems that the Government has been only partially successful in its efforts to cut back cigarette advertising. According to a confidential survey now circulating

within the industry, money originally earmarked for press and T.V. advertising is now being channelled into coupon promotions."

What about these advertising claims? Does anyone in his right mind want a gift of poison or slow death? Is there any real pleasure derived from a drug which dulls the taste buds and injures appetite? Is there any social prestige in taking poison that undermines self-control and weakens the foundations of the human body which should house a wholesome spirit and a vibrant personality?

The Temple of the Spirit

The Apostle Paul once asked a telling question. He said, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."⁴

As Joseph Smith prophetically declared in 1833, "Tobacco is not good for the body."

Tobacco and the cigarette are guilty! They bring poisons into the body that are a sure way to early death and destruction!

If you are a smoker, the best tip is to quit. A still better tip is never to start.

—O. Preston Robinson.

¹ Doctrine and Covenants, Section 89.

² Byrne, Dr. Alfred, "Cancer and Smoking: New Data," London Times, December 4, 1966.

³ Harris, J. C., Cancer (Penguin Books, 1964).

⁴ Bible, I Corinthians 3:16-17.

New Star in the East CONTINUED FROM PAGE 14

means, and expansion of mind and energy, ability and perseverance." (Millennial Star, Vol. 15, p. 107.)

If that were the case in 1852, how much more urgent is it today? The work is becoming very much enlarged. It does require a commensurate accumulation of men and means. It requires an expansion of mind and energy, ability and perseverance. Let us prepare ourselves more diligently for the great assignment which God has laid upon us to carry this work to the children of the earth wherever we may be permitted to go.

To our young men I would like to say, prepare yourselves, not only financially as you have been urged to do, but also intellectually and morally and spiritually. Study languages. This gospel is not for the people of America only. This gospel is for the people of

the earth, and we have incumbent upon us the obligation to learn to speak their tongues. If you be called to a foreign language mission, you will be better equipped if you have studied the language. If called to an English-speaking mission, you will understand your own language better.

Live for the opportunity when you may go out as a servant of the Lord and an ambassador of eternal truth to the people of the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) This is our commission, and this is our obligation spoken anciently and reaffirmed in modern revelation.

God give us the faith and the wisdom and the foresight and the breadth of vision to go forward and fulfill it.



The Missionaries and the Gospel

Alma Sonne

Assistant to the Council of the Twelve

★ The missionary spirit is resting upon the Church. It has rested upon the Church since its beginning. There is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigour. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostle Paul recognised that power when he said, "For the mystery of iniquity doth already work." (2 Thess. 2:7.) It is at work in our schools, in the colleges, in the universities, in the newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these upholy influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ.

It is the only weapon that will eventually crush and destroy the evil designs and bring to naught the

devious plans of unscrupulous, untrustworthy, and godless leaders of men.

Missionary service is the life, the vitality, and the obligation of the Church. Jesus commanded his servants, whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation, and tongue, and people.

In doing this he launched the greatest problem of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confess that Jesus is the Christ.

These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate.

The gospel was for everyone—rich and poor, high and low, slave and

aristocrat—for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known.

Then as now it required the energy of individuals, personal contacts patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people.

The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful.

The work was neither professionalised nor commercialised. These humble emissaries of the Lord were to go forth two by two. One was to be the support of the other.

They were to be witnesses before God of their respective testimonies. Together they could better face hostile receptions and bitter oppositions. Together they could preserve their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

Most of us have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses,

"Nor scrip for your journey, neither two coats, neither shoes nor yet staves: . . .

"Behold, I send you forth as sheep in the midst of wolves;

" . . . beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake . . . " (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me." (Ibid., 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Ibid. 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Saviour to these wonderful men.

No half-hearted effort was acceptable. The work to be done was important and required every sacrifice, if necessary, even life itself.

It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid.

The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting

CONTINUED ON PAGE 22

The Eternity of the Family

Elder Eldred G. Smith

Patriarch to the Church



★ In the very beginning, God placed Adam on the earth, and he gave him dominion over the fish and the fowl and the cattle and over all the earth.

Now this would seem like a pretty exalted position for some people today, but even though he had dominion over all the earth, God said, "It is not good that the man should be alone" (Gen. 2:18) and he gave unto him the woman Eve to be a companion and helpmeet.

Then God gave unto them the first great commandment to multiply and replenish the earth.

We are not told how long they lived in the Garden of Eden before they partook of the fruit of the tree of the knowledge of good and evil and were cast out of the garden to start their mortal existence.

The point I want to make clear is that God himself established the first family unit. It is not an institution developed by man which can be outgrown and cast aside in the course of human progress.

All that is nearest and dearest in our lives is associated with our

families. Love has its centre here, and where love is, there we find happiness also. Truly, it is not good for man to be alone.

The Lord in his wisdom has provided a way for man to be happy on this earth, and to carry that joy on through all eternity. The greatest joy and happiness comes through the family unit. It has been so through all mortality, so why will it not be so in the next life?

This family unit is so important that the Lord has made it known to us that all the families of the earth must be sealed together.

By the time of the end of the millennium all of Adam's posterity who accept the gospel must be sealed together as one family by the power of the priesthood, which is the power to seal on earth and it shall be sealed in heaven, and to bind on earth, and it shall be bound in heaven.

Every person who comes to the earth must have an opportunity to receive all the blessings of these sealings if he will accept, sometime before the end of the millennium. There could

not be a just God if it were otherwise. These sealing blessings are obtained, first, through the ordinance of baptism into the Church of Jesus Christ. Then the wife is to be sealed to the husband for time and for all eternity, and those children who are not born under the covenant must be sealed to their parents that they may receive the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to the living, and then for those of our families who died without the law we must gather their records that this great and important work can be done for them.

Quoting the Prophet Joseph Smith in Section 128 of the Doctrine and Covenants on this subject:

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers — that they without us cannot be made perfect—neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Cor. 15:29: Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?

And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an

especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

... the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. (D. & C. 128:15-18.)

This does not refer to just the few of us who are members of the Church today—a handful of his children—but this work must be done for all of our ancestors before we can be sure of our salvation. It is a tremendous task!

Converts have three sealing steps for which they must be present for in the temple: Those who are married must have the wife sealed to the husband, then their children sealed to them, then those parents are to be sealed to their parents.

Do we appreciate those blessings? Many converts would willingly spend the rest of their lives in whatever effort is necessary to obtain the opportunity of being sealed to their parents and consider it well worth the effort.

Then we need to gather all the records of our ancestors that we possibly can. I do not mean just a half-hearted attempt. Seek diligently, constantly, and prayerfully.

Do not wait for a convenient time—it will never come. Do not put it off

until old age when we are not able to do anything else. We never know what tomorrow will bring, and we must see that the work is done, completing the sealing of each family group. There is no one who can escape the responsibility of this work. We will not be excused because we thought an aunt or some other relative was doing the work.

One young lady, a genealogist, was asked the question, "What if you find an undesirable character in your family tree, such as a pirate or convict or the like?" She answered, "My responsibility does not concern how he lived but just that he lived and died. After all, I owe my existence to him, and my only way of paying that debt is to do the baptism and sealing work for him. It will be up to him to accept it."

This is a responsibility for each of us. Not one of us can be made perfect

without this work. I doubt if the Lord will accept the excuse that we are so busy working in the auxilliary organizations that we cannot spend a part of our time in genealogy. Any part of this we do not do which we should do must be done by someone else, for it must be done. If we shirk our responsibilities, how can we expect to receive the blessings?

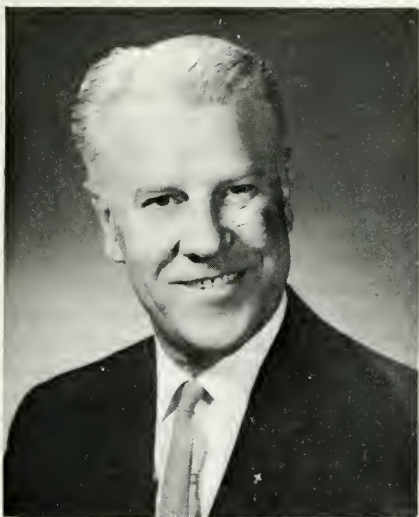
To those in various parts of the world may I say a word of encouragement? Be of good cheer, be diligent, trust in the Lord, and he will help you. You were probably placed where you are to do a special work in gathering records or to fulfil a special missionary assignment. If you will let him, the Lord will give you success in your work and much happiness in so doing.

May his blessing be upon all those who are diligent in this work, that we may prepare the way for his coming.

The Missionaries and the Gospel CONTINUED FROM PAGE 19

heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.



Church Athletics in the British Isles

G. Carlos Smith

★ On Saturday, October 22, 1966, a very important meeting was held in the Manchester Stake Centre. This meeting heralded the beginning of a new era in the lives of the youth of the Church in the British Isles. At this meeting, which was called by Elder Mark E. Petersen, and conducted by President William Bates of the Manchester Stake, an all British athletic committee was formed to supervise the athletics programmes of the Church in Great Britain. General Superintendent G. Carlos Smith, Jr. was in attendance and helped to organise the committee and to set the wheels in motion for a full scale athletic activity programme. The stakes were represented by members of the stake presidencies and the missions were represented by their YMMIA superintendent or athletic director.

President William Bates was selected as chairman of the new committee, with President John Weightman as vice chairman and Brother Tom Heszel-tine as executive secretary. The other members of the committee are: President Archibald Richardson, Glasgow

Stake; President F. William Oates, Sunderland Stake; President Raymond C. Buston, Leeds Stake; President James F. Rankin, Leicester Stake; President Hemingway, London Stake; Michael Mills, British Mission; Kenneth A. Chapman, Central British Mission; Maurice Nolan, North British Mission; Louis J. Gibion, Scottish Mis-



sion; Brian West, South West British Mission; Don K. Archer, British South Mission, and Peter K. Ferguson, Irish Mission. These men are all fine, devoted, able brethren, with strong testimonies of the Gospel and with the interest of the youth at heart. As the work progresses, in all probability, a few women will be added to the committee to assist with the women's athletic activities.

This new committee will be known as the British Athletic Committee of The Church of Jesus Christ of Latter-day Saints and will work under the direction of the Stake Priesthood leaders and in conjunction with the Mutual Improvement Associations to promote athletics in the Church. The duties of this committee are mainly as follows:

1. Set rules and regulations for all Church athletic activities.
2. Help the stakes and missions in making their athletic schedules.
3. Make schedules of all athletic events beyond the stake or mission level (regional, zone, all British Isles play offs or tournaments).
4. Counsel the stake and missions in their athletic financial programmes.
5. Supervise athletic finances beyond the stake and mission level.
6. Conduct all athletic contests beyond the stake or mission level.
7. Conduct athletic workshops in the stakes and missions. (This will be done mainly by the executive secretary of the committee.)
8. The final court of appeals on eligibility. (Each stake and mission will be responsible for the eligibility of their participants and the rules will be universal as set up by the committee. However, if there is a question about the eligibility of any player that cannot be settled on a stake or mission basis, the com-

mittee will serve as the highest court of appeals and all must abide their decision.)

9. The committee will designate the activities to be participated in as well as the season thereof.

Major goals have been set up as desirable in the athletic programme. They are as follows:

1. Participation:

It is hoped that every ward and branch will field a team in the athletic activities agreed upon. This means friendly, enthusiastic competition between the wards and branches in all the stakes and missions on a stake and mission basis. It is desirable that every person who wants to participate be given the opportunity and be encouraged to do so.

2. Sportsmanship:

Clean, hard play is desirable and the spirit of the rule should be taught. The greatest attribute of the athlete is not how high he jumped, how fast he ran, or how many goals he made, but rather HOW he played the game. Our young people must look back on their experiences as happy occasions and not with regret.

3. Teamwork:

One of the important aspects of athletics in the Church is to teach the individual that he must work together, in harmony, with other people. No man is an island, and we, above all people, must know that we are our brother's keeper.

4. Fellowshiping:

Fellowshipping the new convert, encouraging the inactive member, and unifying all of our people are important attributes of Church athletics. The spectator, as well as the participant, can and will find happiness in this wonderful activity.

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The B.B.C. and a DOCUMENTARY on the CHURCH

★ The British Broadcasting Corporation is producing a half-hour documentary film on the Church for telecast in certain portions of Great Britain. The film will emphasise the missionary programme and growth of the Church. A 30-minute radio programme will also be produced and broadcast.

Filming commenced in Salt Lake City on October 29 and continued for one week. Prior to this time, Mr. Roger Mills, the BBC producer spent a week in and about Salt Lake City. He visited the temple grounds, the mission home, church offices, MIA's, Primaries, Sunday Schools, Sacrament Meetings, Welfare Square, etc. By the time the BBC cameramen, James Saunders and Maurice Fisher, arrived, Mr. Mills knew what he wanted to film for his documentary and a busy week ensued.

The idea was "born" a year previous. Mr. Mills was asked by his news editor to prepare a short feature for telecast concerning the activities of the Church in and around Bristol. During this period he met and was assisted by President Ray H. Barton, Jr., of the Southwest British Mission. As a result of his interest in the Mormon movement, Mr. Mills requested permission of BBC to go to Salt Lake City and film a longer documentary. When approval was given a couple of months ago, Mr. Mills contacted President Barton who secured from Elder Mark E. Petersen an invitation for Mr. Mills to visit in Salt Lake where he was assured of whole-hearted co-operation. At a welcoming dinner, Mr. Mills was greeted by President and Sister Joseph Fielding Smith, Elder and Sister Mark E. Petersen, Elder and Sister Richard L. Evans, Elder and Sister James A. Culimore, Brother and Sister Arch



Left to Right: Roger Mills, James Saunders, Maurice Fisher.

Photo by Howard C. Moore

Madsen of KSL, Brother and Sister Earl Hawkes of the Deseret News, and others.

A nine-year-old boy was selected for filming during his regular Primary opening exercises and class period. His 17-year-old brother was used in pictures taken at MIA. Other youth activities, such as sports, dramatics and dances, were also filmed.

An elder in the mission home who had been called to Great Britain was selected for filming at BYU. This elder had spent his freshman year at BYU so this was very realistic. Shots were taken in a devotional assembly and other places on the campus.

This elder was also filmed at the mission home, the Deseret Gym, and leaving the Assembly Hall following

the farewell testimonial.

The conclusion of the programme was filmed in England. Mr. Mills made arrangements to meet the elder when he returned to Bristol. Pictures were taken of the elder and his companion in their actual proselyting activities.

Elder James A. Cullimore met Mr. Mills at the airport in Salt Lake City and was his host the first week. Elder Cullimore then departed to tour the British Missions and Brother Richard W. Maycock, Church Broadcast Programme Co-ordinator, who had assisted Elder Cullimore, was assigned by Elder Mark E. Petersen to aid the producer and cameraman during the filming and taping of the programme.

Other places where the BBC representatives were taken included the genealogical vaults, "This is the Place" monument, Bingham Copper Mine and Great Salt Lake. The representatives were introduced to many members of the Church, most of whom, it seemed, had come from England, had visited England, or had missionaries in England. Mr. Mills, the producer, was invited to speak briefly in a sacrament meeting, a primary and a fireside. These gentlemen took a keen interest in all they saw and heard. We feel sure they will portray a correct impression of the Church to their countrymen both personally and in the programmes they are producing.

Church Athletics in the British Isles CONTINUED FROM PAGE 24

Now, with the advent of the new emphasis being placed on Church athletics, we encourage all to participate either as spectators or as players. This programme is British—British to manage, British to direct, British to own, British all of the way. It has the full support of the Presiding Brethren of the Church, together with the en-

couragement, counsel, and advice of the Mutual Improvement Associations.

I anxiously and excitedly look forward to the day, which I know is not far away, when all of the members of the Church in Great Britain will be enjoying the full MIA programme of which athletics is such an important part.

STRENGTH OF THE CHURCH

"No man is safe unless he is master of himself. There is no tyrant so merciless, or more to be dreaded, than an uncontrollable appetite."

—President Joseph F. Smith

THE GOSPEL IS FOR THE RIGHTEOUS TOO

Rolland L. Jaussi

President, Irish Mission

★ Sister Evelyn Gray, affectionately known as "Nanny" to the Irish Missionaries, Saints and neighbours, is the Irish Missionary of the day.

Nanny was reared by her parents to love God and her fellowmen. As a young woman she joined the Brethren church and found deep satisfaction in her faith. Saturdays she would wash and iron, clean her home, prepare dinner for Sunday, polish her children's shoes and wash their hair, and do all the physical things necessary to prepare her home and her family for proper observance of the Sabbath Day. Nanny's love of God was deep within her soul. She gave service, love, and care to everyone she could, regardless of his faith. When the Brethren had a drive for new members, Nanny brought her friends, relatives and neighbours.

Sister Gray's husband became seriously ill. The service and love she had so freely given returned to her. The Brethren, her family and friends sustained and comforted her through her husband's illness and death.

Sister Gray's husband died in 1964. To provide for her five children Nanny had to find work. President Stephen R. Covey, President of the Irish Mission at that time, employed Sister Gray to care for his children so Sister Covey would be free to accompany him on his church duties.

Nanny, with love of children in her heart, came into the Irish Mission Home. Little did she know about the "Mormons." She put the children to bed and was surprised to find them out of bed on their knees with their daddy, praying for safety and thanking God for His blessings—praying to the God of her own life. The duty of Nanny to the Covey children brought Nanny close to the ideals, habits and faith of the Mormon President and the Mormon Missionaries. To her amazement she found real Christianity exemplified in Mormon living. She found her love of the "Mormons" grow and strengthen.

Of course baptism was offered Nanny, but she explained she had been baptised. The Lord had been good to her all of her life and sustained her at the time of her beloved husband's death.

President Covey and his family finished their mission and returned to the States. Nanny stayed at "Redhill" to be the housekeeper for President and Sister Rolland L. Jaussi, the new Irish Mission President. President Jaussi approached Nanny about baptism and was told she had her own baptism. For fourteen months President Jaussi and the missionaries she so lovingly cared for, explained at every opportunity the beautiful principles of the Gospel.

Once again death struck Nanny's own family, this time to one who had not been "saved." Nanny's heart was full of grief for her dear brother and was distraught, thinking of him suffering forever in "hell." Nanny was comforted by the plan of salvation explained to her by the "Mormons." After careful, prayerful consideration, Nanny decided that baptism into the Church of Jesus Christ of Latter-day Saints was indeed necessary.

With courage and straight-forward conviction Nanny wrote the Brethren of

her decision to leave their church. Immediately the leading overseers of the Brethren came to her home to persuade her to change her mind. They told her they would recommend a front pew for her in any Protestant church she could name, but not to lose her soul in "hell" with the Mormons. Even with strong opposition from her dear friends, neighbours, and ministers of twenty years, Nanny remained true to her testimony of the truthfulness of the Gospel.

The night of Nanny's baptism she invited several dear Brethren friends, her own brother, sisters, and sons and daughter. With humility and a firm conviction she went into the waters of baptism. She received the Holy Ghost gratefully.

Baptism to Nanny was sacred, serious, and meaningful. Service and work has been the keystone of her life.

With a gift so precious as Eternal Salvation for family and friends, she felt a great need to share it with them. Nanny introduced the missionaries to her immediate family, brother and sisters, neighbours and friends. Margaret, her only daughter, was baptised with Nanny. Margaret's dearest friend was interested by Nanny and was soon a member. Nanny's sister, brother-in-law, and nephew, who live in a small seaside village, were baptised. Through this family's efforts and enthusiasm, the missionaries have found great opportunity to teach in this village and spread the good word. Nanny's reputation for love and service has opened many doors for the missionaries to teach the Gospel.

"I'm happy as Larry," is Nanny's favourite way of explaining the happiness Mormonism has brought into her life.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

MAINLY FOR WOMEN



Compiled by Gwen Cannon

PRAYER

Elisabeth Jane Clark

Hyde Park Ward, London Stake

Sister Clark is eighty-one years old and has been a member of the Church for over fifty years.

★ The continued declarations concerning the importance and necessity of prayer are an outstanding part of the Holy Scriptures. In the days of Moses, the people of Israel besought him to pray for them, "and Moses prayed for the people." (Num. 21:7.) Jesus by precept and example, taught His followers to pray. He went out alone to commune with His Father in solemn prayer and meditation. Matthew tells us, "and when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone. (Matthew 14:23.) Who of us has not in the solemn thought of our situation in this life felt a desire to turn aside from the masses around us and pour out our soul to God in humble prayer? Alone in solemn thought we are undisturbed by external influences. We have no fear of worldly criticism. We may be poor and feeble, without knowledge in the learning of men. We may be English, American or Dutch, or any other nationality. We may even be deaf, dumb or blind, but

there is in the physical temple a living spirit, of which we are told, God is the Father. He is no respecter of persons, "none who are honest and sincere of heart need be afraid to approach Him."

The disciples of the Saviour looked upon prayer as a subject of serious consideration. As He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples." (Luke 11:1.) It was then that He gave unto them the beautiful ideal Prayer not to be repeated as a formal manner, but as Matthew says, "After this manner therefore pray ye: Our Father which art in Heaven." Note this that He did not instruct them to call their Heavenly Father by His most sacred name, God, but acknowledge their relationship to Him and His relationship to them. We say our Father for we are His children. Throughout this beautiful prayer there are no repetitions either of names or things to be asked for. It is the perfect manner of prayer.

CONTINUED ON PAGE 32

INTERESTING PEOPLE

JOAN FARBUS AND MARY BROOKES— A DREAM FULFILLED

★ How did it all begin? Maybe not in the pre-existence but at least as far back as one spring day in 1958 when a small branch Relief Society in Bangor, Ireland, met to discuss possible projects for raising money for the building fund. Holding sales in the church building hadn't proved very profitable and hiring outside premises was too expensive. "What about using a stall in the local market?" it was suggested. It would only cost five shillings and with all the sisters contributing cakes and candies, all the takings would be profit." This first sale was so successful that Sister May Brookes and Sister Jean Farbus decided to continue the project every week. All that summer they baked every day preparing for

Wednesday mornings when they put their baby daughters in their prams and took their wares to market. With fruit bought every market day they made 400 lb. of preserves and in five months were able to hand over to the Branch President £100 made from the sale of their jam, cakes and bread.

This was their first experience of bulk cooking and it stood them in good stead as over the next few years they were called upon to cater for conferences and produce banquets for Gold and Green Balls. So often did six Relief Society sisters find themselves together in the kitchen of the Hollywood Road chapel that they laughingly dubbed themselves "Cooks Anonymous." And so was born the idea of



Left to right: Moria Brookes, Phyllis Prangnell, Joan Farbus and Mary Brookes.

advertising their services for private functions. They were hired to cook in castles where the kitchens were in the dungeon, mansions and even a discoteque. During this period, Sister Farbus entered a national cookery competition and was elected TV Ulster Hostess, 1966.

At one of their catering functions a guest suggested the organisation should register with the Ulster Tourist Board. Subsequently Sister Farbus and Sister Brookes met with one of their inspectors who asked whether they had ever considered opening a restaurant. This struck them as humorous as with all their church commitments (Sister Brookes is Mission Relief Society President and Sister Farbus is District MIA President) and the demands of their young families (Sister Brookes has five daughters from 6-20 and Sister Farbus's children are Louise 2, Julian 4 and Simone 9) they had little spare time. However, it was an intriguing idea and they spent some time discussing the possibilities. A week later they were on the Easter hike in Bangor and right there on the sea front stood a four-storey house for sale. They looked at each other and said, "This is the place." All they had to do was convince Brother Farbus that he wanted to sell his modern detached house and buy a 10-bedroomed Victorian villa with a beautiful view over Bangor Bay. "Between dry rot, rising damp, woodworm and draughts, I must have been mad to agree," he says, "but when my wife makes up her mind she has the persistence of a bulldozer."

Four days after moving in Brother Farbus had to go to England and then was only home for a week before departing for the Middle East. And so he missed the months of wall scraping and painting which engaged Brother and Sister Brookes and Sister Farbus for long wearisome hours, lightened sometimes by the arrival of fellow saints with

offers of help. Funds didn't allow for too much contraction work and sometimes they felt as if the conversion would never be complete.

One day a letter arrived for Sister Farbus from an old friend, Bruce Rogers (an ex-missionary), saying "Where are you now?" and expressing a slight dissatisfaction with life after two years of holding down two jobs while studying at the BYU. "Know anyone who needs the services of an American butcher?" he asked. Sister Farbus lifted the phone and dictated a cable. There was an airline strike on in America but Elder Rogers managed to hitch a ride in an Army transport plane to Delaware and within a week was in Ireland. He was an answer to prayer and a boost to their flagging spirits. He viewed the mess with a raised eyebrow and then said, "We must set an opening date, how about ten days hence?" He had to be joking but they humoured him and suddenly the work seemed lighter and results quicker and when, a week later, they awoke to find an American aircraft carrier and two other ships anchored in the harbour. They wasted no time in sending a letter to the Captain inviting any Mormons aboard to come to the Kindly Welcome. They then prepared large quantities of Spaghetti Bolonaise in anticipation of entertaining a proportion of the 2,000 crew but all the sailors were whisked away in buses for a sightseeing tour and they were left with a rather monotonous diet for several weeks to come.

Undaunted they prepared for an official opening with that great personality J. G. Devlin to perform the ceremony. The restaurant decor has a sage green ceiling to match the china, orange curtains, teak panelling and white walls, humourously muralled by Rowel Friers with characters from Phil the Fluter's Ball. The name, The Kindly Welcome is the title of another Percy French composition which says,

"Come on in and rest awhile and have a bite to eat." The artist is a good friend of the Farbus's and gave his services free and was instrumental in persuading Brendan O'Dowda (famous for his renderings of Percy French's songs) to come one gala evening and sing for his supper.

On International nights, the sisters use the full-time help of Sister Farbus's mother and Sister Brookes's daughter, Moira, and Bruce Rogers (who between plumbing, plastering and joining is trying to teach them the art of meat cutting), plus the assistance of Relief Society sisters and MIA girls willing to act as waitresses or kitchen helps. They specialise in producing foreign dishes previously unheard of in Bangor, and gradually more and more customers are finding their way round to The Kindly Welcome and being introduced to that Continental

beverage called Caro. It is as well folks like it for, to be honest, they don't make very good coffee!

There is still much to be done and many an Elder gives up his diversion day to continue the work of conversion so that by Christmas the basement will be opened as a function room for wedding receptions and parties. The house, too, needs much renovating and summer guests, wondering what to do on a wet day, may find themselves wielding a paint brush!

"It has all been such fun," says Sister Farbus, "that even if we never make our fortune (much as we want to make that excursion to Salt Lake) it will have been so worthwhile for the goodness we have found in people, the help we have received and the blessings of being able to magnify our talents."

Prayer CONTINUED FROM PAGE 29

Let us ever keep in mind that in this latter dispensation the Heavens were opened the Father and the Son came to earth, and later sent His holy angels to show the prophet Joseph Smith how to organise this Church and establish this Dispensation of the Fullness of Times. All this came in answer

to the sincere and faith endowed prayer of an innocent youth. He read and believed the words of the Apostle James, the Lord's brother, "If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given him." (James 1-5.)

ON THE DEVIL'S GROUND

"A person is known as much by his language as he is by the company he keeps." —Joseph Fielding Smith

A Flannelboard with a Difference

Mary Pochin

Walsall Branch, Leicester Stake

★ The past comes alive when you see paintings of it, maps of ancient or modern terrain. Gospel concepts are remembered when you have pictures to help imprint them on your memory. In teaching, this technique is invaluable, so here is a hint on how to make a flannelboard that is easy to use and will help you present visual aids more effectively.

MATERIALS

1 yard brushed nylon. The size can vary depending on your needs. Discarded clothing of brushed nylon can be used if available.

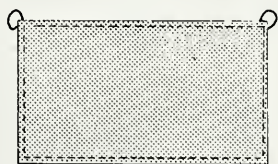
Blotting paper. Buy several sheets of various colours.

Poster paint. Several colours.

Felt-tipped pens. Several colours.

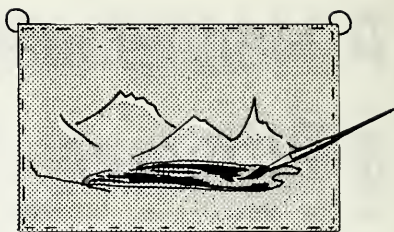
DIRECTIONS

1. Hem brushed nylon. Sew loops on each corner so that it can be hung on a board or blackboard.

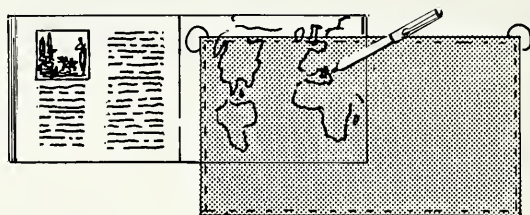


2. Cut shapes, scenery or figures from blotting paper. They stick very well to brushed nylon.

3. Brushed nylon can be painted with well-diluted poster paint. Combine this technique with blotting paper figures when it is useful. You can, for example, paint in any awkward areas such as lakes, seas or mountains in a scene. Paint lightly so that the paint sticks into the top of the pile.



4. If you wish to make a map on the fabric trace directly on the brushed nylon from the book with a ball point pen.



When the outline has been made go over the map with a felt-tipped pen. If you use the pen in the original tracing the ink will seep through onto the book.





AN ADVENTURE IN DRAMA

Alan Tisdale

Birmingham Ward, Leicester Stake

★ The MIA manuals failed to arrive. The situation was critical. What could we do until we obtained them. We had about twenty-five people regularly at-

tending MIA and if we did not do something active and imaginative we would lose them.

Someone suggested that we do a play. Someone else pointed out that it would be difficult to produce a good play and involve twenty-five people. Nevertheless it seemed we needed something we could do both well, that would be creative and involve us all.

It was then we had the idea to write and produce our own play based on an idea of the Royal Shakespeare Company. You see we wanted to do



Dora Green as Elizabeth I and Doris Green as Victoria

something English and their production "The Hollow Crown" was all about the various kings and queens of England.

Peter Houghton did the research and produced both amusing, heroic and sad scenes written by the kings and queens. We had Edward I summoning one of the first Parliaments, Henry IV speaking sadly of his old age, Henry VII courting the Princess of Naples, Elizabeth I giving her impassioned speech to the troops at Tilbury, Charles



Lauren Whitehouse as Queen Anne.

II writing to Nell Gwyn, William III at his banquet, Victoria writing her diary. We added music. Some medieval singing, the Vicar of Bray and two traditional folk songs written about the doings of kings (Sweet Lass of Richmond Hill was one) and our show was complete.

Peter Houghton directed us. He forced us to feel the span of our history. My modest contribution was to play King Edward I and to plan the visual side of the scenes. We planned the costumes an immense task. Lorna Mace, Robert Dickie and others helped



Alan Tisdale as Edward I.

us. We used no scenery using a bare stage in the modern Shakesperian tradition.

Everyone did something. We had pages, soldiers, ladies in waiting all



Lorna Mace assisting with Coral Reeves' costume. She played Mary II.



Mark Williamson as an Elizabethan page boy.



Peter Houghton as William III.

adding to the visual effect of each scene. Then we had stage managers, lighting helpers, publicity people. We are told it was a great success and it was good for us. We did something entirely on our own. We created a dramatic adventure from an idea. We were sorry when it was over but we are putting it on in an old peoples' home in January so that is something to look forward to. It has taught us that a small MIA can have a creative experience if it really tries.



**Tony Grice as
Ambassador Westbury.**

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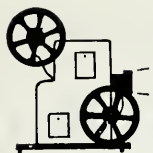
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GLIMPSES OF YOUTH



Alan Carter on an MIA camping holiday in Scotland.

ALAN CARTER

South London Ward, London Stake

★ Alan Carter is an outdoor man. He enjoys camping, potholing, caving and underwater swimming. These adventuresome and exciting hobbies serve him well in planning activities for the young people of South London Ward. At the present time he is assistant Scoutmaster as well as an officer in the YMMIA. Alan was the first president of London Stake GLEMM Council. His fine character and leadership abilities are evident in his contacts with the youth of the church. They respect him and he has a strong influence for good among them.

Alan is an apprentice to the Ministry of Works and Public Buildings. He hopes to qualify as a heating and ventilating draughtsman and engineer.

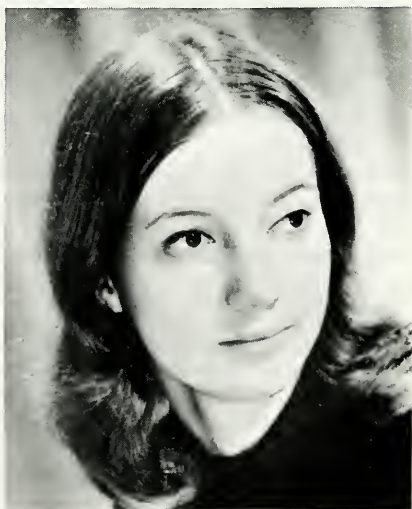
SUSAN PATERSON

Hyde Park Ward, London Stake

★ Susan is an active member of Hyde Park Ward. She is a teacher in the Sunday School having completed the Teacher Training Course and is also the Speech Director in the MIA. Her strong, independent testimony of the gospel is reflected in her teaching, in the fine talks she gives as well as in her high standard of behaviour.

She attended St. Mary's Grammar School for Girls and sat for seven GCE examinations. She is still studying for more examinations even though she is a full time employee at Barclays Bank Limited.

A high-light in Susan's life was a



SUSAN PATERSON

summer holiday in Canada and the United States with her mother. They visited many scenic spots but best of all visited old friends who once had

resided in Great Britain.

Susan says, "My main ambition is to get married for time and all eternity in the Temple."



AUDREY LONGSTAFF

Newton Aycliffe Ward,
Sunderland Stake

★ Audrey is but fourteen years old but already has had an original sketch and poem published in a popular girls' magazine. Her hobbies of swimming and horse riding are often reflected in her drawing and poetry. She has a pony of her own so writes from first hand observation and experience.

Audrey attends the Bishop Auckland Grammar School where she has received a prize each year for her excellence in scholarship. Her favourite subject is French.

She has been a member of the church for three years.

THE WILD ONES

Galloping across the moorlands,
They frolic with pure delight.
Lashing out with playful kicks
At everything in sight.
With quivering nostrils
And streaming manes
They're Brothers of Nature
And Kings of the Plains.
Their coats are like satin,
Their muscles ripple,
As over the grassy banks
They roll and tippie.
As night-time falls,
With heaving flanks they quietly lie;
Another day behind them
Beneath a star-bespeckled sky.

—Audrey Longstaff, aged 14,
Co. Durham.

YOU COULD BE LOVELIER



GLAMOUR TOES AND FEET

★ Your feet are not often on public display unless you are sunbathing or swimming. Why bother to give them regular care when they are rarely seen? Beautiful feet are comfortable feet. The comfort of your feet reflects in the expression on your face. Strained, pained looks could be the result of discomfort of a corn, a blister or ill-fitting shoes. Smooth feet are stocking savers as well and who doesn't need to find ways to make stockings last longer? So—for beauty, comfort and thrift, give your feet the special attention they deserve!

1. Bathe feet at least once a day in water with soap.



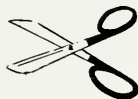
2. Follow with a cold splash and massage with pumice stone.
(Available at the chemist.)



3. Dry thoroughly and massage with a good lotion or cream.



4. Trim toe nails regularly and smooth with an emery board.



5. Put cotton wool between toes and apply nail varnish.



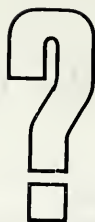
TOE TIPS

It is good to alternate wearing flats and high heels to give the muscles in the legs and feet a rest. High heels cause the front leg muscles to lengthen and back muscles to shorten. Flats do just the opposite. Wearing medium heels gives your foot a happy medium. A rule to follow is if you wear heels in the day, for evening slip on a pair of flats. If you wear flats during the day, wear a pair of heels at night.

Buy shoes with a pointed toe at least one size larger than usual.

"T-straps" on shoes are not for short girls. They make you appear shorter and broader.

Have You Ever Wondered . . .



Frank Paterson

Hyde Park Ward, London Stake

★ I often wonder what it is that prevents the product of a craftsman exercising his ability from being truly accepted as an artist. Why is it that a good carpenter who produces an excellent piece of work is never thought to be an artist in his woodwork? When a lathe turner finally releases from his chuck the finished object, correct to some small fraction, is it an example of his skill as a craftsman and not a work of art from the hands of an artist? Perhaps it is the designer who is the artist and not the executor.

Maybe it is the usefulness of the finished article that determines whether an artist was responsible or whether a craftsman was the creator.

Perhaps there is no clear distinguishing line, and perhaps it is left to us as individuals to decide for ourselves that which pleases us as art or assists us as craft. There is little doubt in my mind that a really expert penman is an artist who creates that which is pleasant to see. Eric Gill in our time made new type from his pen, and now we can and do all read reproductions of his penmanship. One great penman is remembered by only one example of his great art.

On Monday, June 15, 1215, King John met the Barons of his realm on the

banks of the Thames, and here one of the greatest events in political and legal history took place. The King agreed to the demands laid down in the Articles of the Barons and these when drafted in the form of a Royal Charter were the basis of the Magna Carta of 1215.

There were four originals used in the promulgation, and three are still legible. Perhaps the most remarkable of the three rests in Salisbury Cathedral to which it was sent in 1215, and can be seen there in the library where it has been since 1446. It is possible that the scribe for this particular original was Elias de Dereham, a Canon of Salisbury Cathedral and a royal clerk from 1205. The charter is undoubtedly "great" in the effect it has had upon the civilised world, but it was called "The Great Charter" because of its physical size. Measuring 14 inches by 17½ inches containing over 3,500 words in 76 lines.

There are no corrections or insertions, no unnecessary embellishment.

It is hard to imagine that this living document was written 750 years ago. A masterpiece of neatness; an example of careful construction. Surely it looses nothing when considered as a work of art, even though from the pen of a superb craftsman.

NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

SUNDERLAND STAKE



Children gather round the bran-tub at Billington Ward Bazaar.

★ On Friday, November 25, BILLINGTON Ward Relief Society held a Christmas Bazaar. It was obvious from the quality and quantity of the articles sold that the sisters had been very industrious during the year. The home-made cake stall did a roaring trade, and the bran-tub was very popular with the children. The MIA were invited to have a White Elephant stall, which was very successful in raising some much needed funds.

★ SUNDERLAND held their Bazaar on November 26, it was opened by Stake Relief Society President M. May, and took place in the Ward Cultural Hall. As well as food, clothing and toy stalls there was a Lucky Dip complete with a pirate attendant. £60 was raised towards the Relief Society Funds.

A group of Sunderland Ward members and missionaries visited the local Jewish synagogue on December 1 and had a very interesting and enlightening

time. The Rabbi explained many facets of Jewish religion and way of life.

★ NEWTON AYCLIFFE Relief Society held their Christmas dinner on December 3, when about one hundred saints and their friends spent a very enjoyable evening together. The evening's entertainment included carol singing and dancing, and a surprise visit from Santa Claus to the children, who all received a gift from his sack. The ward sisters and the sisters from DARLINGTON also had a sale of articles they had made during their work meetings.

★ DARLINGTON Branch held their Christmas party on Friday, December 16 when thirty-five members and their children were in attendance for a dinner. Afterwards, games were organised for the children and there was also a fancy dress contest. Little Bo-peep was the winner and the

runner-up was dressed as a French artist. All the children received a small gift as well as sweets and a toffee apple. The missionaries entertained with a sketch and the Branch Presidency created a surprise when they sang a carol. But the highlight of the evening was a surprise to everyone including the Branch Presidency. Percy Terrell, the Branch Clerk gave a first-class performance as a ventriloquist with his doll Charlie. The evening ended with carol singing and everyone declared later that it was one of the best parties they had ever been to.

★ When PETERLEE sisters arrived for Relief Society meeting on December 13, they found themselves at a surprise party organised by President Sarah Holligan and her two counsellors Doreen Douglas and Jane Noble. This was their Christmas present to the sisters.



L. to R.: C. Hill (2nd Counsellor), M. A. Akenhead (1st Counsellor), President M. May (Stake R.S.), and Gladys Oates (Ward R.S. President) at the Sunderland Bazaar.

SCOTTISH MISSION

★ Tony Sinclair, aged eighteen, and Activity Counsellor in the BELLA-HOUSTON Branch MIA has been chosen, together with another apprentice to represent Rolls-Royce Scottish factories in a competition to be held at Bristol this month. They will have a practical examination in turning a

piece of steel, and should Tony be successful in this competition against other aircraft firms, he would then go on to a further competition in which different branches of industry compete, until a grand International final is held in Spain. We wish him every success in his endeavours.

SOUTH WEST BRITISH MISSION



Southwest British Mission MIA Convention at Torquay, Devon in October 1966.

★ Games, contests, athletic events, MIA courses and a grand ball were all features of the Mission MIA Convention which took place in October in the picturesque setting of Torquay, Devon. A crowd of over three hundred young people from the old Southwest British Mission, were joined by a number from the East and West Wales Districts, who were transferred from the Central British Mission in July. The convention

provided a wonderful opportunity to renew old acquaintances and make new ones. The Ball was particularly outstanding because of the lovely dresses made by the young ladies themselves.

★ Branches in the Cornwall District combined to hold a very successful Christmas Party at Redruth on December 1. Eighty-three members and

friends attended and Father Christmas arrived to give presents to the children. The MIA presented the skit that gained them fourth place at the Torquay convention, and the Primary children also displayed some of their talents.

★ HELSTON Branch made history on December 4 when they held their first branch Conference, it was a wonderful occasion for all concerned and everyone thrilled when the Primary children sang, "I have two little hands."

★ To continue with the activities of the CORNWALL District, the District Sunday School held their second Sunday School dinner at the Angel Hotel, Helston on December 17. Last year's attendance of thirty-one was increased to forty-four. Sunday School workers gathered and all enjoyed the dinner and the entertainment that followed. During the evening a tape was

played which carried messages of love and inspiration from former missionaries who had served in Cornwall. District President Pearce gave a short talk on "Why am I here." The programme was conducted by J. F. Harris, District Superintendent and fun and jokes were supplied by Brother Wasley.

★ An all-mission Elders' Convention was held at the Bristol District Centre on December 4, where Temple President Buckmiller was the featured speaker. The rapid growth of the mission has allowed for the formation of two new quorums of Elders, making a total of five quorums at the present time.

★ On December 10 the British Mormon Choir performed a Christmas Concert at the new chapel in Cardiff, South Wales. One of the outstanding features of the evening was the performance (for the first time in the



Local elders of the Southwest British Mission meet at a convention in Bristol.

British Isles) of the Christmas Festival by LeRoy Robertson as arranged by Frank Clifford.

Frank Clifford, a recent convert in the British South Mission, was one of the four guest conductors. The others being Frankland Gilbert of Weston-super-Mare, Lorraine Cannon of Stroud, and Ray H. Barton Jnr., President of the Southwest British Mission. Gordon McNee of Cheltenham was at the

organ.

The reception of the choir certainly justified the hours of practice and the long journeys that some of the members had to travel. In order to participate, the members from Cornwall had to stay overnight.

The choir is now an established feature and will continue to give concerts, probably on a quarterly basis, in various parts of the British Isles.



British Mormon Choir. Left to right: Gordon McNee, organist, Allen Cannon, Lorraine Cannon, Laura Jennings, Phyllis Gilbert, Frankland Gilbert and Frank Clifford.

LEICESTER STAKE

★ On November 22 LEICESTER MIA held a barn dance in their Cultural Hall. It was well attended and Kathleen Lenton led the dancing. There were also skits, community singing and refreshments.

During October the Relief Society sisters were shown the tricks of the

trade on how to ice a cake by a skilled confectioner. After icing a cake made by one of the sisters, it was presented to Jean Bray from the Relief Society sisters on the occasion of her silver wedding, and also in appreciation for her work in the Society.

★ At a "Can" Night social held at WALSALL Branch on December 16, the count from the pile of cans amounted to £11 19s. 6d. The announcement was the climax to an evening of games, dances and excellent refreshments.

★ A large crowd attended the Quorum of Elders' Open Night, which was held on December 15 at HANDSWORTH chapel, Birmingham. The elders and their families spent a very enjoyable evening watching cartoon films and listening to carols played by a string quartet, and then partaking of refreshments.

★ A performance of The Messiah at the NOTTINGHAM Albert Hall attracted a party of twenty Relief Society sisters on December 8. Unfortunately illness struck some members and they were unable to go, but the Bishop and some of the Priesthood gladly took over the seats. It was a fine performance and

greatly appreciated by the sisters, especially after the lessons on Cultural Refinement.

★ The NOTTINGHAM Ward party on December 17 was a tremendous success with over eighty members and friends attending. Father Christmas arrived just after the refreshments were finished, and distributed an apple and an orange to each child under twelve. Dancing and games rounded off a very happy evening.

★ "The Younger Generation," a local group, played for the younger generation and some of the older ones too at the Stake New Year's Eve Ball. The hall was gaily decked with colourful garlands and streamers. Geoffrey Harris, the Stake MIA Superintendent, made an excellent MC as usual. Approximately two hundred were there to welcome in the New Year, and enjoy the turkey and chicken sandwiches, fancy cakes and jellies.

IRISH MISSION

YOUTH CONVENTION

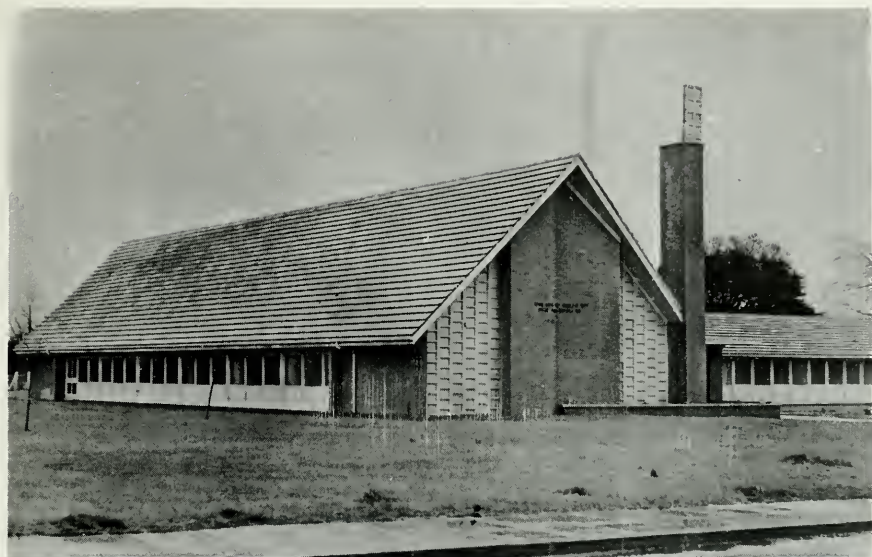
★ "Colour" was the theme for the Roadshows at the BELFAST District Youth Conference, and the shows presented on the Friday evening were original, musical and entertaining. PORTADOWN Branch showed an interesting and entertaining family scene and clever dialogue kept the audience amused. The colourful Brazilian costumes, the Latin music, and the fast moving story of a bandit and his two sweethearts made the ROSETTA Branch show very exciting.

COLERAINE Branch portrayed the story of a gnome who had powerful magic tricks. Lighting and costumes created an eerie atmosphere and the music was delightful. This small branch entertained well, but Bangor Branch were the winners with an excellent

production that moved from serious into funny with smooth and delightful ease. The timing, costumes, acting and the story kept the audience entertained till the final curtain.

This exciting night of entertainment began a weekend of enjoyment and spirituality for the weekend conference.

Saturday afternoon was taken over by athletic events at the Short Brothers and Harland track. Team awards went to BANGOR Branch, with Branch President Brian McCandles and his counsellor Peter Ferguson winning their share of the events, along with Peter Gamble and Carol Barlow. Other branches to gain places were MOUNTPOTTINGER and SHANKILL. Outstanding performances were achieved by Robert Entwistle, Iris



The new chapel at Portadown, Northern Ireland, which was dedicated on December 11 by Elder James A. Cullimore, Assistant to the Council of the Twelve. The service was well attended by saints from all parts of the Mission. There are now four completed buildings in Ireland where the saints can participate in the full Church programme.



Maud Workman competing at the Belfast Youth Convention athletics.



Colrairie Branch Roadshow. Left to right: Elder James Hallstrom, Valerie Moore and Caroline McGugan.



Carol Barlow, Brian McCandless, Moria Brookes, Giovanni Vannucci, Lillian Ferguson, Peter Ferguson and Jenefer Backwell. Taking part in the Bangor Roadshow.

Hawthorne and Maude Workman.

All in all, it turned out to be a fine day with not too many sore muscles.

For the "Drivers" Dance in the evening the hall was appropriately decorated with stop signals, danger signs, speed limits, etc., and the food and the mood of the dance certainly made it a memorable occasion.

A spiritual meeting on the Sunday morning concluded the Conference.

The theme was "I Stand For" and talks were given by Olvina Leech, Keith Ditty, Carol Cummings and Hilda Bibby each representing a different class in MIA. Awards and appreciation were also presented to winners in the Speech and Drama contests. Guest speakers were President William Devenney, 1st counsellor in the Mission and President Rolland L. Jaussi, Irish Mission President.

CENTRAL BRITISH MISSION

★ A group of church members and friends from RHYL, CHESTER and WREXHAM Branches, recently formed themselves into a singing group known as the LDS Songsters. On November 3 they presented a programme of song and dance to the Chester and District Spastics Association Youth Club, in Blacon, Chester. The varied programme included popular songs, a Welsh song, and ballet dancing. As a finale the group sang, "Behold the Mountain of the Lord," the number which won them second place in the Music Festival of the recent CBM Youth Convention at Llandrindod Wells. The formation of the group was the idea of William Steiner and it includes Margaret Bartley, Janet Garner, Heather Lowrie and Chris and Patricia William.

★ NORTHAMPTON Relief Society sisters have been busy raising money. First they held a Jumble Sale which realised almost £10 and then on December 10, after the District Leadership Meeting they made £17 at a joint bazaar which was well supported by RUGBY, BANBURY and BEDFORD branches. Over one hundred and twenty-five people attended and money was raised by the sale of food and clothing and games. Fourteen-year-old Howard Turvey carried off the prize of a good sized chicken for knocking down weighted skittles with a light

ball. On December 18 the Primary and Sunday School children presented a Nativity play to quite a large audience, who greatly admired the colourful costumes, and the superb scenery which was painted by Brother Cummings.

The Midlands South District Song Festival and Carol Service was held at NORTHAMPTON Chapel on December 19. BEDFORD, RUGBY and NORTHAMPTON branches took part, singing together and in branch groups. The Midland South Choir also sang and everyone had a wonderful time as they joined in the carols.

★ On December 22 thirteen members of the BEDFORD branch again went a-caroling. This time to raise money for the District project of providing a dog for the blind. For the same project all the branches are to save tinfoil.

This same district also helps to support a Missionary labouring in Belgium, Sister Lynne Kellett from Cardiff, South Wales. If anyone wishes to write to her the address is:

39, Rue Neuve,
Mont-Sur-Marchienne,
Hainaut,
Belgique.

Sister Kellett reports that she loves the work and enjoys fellowshiping,

she has a French companion who speaks no English, and they work with English, Swiss, U.S. and Canadian elders and sisters.

★ Former Branch President Donald Richards and his wife Auriol were guests of honour at the PETERBOROUGH Branch Elders' dinner held on December 3 in their recently dedicated chapel. The meal was superbly cooked by Peter Williams and Cecil Guscott, ably assisted by Norman Spekker and Peter Nicholls. President Richards who has been Branch President for the past five years has moved to Leicester where he now works. The family were presented with a book as a token of appreciation by the elders for all the love and hard work that they have put into the branch and the new building.

Thomas Haig Brown is the new branch President.

★ NEWCASTLE-UNDER-LYME Branch held their annual Christmas Bazaar in their new chapel on November 26. The MIA and Relief Society worked tirelessly together for months to ensure its success. Children's clothes, toys and dolls of great variety made by the sisters, were attractively arranged on the Relief Society stalls, while Doulton and Wedgewood were graced the MIA stands together with some beautiful Christmas table decorations made by MIA Superintendent Green.

Father Christmas with the able assistance of his fairies distributed gifts to the children. Plenty of refreshments were available for the dance that followed, highlights of which included a ladies' hair-styling competition and a fashion contest, the latter being given by the male members of the branch.

On December 3 the branch held a Christmas party for all the children. Sixty-one in all, each sporting a party



Former Branch President of Peterborough. Donald Richards (centre) with Elder James A. Cullimore when the Chapel was dedicated.

—Printed by kind permission of the Peterborough "Citizen and Advertiser."

hat in gay colours, sat down to a great feast. After the meal the Cultural Hall rang with their cries of merriment as they played games. The crowning moment came with the hearty rendering of "Jingle Bells" and the arrival of Father Christmas to distribute presents.

★ A farewell party was held in November at the home of George Adams, in honour of Ronald and Beryl Dibsdall and their family who have now left Bedford for Canada. Twenty-seven well-wishers enjoyed home-made ic cream and cake, games and folk songs.

Forty-five members took part in the District Volleyball tournament at NORTHAMPTON, and the home team took the honours.

At an Elders' Group meeting a special speaker from the Northampton Fire Department spoke on fire prevention and correct notification of a fire, he also described ways to put out small fires.

★ The Midlands North District have recently concluded their fourth Senior Aaronic Priesthood Leadership Course, which was held in the NEWCASTLE chapel, and consisted of six lectures by Mission and District leaders and two social evenings. Although the usual starting time was 8 o'clock, the third lesson had to start late because one member of the course, Sister Mawmon, of Newcastle, was being baptised. Both she and her husband completed the course. The two socials were organised by a committee headed by Brother Smith, and Newcastle branch members joined in on both occasions.

★ PETERBOROUGH Chapel was also the venue for the Midlands East District New Year's Eve Ball, organised by District MIA leaders, Raymond and Shirley Rose of Lincoln. Over one hundred were in attendance, and the evening included a cabaret featuring songs by the New Mission-aies, and solos and duets from Sister Terry Guscott and Yvonne Quesne. After Auld Lang Syne, and the traditional New Year greetings, a very spiritual testimony meeting was held until 1 a.m. conducted by President Thomas Brown of Peterborough.

★ New Year's Day was a great occasion for the saints at GRANTHAM, most of whom have joined the Church in the past three months. Under the direction of President Derek Cuthbert of the Mission Presidency and District President Leonard Joyce, Grantham Branch was organised as an independent unit of the Midlands East District. Thirty saints were in attendance and in the inspiring fast and testimony meeting which followed, every adult member bore testimony. President of the new branch is Neil C. Ferguson with Daryl E. Tonnini as 1st counsellor and Elder Terry Clegg as 2nd counsellor.

★ President J. Passey and his family had a surprise present on November 6, 1966, the 21st birthday of their eldest son, John, now serving with the United States Air Force, at Hamilton Air Force Base, California.

On arriving at a fellow member's house for tea that Sunday afternoon, they found a telephone call had been booked to enable them to speak to their son. After a frantic search of the base, which has over 3,000 personnel, it was found that John was on a 48

hour pass in Winton, California.

Much helpful assistance was given by the American telephone staff, who ultimately succeeded in locating John attending Sacrament meeting at Merced Chapel.

Soon afterward John and all his family were reunited by telephone, their first personal contact since he left England two years ago in November, 1964.

★ On Thursday, December 15, REDDITCH Branch organised an "Olde Tyme Music Hall" at All Saints' Hospital, Bromsgrove, Worcestershire, to entertain the patients in the Senior Citizens Wing. The New Missionaires, all eight of them, went along to support the event. Terry McGahan was the chairman and the opening proceeded with his introductory speech followed by the presentation of two large hampers of groceries, a basket of fruit and a 10 lb. Christmas cake to the sister in charge of the ward for distribution to the old folk.

President Evans of Redditch Branch said that the gifts had been contributed by the Saints and their friends in Redditch.

The show then proceeded with acts by the Primary children, Relief Society sisters, Michael Summers and Rosemary, Lionel Wharrad and many more.

The Missionaires travelled the wards with a roving commission, singing carols in their inimitable manner. At the conclusion the Sister in charge expressed her gratitude for the gifts and entertainments and said, "Don't wait for Christmas to pay us another visit."

On December 23 Redditch held their annual children's Christmas party at the Webheath Hall. The party was organised by the Sunday School and Relief Society took care of the

catering. Robert Harrison in a clown fancy dress and Raymond Summers as a chocolate-coloured coon entertained until Father Christmas arrived to distribute presents to the excited children.

★ A Snow Ball organised by the Midlands West District MIA at KIDDERMINSTER on December 18 was attended by one hundred members and friends. Music was provided by the Terry Phillips Four. The New Missionaires were also there with plenty of songs (these boys certainly get around) and Walter Przygocki with his accordion. When introducing Walter, the compere remarked that he wondered how he could play the accordion, as he could only just manage to lift it himself.

★ When next you feel inclined to grumble about how you are going to get to Church, or how much you have to do, spare a thought for the small group of members who belong to the HARLECH Branch, Wales North District. Some of them live over 16 miles from the Memorial Hall where they meet, and there is no public transport on Sundays. But where there's a will there's a way, and Sister Austin, formerly of Coventry, still attended even when she broke her ankle recently. Apart from Brother and Sister Austin, the only other members are Brother and Sister Wilkins and their five children and Sister Williams and her four children. Those who remember Carolyne Williams, from Rhyl branch, will be pleased to know that she is now in Virginia preparing herself to enter Brigham Young University later this year.

NORTH BRITISH MISSION

★ Bonfire Night found NELSON Branch MIA at Bott Lane Farm, where they enjoyed hot dogs, toffee etc., as well as the usual fireworks. Candles lit the way along the land and the whole evening was a tremendous success. The children provided the singing and K. Hargreaves unlimited transport for many of the 45 people who attended.

★ The PRESTON District gathered together at RAWTENSTALL Chapel on November 26 for their Drama Festival. Three adjudicators from the Manchester Stake, namely Sister Noke, Oldham Ward and Brothers Regan and Reeks from Stockport Ward, were impressed by the variety of one-act plays presented by seven branches.

ACCRINGTON Branch were declared the winners, with 23 points out of a possible 25, with their presentation of "The Frog Prince." This play was specially written for them by President Ambrose Worthington, and it was all in rhyme. The story was well told and played with much humour and not one single word forgotten. Runners-up were the BURNLEY Branch with a fast moving, very well acted drama. "The Unexpected," a story set in a lonely cottage on Dartmoor with escaping prisoners and a vociferous country yokel-cum detective keeping things moving. This play was only one point behind the winners. Also included in the festival was an adaption from a Tolstoy Play by PRESTON and a very modern Red Riding Hood from NELSON,

who surprised everybody by producing a machine gun from under her cloak and shooting down an astonished Big Bad Wolf! 125 people were there to witness this remarkable incident.

★ A small farewell party was held at NELSON on November 28 for Elder Orr, who completed his Mission and has returned home to Canada. Pie and peas and cakes were provided for refreshments, songs were sung and Elder Orr also sang, to the accompaniment of his own guitar. A small presentation rounded off a very happy evening.

★ Eighty excited children from LIVERPOOL, CROSBY and WIDNES-RUNCORN gathered at the Liverpool Chapel on December 17 to welcome Father Christmas as he made his first visit to the Branch. While waiting for his arrival the children were regaled with a magnificent tea, plus balloons and party crackers, Doreen Jones the Primary President and her many assistants saw to it that everyone had a good time. It was hard work trying to raise the necessary noise to guide Father Christmas to the right place, but after some of the braver boys and girls had shown their mettle, the strains of "Captain Webb, he had a little engine, and this little engine went WHOOOOO HOOOOOOO," were sufficient to guide the dear old man right on to the stage to a tumultuous welcome. He left with a hearty send-off and a promise to return next year.

MANCHESTER STAKE

★ Relief Societies of MANCHESTER Ward and WEST MANCHESTER Branch shared each other's company at a Christmas Party held in the home of Irene Bates, Ward Relief Society President. Thirty-five sisters attended and

their Homemaking evening took the form of a practical demonstration of the balanced fare that Christmas should bring into their homes.

Guessing games occupied the sisters until all the guests had arrived. Then,

after the opening exercises, a monologue was given by Sister Bramley entitled "Christmas in Relief Society" followed by two songs from Edith Taylor and another monologue by Sister Isherwood, the Lancashire favourite, "Albert and the Lion." After the fun and games all was quiet again while Sister Gilmore shared her experiences of "teaching moments" with her children, and Sister Webb whose daughter was soon to be married in the Salt Lake Temple, recited a poem which made everyone feel close to Lynne, whom they had seen grow up. Elizabeth Loefer then read a Christmas story which she had written specially for the party. Marion Saunders read the story of the nativity from Luke, Chapter 2, and the sisters sang "Silent Night." Later the sisters enjoyed a buffet supper which was laid on a lovely table cloth made of white net with holly berries and candles made of felt and outlined with sequins sewn onto it.

★ **MANCHESTER WARD** had its own shopping centre in the Cultural Hall on December 10 when the Relief Society Bazaar was held. **WEST MANCHESTER** joined them and together they produced seven "shops" with gaily

coloured awnings selling a variety of goods ranging from mince pies and fancy cakes to beautiful teddybears, knitted dresses and lampshades. Over £50 was taken and very few goods remained at the end. During the course of the evening the Primary children gave a short concert which opened with them singing "The Primary Submarine," behind a huge yellow submarine. Neville King, aged five, was the soloist. A modern ballet was amongst the other numbers and the finale was a children's chorus, where the whole company assembled on the stage. Dorothy Chase, counsellor to Jean Plumbley, had trained the children well and they did her credit.

Later the 12 to 14-year-old MIA members put on a show, which was excellent, very modern and completely without self-consciousness. The first number was a mime to the music of "My Fair Lady," with Olwen Short as Eliza and a very accomplished group of dancers as market porters. **WEST MANCHESTER** branch put on an excerpt from "Oliver" including modern ballet and singing. In spite of bad weather outside and the now-empty pockets inside the chapel, everyone agreed that it had been a very full and heartwarming day.

LEEDS STAKE

LEEDS STAKE

★ Freezing rain and fog did not deter the twenty-five entrants for the Stake cross-country run which took place over a particularly gruelling six-mile course on the outskirts of Dewsbury. Every sticky leg-wearying mile was calculated to test all the runners to the utmost. The last half mile was up a 1 in 7 hill, and it is creditable to all that the course was completed by everyone. Top marks for team and individual effort went to the **DEWSBURY Ward** team with their constant rivals **SHEFFIELD** panting a close second.

Full marks for organising this event go to Brother Shann, of **DEWSBURY**, working on behalf of the stake MIA.

★ The first meeting to be held in the newly completed **LEEDS Stakehouse** at **HUDDERSFIELD** was the December Stake Conference presided over by Elder James A. Cullimore.

More than a thousand people attended each session in this the largest building erected by the Church in the European Area for public worship and cultural activities. The 98-voice combined choirs of the Stake provided the music.



Some of the fancy dress contestants at the Leeds Stake MIA Hallowe'en party held in Dewsbury.



Happy dancers at the first Stake MIA event held in the new Stakehouse at Huddersfield.



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BIRTHS

★ September 13, 1966. — To Pat and Mike Reynolds, Scarborough Branch, North British Mission, a son, Dean Timothy.

★ October 9, 1966.—To Crystal (nee Bone) and Graham Pearce, at St. Austell, Cornwall, Southwest British Mission, a daughter, Miranda Jane.

★ October 26, 1966.—To Brother and Sister Pounder, of Nelson Branch, North British Mission, a daughter, Angela.

★ November 8, 1966.—To Mona and

Derek Christian, of Chester Branch, Central British Mission, a son, Jonathan.

★ December 9, 1966.—To Helen (nee Jowitt) and David Bourne, Nottingham Ward, Leicester Stake, a daughter, Rachel Helen.

★ December 10, 1966. — To Maureen and Harry Beaumont, Billingham Ward, Sunderland Stake, a son.

Correction from November issue. To Robert and Mary Ellis, of Bedford (not Bradford as printed), a son.

ENGAGEMENTS

★ Barbara Goodenough to Allan Geoffrey Downing, of Newton Aycliffe Ward, Sunderland Stake. Both have been members for four years and met through Church activity.

★ Ann Andrews to Ian Helps, at West Hartlepool Ward, they met two years ago at a Gold and Green Ball. To celebrate their engagement they gave a party in the Cultural Hall which was appropriately decorated with hearts and flowers.

★ Pamela Houghton, Gorleston Branch, to Walter Woods, formerly of West Hartlepool and now employed as

a male nurse at St. Nicholas Hospital, Great Yarmouth. The wedding is to take place on March 25.

★ Heather Lowrie, formerly of Corby, now living in Rhyl, and William Roberts of Rhyl. The couple met at the Central British Mission Youth Convention in 1965. William is now serving in the 3rd Carabiniers Prince of Wales Dragoon Guards, and is stationed in Germany.

★ Stella Spooner, of Manchester South Ward and Geoffrey Nugent, of Liverpool Branch. Both have served on building missions and they are hoping to marry later this year.

MARRIAGE

★ October 22, 1966. — Jay Howard Nicholas, of Bedford Branch, to

Suzanne White, at Wootton, Bedfordshire.

OBITUARY

★ November 4, 1966.—Maria Holgate, aged 74 years, a member of the Nelson Branch, North British Mission since April 1925. Died in the Preston Royal Infirmary after an illness that she

endured for about 18 months. Always an inspiration to the Saints she will be remembered with great respect by all who knew her.

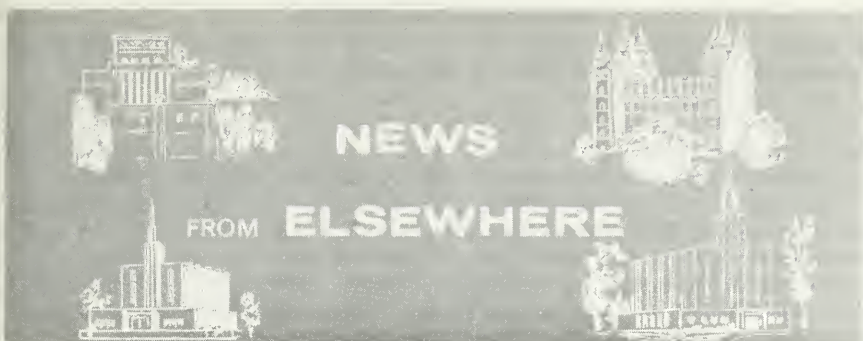
Stop Press News

★ On December 10 at PETERBOROUGH Chapel, Midlands East District, of the Central British Mission, held their first sports evening since the division of the districts. Although the support was mainly from the branches furthest away, there were six volley ball teams and twelve table tennis teams. The standard of play was good, improving throughout the evening, and the finals were very close matches. Two plaques, one for each sport were presented by President Brian James of the District Presidency. LINCOLN won the Volley Ball, and HUNTINGDON the table tennis.

★ WORCESTER Branch Relief Society sisters helped by Mrs. Avery, the mother of one of the members, have worked very hard making a beautiful full-sized quilt. When Sister Grace Cullimore was touring this country with her husband, Elder James A. Cullimore, the quilt was presented to her by President Victoria Booth and her counsellors at the Woodsetton Chapel in the Leicester Stake. Sister Cullimore was thrilled with the presentation, for when her husband was President of the Central British Mission she did much to encourage the sisters in all kinds of handicrafts.



Left to right: Worcester R.S. President Victoria Booth, Gladys Jones, President of the Central British Mission, R.S. Sister Grace Cullimore, Mary Passey, 2nd Counsellor and Gwen Smart, 1st Counsellor.



MISSIONARIES IN VIETNAM?

★ At a district conference on October 30 in Saigon, South Vietnam, Elder Gordon B. Hinckley of the Council of the Twelve dedicated the country for the preaching of the Gospel.

Elder Hinckley was accompanied on the trip in Southeast Asia by Elder Marion D. Hanks of the First Council of the Seventy and by President Keith E. Garner of the Southern Far East Mission. Vietnam is part of the mission.

The General Authority did not specify full-time missionaries would be sent to the war-torn country, but he indicated that they would be sent.

EDITOR VISITS UTAH

★ Veteran Church Editor Dan Thrapp of the Los Angeles Times visited in Salt Lake City during November with President David O. McKay.

The newspaperman said he was impressed with the background of the Church leader, and that his objective in visiting the city was to renew an acquaintance made in 1951.

Mr. Thrapp is also planning to "try to tie the pioneer days of the Church with the modern days of progress through President McKay," in a newspaper story.

ARGENTINE STAKE — No. 423

★ The first stake in Argentina and the 423rd stake in the Church was organised in Buenos Aires on November 20.

It was effected under the direction of Elder Spencer W. Kimball of the Council of the Twelve, assisted by Elder Franklin D. Richards, Assistant to the Twelve.

Angel Abrea, a native of Buenos Aires and second counsellor in the Argentine Mission presidency, was named as stake president. His counsellors are Hugo Angel Catron and Juan Carlos Avila.

TALK ON RADIO NETWORK

★ Four General Authorities gave addresses during November over the National Broadcasting Company radio network on the "Faith in Action" series.

The trans-continental programme featured discussions on the Church's missionary programme. The talks were given by Elder Mark E. Petersen, Elder Marion G. Romney and Elder Thomas S. Monson of the Council of the Twelve and Elder Bruce R. McConkie of the First Council of the Seventy.

MILLENNIAL STAR EDITOR

★ Douglas D. Palmer, a member of the Deseret News staff in Salt Lake City, Utah, is now the managing editor of the Millennial Star in Great Britain.

Mr. Palmer and his wife, Joan, and baby daughter, Melanie, live at 17 Walnut Close, Epsom, Surrey, England. In the editorial assignment for the Star, which was announced by Elder Mark E. Petersen of the Council of the Twelve, Mr. and Mrs. Palmer were assigned to the British South Mission in Reading.

News and feature stories and pictures of interest to Millennial Star readers should be sent to Mr. Palmer in Epsom. He will be happy to meet with and interview members of the Church who have interesting or faith promoting stories.

Mr. Palmer has been a writer, copy editor and a photographer for the Deseret News. For the past 2½ years he has been a member of the newspaper Church News staff. He has written the "What's Your Line?" genealogical column.

YWMIA BOARD MEMBER

★ The Young Women's Mutual Improvement Association has appointed another new general board member.

She is Mrs. Ola D. Wilcock, a member of the Yale Ward, Bonneville Stake in Salt Lake City.

The new board member, who will visit quarterly stake conferences as a representative of the YWMIA, has been president of the physically handicapped division, Council for Exceptional Children, in Utah. She is a special education teacher for the physically handicapped in the Salt Lake City School District.

SERVICEMEN'S LEADER

★ Dr. Herbert B. Spencer has been sustained as the new president of the Servicemen's District of the West German Mission.

He succeeds Lt. Col. J. LeRoy Walker now on an assignment with the Utah National Guard.

CHAPEL FOR NAUVOO

★ The Church has approved construction of a chapel in Nauvoo, Ill., according to Alfred O. Pardee, Nauvoo Branch president.

An expandable type chapel will be constructed with the first phase including 16,000 square feet of floor space.

ELDERS ESCAPE FLOODS

★ Missionaries escaped injury when floods damaged Italy during November, according to Elder Ezra Taft Benson of the Council of the Twelve.

Elder Benson received the report from Italian Mission President John Duns Jr. in Florence, headquarters of the newly created mission.

JAPANESE VISITOR

★ Jujiro Morita, a member of the House of Representatives of the Japanese Diet, visited Church headquarters in November.

He met with President Hugh B. Brown of the First Presidency and Elder Gordon B. Hinckley of the Council of the Twelve.

MISSION HEAD RELEASED

★ President S. A. Durrant has been released as president of the Alaska-Canadian Mission of the Church and appointed as a member of the Priesthood Missionary Committee.

He was also named executive secretary of the Indian Commtee of the Church.

The former mission president reported on his return to Salt Lake City that since 1963 the mission has grown from 31 independent branches to 45, in addition to five dependent branches. One new district has been created. Convert baptisms during the past three years have totalled nearly 2,000. Seven chapels were completed, five new building sites acquired and eight branches are ready to construct buildings, President Durrant said.

ATHLETES VISIT IN SALT LAKE

★ Billy Casper and Vernon Law, noted athletes and members of the Church, spoke in Salt Lake City during November at a youth physical fitness rally sponsored by the Youth Tobacco Advisory Council, a non-sectarian, non-profit, non-political youth health education programme.

Mr. Casper, who is top pro golfer of the year, and Mr. Law, ace pitcher of the Pittsburgh Pirates, warned youths at the meeting of the perils of smoking. Both men urged the youth to protect their health and to follow standards of the Church.

STATUE MOVED TO COAST

★ "The Christus," a statue which awed millions at the Mormon Pavilion of the New York World's Fair, has been placed in the Bureau of Information at the Los Angeles Temple grounds in California.

ORCHESTRA PLEASES EUROPEANS

★ Reports are still filtering back to Utah of the "tremendous" effect the Utah Symphony Orchestra had on Europeans during the organisation's recent tour.

Included in many of the orchestra's audiences were members and missionaries of the Church. They were greeted at the London Airport by President and Mrs. O. Preston Robinson who formerly presided over the British Mission.

"Your visit has done a tremendous amount of good for America," said Valentine Emil Scalise, administrative officer, of the U.S. Consulate in Stuttgart, Germany. "The Utah Symphony is an approach at a new, high level. And it will be felt," Mr. Scalise said.

CANYON RIM PRESIDENCY

★ Stanley G. Smith of Salt Lake City has been appointed president of the Canyon Rim Stake in Salt Lake City, succeeding President John J. Nielsen.

Appointed first counsellor was Warren B. Brown, formerly a high councillor, and Bishop Luther W. Palmer of the Canyon Rim Third Ward was named second counsellor.

Also sustained at the stake's quarterly conference was Orrin W. Mortensen who is now a patriarch. The reorganisation of stake officers was directed by Elder Howard W. Hunter of the Council of the Twelve and Elder Eldred G. Smith, patriarch to the Church.

MISSIONARIES IN VENEZUELA

★ Venezuela has been dedicated to the preaching of the Gospel and for the arrival of missionaries.

Elder Marion G. Romney of the Council of the Twelve, registered the Church with the Venezuelan government.

Missionaries who are proselyting in the South American Republic are assigned to the Central American Mission. Elder Romney conducted a seminar for the mission presidents and their wives of the eight North Spanish American Missions in Mexico City. He was assisted by Elder A. Theodore Tuttle of the First Council of the Seventy.

CHAPEL DEDICATED

★ Elder Ezra Taft Benson of the Council of the Twelve dedicated the largest chapel of the Church in Europe on November 13 in Duesseldorf, Germany.

★ ★ ★

YOUTH

"Youth is not a time of life; it is a state of mind We grow old only by deserting our ideals ... You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

★ ★ ★



President REED CALLISTER Presides over the BRITISH MISSION

★ Of interest to the whole of Great Britain, but of special interest to the members of the British Mission, is the appointment of Elder Reed E. Callister as President of the British Mission succeeding President O. Preston Robinson.

President Callister comes to the British with a wide experience in church service. He recently was released as bishop of the Glendale West Ward, Glendale Stake, after serving for nine years. He also previously served as bishop's counsellor and a member

of the stake high council. He was a missionary in Scotland, where he served as district president.

He was born in Salt Lake City, November 26, 1901, a son of Edward Henry and Louise Eddington Callister. He was married in the Salt Lake Temple on March 9, 1932, to Norine Richards, a daughter of Elder LeGrand Richards of the Council of the Twelve and Mrs. Richards. The couple have four sons and two daughters. One daughter, Susan Jane, 13, will accompany her parents to London.

President Callister was graduated from the LDS High School, the University of Utah, and the George Washington University where he received his LL. B. degree.

In addition to his legal work he is on the disciplinary committee of the California State Bar Association, and a member of the Family Law Commission for the state.

The Callisters will leave for London on the first of the new year.

One son, Tad R., is serving a mission in the Eastern Atlantic States.

Mrs. Callister also attended the University of Utah and has served as a teacher and executive in Primary, MIA and Relief Society. She has been active civically as a PTA president; as president and board member of the National Charity League of Glendale, California; president of and board member of HELP, and on the Red Cross board of Glendale.

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant



SALVATION

"God cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death."

—Spencer W. Kimball

Thoughts For Now

HOW FAITH GROWS

Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words.

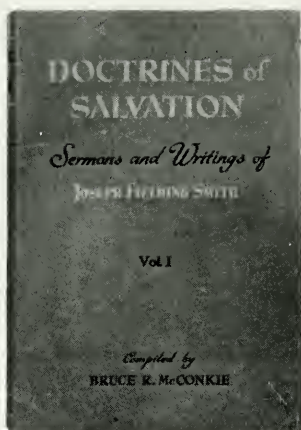
Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

—Alma 32:26-29



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Joseph Fielding Smith

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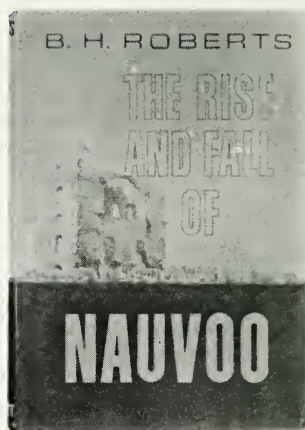
The Rise and Fall of Nauvoo

B. H. Roberts

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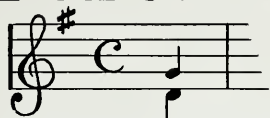
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MORE ABOUT MUSIC



Emma Marr Petersen

★ The statement that music is of little or no importance in Church worship is indeed a fallacy.

Music, like many other things, may be as important as the amount of time, effort, interest, and preparation that are put into it.

It is not necessary to decide here whether the melody or the text is the more important, for in the act of singing they are one. Our Heavenly Father does not deal with inconsequential matters, and most certainly would not have given a revelation in the earliest days of the Church regarding the gathering of hymns if the singing of hymns were of but minor importance.

In their tour of Europe made a few years ago by our Mormon Tabernacle Choir, the selection that was received most enthusiastically and applauded most generously was the sincere but unpretentious hymn "Come, come ye Saints", and this by non-Mormon audiences.

Some doctrines peculiarly our own are presented beautifully in our hymns, and make a lasting impression on those who listen as well as those who sing.

The doctrine that we have a Mother as well as a Father in Heaven, which is referred to in the typically Mormon hymn "O my Father" is logical and brings joy and peace to the soul.

Another of our hymns written in the early days of the Church, although seldom sung now, contains reference to such advanced ideas as the indestructibility of matter and the infinity of space. This demonstrates as is generally conceded, that poets are also sometimes prophets.

The singing of hymns in the home is of great therapeutic value to the

singer, as well as cheering their spirits, and may be indulged in pleasurable and profitably by women as they perform their daily work. Ordinary, rather monotonous tasks are accomplished happily and speedily as time passes profitably with a song on the lips as well as in the heart.

Deep breathing, so necessary to singing, stimulates the circulation of the blood, and benefits health and disposition.

Often children at an early age will be encouraged to sing by listening to their mother singing the songs of Zion, in their pre-school years.

How much more interesting and profitable is this activity than sitting before a television screen watching the woes of the world being portrayed. If children are privileged to attend Primary they will undoubtedly sing songs they learn there when they return home, and if invited to do so would take great pleasure in singing them on the weekly family night programme.

What a drab, colourless place our world would be without music, the "concourse of sweet sounds", as expressed by Shakespeare. It is difficult to imagine a loved one being laid to rest without the dignified, solemn strains of the organ, and comforting words being sung by sympathetic friends or acquaintances.

The joyous Christmas season would be much less thrilling if the songs of carolers and the chiming of bells were missing.

"If there is anything virtuous, lovely, of good report or praiseworthy, we seek after these things", and an important one of "these things" is music.

WHEN SHALL THE MEEK INHERIT THE EARTH?

When division shall cease, with its war and commotion,
And Israel returns to the place of his birth;
When Ephraim is filled with his blessings in Zion,
"The meek" then alone "shall inherit the earth."

* * *

When a Temple is rear'd to the name of Jehovah,
Wherein Saints may worship and glory go forth;
And when they dwell safe 'neath their own vine and figtree,
"The meek" then alone "shall inherit the earth."

* * *

When the sun shall not shine on the head of a tyrant,
But shed his rays brightest on merit and worth;
When the poor shall rejoice 'midst the fruits of their labours,
"The meek" then alone "shall inherit the earth."

* * *

When a fountain is open'd to those of Jerus'lem,
And God's ancient people repenting go forth;
When the Jew and the Gentile by one law are saved,
"The meek" then alone "shall inherit the earth."

—Mary Smith



VISITORS at the LONDON TEMPLE

LeRoy Buckmiller

★ They come from all areas of the world, but mostly from England and the Continent. They are of all races, religions, creeds and philosophies. Many come on conducted tours from the United States and a few come from other areas. They come and they keep coming and they are the most interesting and interested people we have ever met. We even have some Mormons who come just to see the Temple and the gardens. Agnostics, atheists, sceptics, religionists and the general run of tourists around about come to see what we have to offer.

The favourite time for visitors is on Sunday, especially if the weather is favourable. Regardless of weather, however, most come on Sunday and holidays. We have a large sign just outside the grounds at the entrance to our parking area which says, "Visitors welcome to Temple Grounds and Bureau of Information." The sign and the Temple are lit up in the evenings but most people come in the afternoons anyway. When they see the sign and then the beautiful London Temple many decide they must come in.

People come for many reasons.

Some come in to argue. Some come in who are earnestly seeking the truth and are anxious to learn of the restored gospel and the true Church. Some are curious about what goes on. It is strange the many ideas people have about the Temple. All of them generally are impressed with the simplicity and beauty of the Temple. It is an imposing sight as you come down the highway and suddenly see looming before your eyes the beautiful London Temple. To the weary traveller and seeker after beauty and truth it is a dream come true. The lives of many people have been changed and blessed by their experience in visiting the Temple area. I have yet to see anyone who does not feel the serenity and beauty of the Temple and the gardens. There is a peace and spirit here that cannot be explained. It can only be experienced. The questions they ask are an indication of what they are seeking:

"May we go into your Church or Temple?"

"Do you hold services there?"

"What is the purpose of this Temple?"

"Why is it closed on Sunday?"

"Who designed the Temple and who built it?"

"How does your Church differ from other Churches?"

"What does your Church teach? What do you believe?"

"Are you Christians? Do you believe in God?"

"What is a Mormon?"

"You seem to be so certain. How can you be so sure that your Church is of divine origin?"

"Do you really believe Joseph Smith had a vision?"

"Where are the gold plates you talk about?"

"Who was this Moroni?"

"Where can I learn more about this religion?"

The visitors who come to view the Temple and its surroundings have made some of the most interesting and inspiring comments. Generally with an air of quiet reserve they very properly go about the grounds seeing what is here. Then as the beauty and serenity of the area invades their natural hesitancy and reserve they begin to respond in kind. Cameras are taken out, pictures are taken from different angles and walks are taken in the more secluded garden areas. These are typical comments:

"I have never seen such finely kept lawns and gardens." (And certainly one can see everywhere the results of the love and devotion to their work of our three fine gardeners.)

"The grounds are lovely even in winter."

"I have never seen such a profusion of bloom."

"Isn't this the most beautiful spot you have ever seen?"

"The most peaceful place I have ever been in."

One lady said, "There is something about this Temple and its gardens that seems out of this mundane world. It is as though it has been placed here by

an unseen power to let us see the contrast between the world and the things not of this world."

One man said, "I'm not a religious man but if I could ever believe in anything of a religious nature this is where I would begin."

A young lady said, "I don't know why but it makes tears come to my eyes, it is so serene and beautiful. It is just as I would imagine Heaven to be."

A young student said, "If I could come here to study in the presence of this Temple and the quiet peace of these gardens I believe I could become a great philosopher or teacher."

A father said, "If I could bring my family and have them feel of the spirit that is here I believe I could teach all of them faith and right living. It is so difficult in the big city where we live because there are so many faithless people and great temptations."

An architect said, "The architecture is not what makes this building unique, as good as it is. There is something else. It seems to lift us up and up as the tall spire points to Heaven. Our souls too are urged to reach up to the utmost heavens. One seems to go away a little taller, a little better, and a little closer to his God."

A lovely lady of many years said, "Above the east door of the Temple are the words, 'Holiness to the Lord.' If only people would read those words every day and live that way, peace and love would come into the world. It would replace hate. The world would be a better place in which to live."

One couple who came in on an evening when the Temple was bathed in soft incandescent light just stood there and gazed with wondering awe. Then as the vision of the lighted Temple became a mortal reality they broke the sacred silence and said, "Why haven't we come here before. We have passed here many times during the day but never has the Temple been so beauti-

CONTINUED ON PAGE 75

HEARTS TURNED TO THEIR FATHERS

GENEALOGY

are known to have had residential connections may not succeed when the earlier addresses and the birthplaces of these persons are unknown to you.

It is also difficult to determine in which parish register or other record a search should be made for records when the events took place before civil registration commenced in England and Wales (1837), Scotland (1855), and Ireland (1865 with Protestant marriages from 1845).

This is where consideration should be made of the available census records. These records are particularly valuable because they record detailed information on the names of persons in family order, together with occupations, ages, and birthplaces. The earliest census of use in pedigree research is that taken in June 1841.

David Ensign Gardner F.S.G.

★ As research into the records of our ancestors progresses it will be found that information is harder to find. A quest for information on the pedigree in birth, marriage and death records of the localities where ancestral families

The census records are as follows:

Country	Year	Place of Deposit	Copies, if any
ENGLAND	1841	Public Record Office,	1841, 1851 on microfilm
WALES	1851	Chancery Lane, London.	
ISLE OF MAN	1861	(all available to the	
CHANNEL		public)	
ISLANDS	1871	Registrar General, Somerset House, London W.C.2. (Not available to the public, but certain restricted searches may be made by officials there.)	
	1911-1931	Not available at the present time.	
SCOTLAND	1841-1891	Registrar General, New Register House, Edin- burgh, Scotland. (Available to the public.)	1841-1891 on microfilm
	1901-1931	Edinburgh, but not avail- able to the public	
IRELAND	1841-1891	Destroyed by fire, 1922.	
	1901, 1911	Registrar General, Dub- lin. (Not available to the public.)	

Page from the 1851 Census household enumeration, parish of Bettws Evan, Cardiganshire, Wales. Note the page number in the top right-hand corner of the page (431). In all research notes and quotations therefrom, this page number is the one to quote for future reference as to the source in the English and Welsh census searches. (Used by permission of The Public Record Office.)

A number of county record offices in England have purchased a microfilm copy of the 1851 census of their respective counties. Inquiry might be made by you at the library in your nearest borough or city or at the county record office as to whether or not the town or county is considering obtaining from the Public Record Office a microfilm copy of the census records of the immediate county.

The Genealogical Society of the Church has received microfilm copies of the 1841 Census of England and Scotland only, with the 1841 Census of Wales and the Islands in process of being filmed. The 1851 Census of England, Wales, Scotland and the Islands has already been received by The Genealogical Society, where the 1861 through 1891 census records of Scotland only are also available.

It is recommended that you scrutinise your family group records

and pedigree and note the dates of births, marriages, and deaths of the persons listed. If it appears that one or more of these events took place in a year close to the census, such as 1851, 1891, etc., consider searching the census records of the appropriate year. It is often wise to verify the actual street, village, or parish address from certificates, directories, old letters, or some other source, so that the searching of the census records will be easier. These records of the census no doubt will provide names and birth-places, together with ages, which will help you to calculate possible years in which births, marriages and deaths took place.

The accompanying picture of a page from the 1851 census record of Bettws Evan illustrates the type of information found in the census records of 1851 through 1901.

Visit to the London Temple CONTINUED FROM PAGE 72

ful. It is like a vision in the night."

A businessman said, "We have a young man in our department who is a Mormon and I might say he is the reason we are here. He is such a fine, honest and good man that I wanted to come and see what kind of a church it was that produced such an outstanding person. The impression I have is that the answer could be here. One

could not help being a better person in this environment."

Many comment upon the beauty and simplicity of the Temple structure. These are only a few of the many comments made by our visitors in this hallowed place. They feel the spirit of the Temple and the gardens. It is a good spirit. It comes from the source of all good. It is the House of the Lord.

What is Your Problem

Question: Is December 25 the right date of the birth of the Saviour?

Answer: It is the belief of the Latter-day Saints that the Saviour was most likely born on April 6. We deduce this from the wording of the first verse of Section 20 of the Doctrine and Covenants. We may say too that secular writers have suggested early April as the time since all agree it was in the spring.

Question: Why does not the Mormon Church use the sign of the cross like so many other Christian churches?

Answer: The sign of the cross is not used in our Church for various reasons. One is that the cross was an instrument of execution. The Saviour never did teach us to venerate the cross, nor did the disciples of his day. They, as all people of that time, feared this instrument of torture of execution, and would hardly make it a symbol of the atonement. The Saviour however did give us a symbol of the atonement, and that is the Sacrament of the Lord's Supper. The broken bread represents the torn flesh, the cup represents the blood shed for our sins. This sacrament is the true symbol of the atonement, not the cross.

Question: What is the stand of the Church regarding people who join other churches?

Answer: Sometimes members of our Church, particularly in isolated districts where we have no organised branches, do attend other churches and at times allow their

names to be entered in their records. Later these persons desire again to be associated with the Church of Jesus Christ of Latter-day Saints. If such persons have not been excommunicated they do not require baptism, but may be accepted again into fellowship with the Church upon proper evidence of a sincere attitude. However if persons have joined other churches because of apostacy and request that their names be removed from our records, appropriate action should be taken against them, in accordance with the facts developed by a full investigation of the case. Regular trials should be held in the same manner as for other serious transgressions. Of course no action should be taken until every possible effort has been made to persuade the persons to repent.

Question: Should water be dedicated for baptismal purposes?

Answer: No.

Question: Is any member of the Church, recent or long-standing, worthy to receive a patriarchal blessing?

Answer: Any worthy member of the Church may be recommended to receive a patriarchal blessing. There is no special length of time a person must wait after his baptism to receive a blessing, although the individual should be well established in the Church and have a sincere testimony before asking for a recommend. It is suggested that persons under twelve years of age not be recommended since they will hardly

be old enough to understand the meaning of the blessing. Persons living in stakes may be recommended to their stake patriarch by their own bishops. Persons not living in stakes must obtain recommends through their branch AND mission presidents for such blessings. Patriarchs are not appointed to serve in missions, but in stakes only. Therefore persons living in missions are under the necessity of obtaining their recommends and going to the stake patriarch nearby in order to obtain a blessing. Advance appointments should be made with the patriarchs.

Question: What does our church think about divorce?

Answer: We believe in the Church that family life should be sweet and wholesome, and that good family life should be perpetuated into the eternities through temple marriage. We do all we can to avoid divorce recognising that divorces usually come because of disobedience to some of the gospel principles on the part of one or the other partners in the marriage. Marriage should not be taken lightly, and couples should make every effort to live happily together. This is possible and can be done through living the gospel in the home. If every couple were to live the Golden Rule, and do to each other as that rule indicates, there would be no need for divorce. Where problems arise in a marriage it is recommended that the couple take their difficulty to their bishop or branch president, and in the spirit of the gospel, determine to repent as required, make what ever adjust-

ment is needed, do all possible to eliminate the problem, and make a success of their home. There are some instances, of course where divorce is justified, and in those instances there is of course no other answer. But the couples should give the Church officials an opportunity to work out the problem with them prior to any contemplated legal steps.

Question: Does our Church believe wholly in the Ten Commandments?

Answer: Yes. All of these commandments have been reiterated and restated in modern revelation. We believe that we must live according to their precepts, in harmony with the programme and activities of the Church.

Question: What is the present stand of the Mormon Church regarding polygamy?

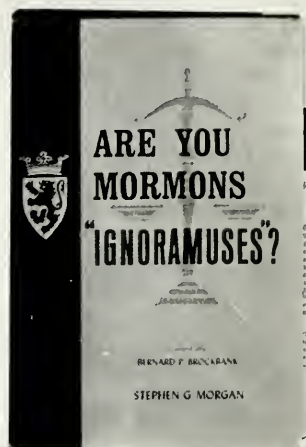
Answer: There are some apostate cults in America which still encourage this practice. They do so illegally, and against the stand of the Church. Any person thus engaged is immediately excommunicated from the Church. Some of these cults distribute their tracts in Britain. Members of the Church here should be cautioned against them.

Question: Is it true that there is no forgiveness for murder?

Answer: That is correct. That is why we do not baptise murderers even though they may be converted to the Church. If a member of the Church should commit murder, he would be excommunicated from the Church after his conviction in the courts of the land.

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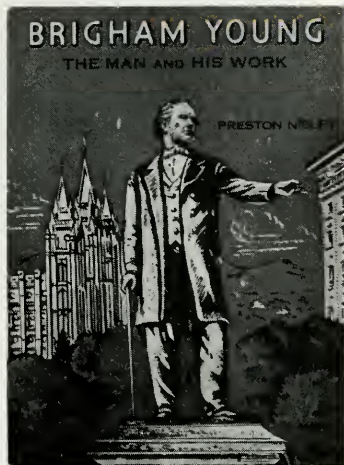
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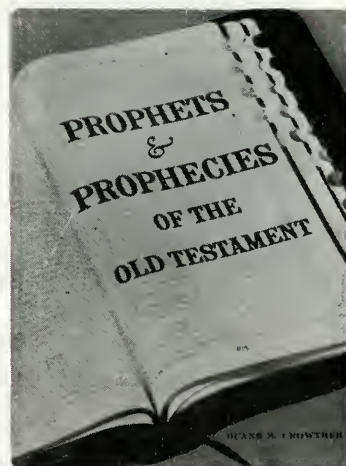
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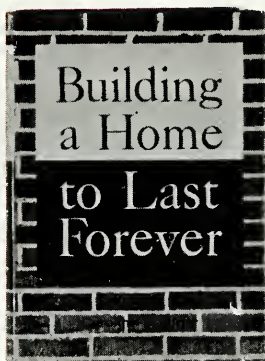
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O ye Twelve! and all Saints! profit by this important Key — that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.

—Joseph Smith



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Cover Picture

Baptism of Christ— Matt. 13:16

(Photo courtesy of Church Information Service, from painting in the new Bureau of Information, Salt Lake City.)

THREE LESSONS

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith. Where'er thy bark is driven—
The clam's disport, the tempest's mirth—
Know this: God rules the host of heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man as man thy brother call;
And scatter like the circling sun
Thy charities on all.

Thus grave these lessons on thy soul—
Faith, Hope and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Friedrich von Schiller

Blessed Be The King

Harold B. Lee

of the Council of the Twelve



★ The Sunday before Easter is generally celebrated by many Christian sects as Palm Sunday in commemoration of our Lord's triumphal entry into Jerusalem.

My text is taken from the "Hosanna shout" which sounded from the multitude who jubilantly acclaimed Jesus, the lowly Nazarene as he rode triumphantly into Jerusalem from Bethany on a colt which had been borrowed for that occasion. As the animal upon which he rode had been designated in their literature as the "ancient symbol of Jewish royalty"* and their acquaintanceship with the might of His Messianic power impressed the appropriateness of his kingly right to such an entry, they cast their garments before him and cast palm branches and other foliage in His path as though carpeting the way of a king. What might at first have been but the humble testimony of a faithful few, increased into a mighty chorus of voices as the multitude shouted in harmony:

Blessed be the King that cometh in the name of the Lord.

Hosanna, to the Son of David.

And then perhaps as they remembered the angels' announcement to the shepherds on the night of His birth, they reverently repeated the theme of the angels' song: "Peace in heaven, and glory in the highest." And again, probably remembering the charge he had given His disciples to carry on after He would be taken from them, and as a supplication for their Master and those who would carry on after His ascension, as well as in the remembrance of the ancient prophets whom they revered, came the expressions of adulation from the multitude: "Blessed is he that cometh in the name of the Lord."

At the commencement of His ministry, He seemingly had seldom, and then only guardedly, declared that He was the Christ who should take away the sins of the world, but now His earthly ministry was reaching a consummation and His fearful agony on the cross was near. It seemed altogether appropriate that He should now demonstrate His kingly place as the King of Kings and the Prince of Peace.

* Zech. 9:9.

Thus demonstrated, His devoted disciples could thereafter likewise bear witness to the divinity of His mission as the Saviour of mankind and the "rock" upon which His church was to be founded in the Meridian of Times.

There was an occasion during His ministry when His chiefest Apostle, Peter, had fervently declared his faith and testimony of the divinity of the mission of the Master: "Thou art the Christ, the Son of the Living God." The Lord had replied to Peter by declaring, "flesh and blood hath not revealed this unto thee, but my Father which is in heaven" and that upon "this rock" or in other words, the revealed testimony of the Holy Ghost, the revelation that Jesus is the Christ — His Church is founded and "the gates of hell shall not prevail against it." It was of this same foundation upon which the Church was laid to which the Apostle Paul made reference when he wrote to the Ephesian Saints: "Now therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:19-20.)

At the commencement of His ministry, the Master chose twelve men whom he separated from the rest by the name, Apostles. These were to be special witnesses of the sanctity of His life, and of His divine mission, and to be responsible for transmitting to the latest posterity, a genuine account of His doctrines, and principles, and ordinances essential to the salvation of the human soul. History records that these men, as judged by worldly standards, were "illiterate, poor, and of mean extraction." It would seem that He avoided using in this ministry, persons endowed with the advantages of fortune or birth or enriched with the treasures of eloquence or learning,

lest "the fruits of their embassy, and the progress of the gospel should be attributed to human and natural causes." (Mosheim.)

True servants in the Kingdom of God, when properly authorised, received an endowment of holy power except for which their ministry would be as the "tinkling of brass and the sounding of cymbals." This heavenly endowment to His chosen Twelve, came as a result of three sacred experiences. First, they were baptised of water, maybe by John the Baptist, or possibly as the only ones He did baptise, by the Master, himself, for John records that He and His disciples were in Judea, "and there He tarried with them, and baptised." (John 3:22.) Then He "breathed on them and said unto them, receive ye the Holy Ghost" (John 22:22) which in all likelihood was the confirmation and the commission to receive the Holy Ghost, or the baptism of the Spirit, by the laying on of hands for that was the procedure followed thereafter by His disciples.

The meaning of this baptism of water and of the Holy Ghost by one who comes in the name of the Lord, is best understood by the words of a prophet on the Western Continent. Addressing a group of baptised converts he said this: "There is no other name given whereby salvation cometh; therefore I would that you should take upon you the name of Christ, all of you that have entered into the covenant with God that ye should be obedient unto the end of your lives." (Mosiah 5:8.)

The third of the remarkable spiritual experiences to which the disciples were privileged is thus described by the Master, himself: "Ye have not chosen me but I have chosen you and ordained you — that whatsoever ye should ask the Father in my name He may give it you." (John 15:16.) Try to imagine if you can, being "called" by

the Master and "ordained" under His hands. That these ordinations resulted in an endowment of power from on high as well as giving authority to act officially as the Lord's representatives, is well attested by the miraculous events that followed, which made of them, "men different" because of that divine commission.

Not alone were these special apostolic witnesses to receive and enjoy these heavenly gifts. They were commissioned to transmit them by ordinations to others who had received the witness of the divine mission of the risen Lord. Acting by authority of their priestly office, it was as though the Lord were saying as He did through a prophet in recent times: "And I will lay my hand upon you by the hand of my servant ... and ye shall receive the Holy Ghost." (D. & C. 36:2.)

The historians have given us a summary and a thrilling description of how men so chosen and so ordained were blessed with heavenly gifts because they "came in the name of the Lord."

After the departure of Jesus from them, he gave them the first proof of that majesty and power by which he was exalted, by the radiant gift of the Holy Ghost upon them on the day of Pentecost according to His promise ... Dr. Mosheim in his Ecclesiastical history writes that "no sooner had the apostles received this special gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal ..." The growth of the Church among the Gentile nations during this period was most phenomenal. How was it possible that a handful of apostles, who as fishermen and publicans could engage the learned and the mighty as well as the simple and those of low degree to forsake

their religion and embrace a new religion? There can be but one answer to that question. There were undoubted marks of a celestial power, perpetually attending their ministry. There was in their very language an "incredible energy or amazing power of sending light into the understanding and conviction of the heart."* Then the historians enumerate the miracles, the gift of prophecy, the power of discernment, a contempt for riches, and a serene tranquility in the face of death, all the while maintaining their lives above reproach, and then conclude with this declaration: "Thus were the messengers of the divine Saviour, the heralds of his spiritual and immortal kingdom, furnished for their glorious work as the voice of ancient history so loudly testifies."*

As we review again the matchless and unselfish devotion of these early prophets and martyrs to the gospel of Christ, may we bow in reverence and repeat with a greater appreciation and comprehension as with the multitude in Jerusalem on the occasion of the triumphal entry the words: "How blessed is he that cometh in the name of the Lord."

The place of these heaven-endowed messengers who represent the Lord in every dispensation of the gospel upon the earth may be illustrated by an incident related by a traveller in northern Europe. Our traveller was leaving by boat from Stockholm, Sweden, out into the Baltic Sea. To do so, the boat had to pass through a thousand or more islands. Standing on the foreward deck, the traveller found himself becoming impatient because of what seemed to him to be a careless course. Why not a course near to this island or another and more interesting than the one the pilot had chosen? Almost in exaspera-

* Mosheim's Ecclesiastical History, Vol. 1, pp. 56-58.

tion he was saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So it is in life's course on the way to immortality and eternal life: "God's engineers," by following a blueprint made in heaven, have charted the course for the safest and happiest passage and have forewarned us of the danger areas.

How dreary and frustrated is the human soul who not only does not come "in the name of the Lord," but who disregards the guide-posts marked out by "God's engineers" of the above illustration! Of this the Apostle to the Gentiles wrote: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) That misery certainly can only be matched in him who in this life, has no faith or hope in Christ. Without such faith, man is, as someone has said, "but a creature of circumstance." Truly, as the Master instructed his faithful Peter, His Church, the true religion in which He was the "chief cornerstone" was to be built upon a "rock," the rock of revelation. All others are tossed about by storm on the waves of time.

But what strength and fortitude comes to him who puts his trust in the Lord! I recently heard a missionary for the Church tell of an incident which occurred in an atheist-dominated country. A young student with a fervent belief in God and in the mission of the Saviour of the world was ridiculed and abused by her teacher who scorned the idea of a God. As a punishment, the teacher required that she write twenty times, "There is no

God." The young student refused. In a rage the teacher demanded that she write her denial of God, fifty times and added, as a veiled threat, "If you don't something terrible will happen." That night mother and daughter fasted and prayed far into the night to that God whom they could not and dared not deny. When school time came the next morning, mother and daughter went to see the teacher. The school convened and the teacher had not arrived. As they waited, the principal of the school came to inform them that the teacher had died suddenly in the night of a heart attack. Something terrible had happened but not to this young girl who came without fear "in the name of the Lord."

The triumphal entry of Jesus into Jerusalem was in truth but a prelude to the greater day of triumph only a few days distant. Before His crucifixion, He had spoken of His personal triumph over worldly things, when He said: "In me ye might have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world." (John 16:33.) But there was yet that greater day of victory when He triumphed over death and opened the way to a universal resurrection. The Apostle Paul in exaltation wrote to the Corinthians: "Death is swallowed up in victory — O death where is thy sting? O grave where is thy victory? ... Thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:54-7.)

Today as did they in past dispensations, we declare boldly, that "The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which per-

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The Continuing Witnesses

Delbert L. Stapley

of the Council of the Twelve

★ I bear witness to you that Jesus is the Christ, the Only Begotten Son of the living God, our Lord, Redeemer, Saviour, and Advocate with the Father, the Light and Life of men, and the only name under heaven, given among men whereby salvation can be obtained.

I like these words from the Apostle John quoting the Saviour to his disciples.



If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. (John 5:31-33; 36-37.)

John the Baptist also early bore witness that Jesus was the Christ. He had that most wonderful of opportunities of baptising his Lord and witnessing the Holy Ghost descend upon him in the sign of a dove, confirming the Lord's Messiahship. The Apostle John later said, "If we receive the witness of men, the witness of God is greater." (1 John 5:9.)

The God and Father of our Lord and Saviour, Jesus Christ, spoke from the heavens on the occasion of Christ's baptism and said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) There is also that other occasion when Christ took Peter, James, and John with him on the Mount and was transfigured before them, Elias and Moses appeared, and then the voice of God from heaven again declared: "This is my beloved Son, in whom I am well pleased; hear ye him." (Ibid., 17:5.)

"If we receive the witness of men, the witness of God is greater." (1 John 5:9.)

The ministry of Jesus of Nazareth is itself a witness and testimony that he was the Son of the living God. Christ was crucified and arose from the grave in a glorious resurrection. He

first appeared unto Cephas after his resurrection and then to his disciples, members of the Twelve. Later he appeared unto about five hundred brethren at once. For forty days following his resurrection, he personally ministered among men and taught them; he counselled and directed them in the ministry. They went forth testifying of Him that he was the Redeemer and Son of the living God. Later he was seen of Paul the Apostle, who also testified of him gloriously. The Saviour stated: "... for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36.)

There is the other witness, spoken of by Jesus, the witness of the Holy Ghost, that testified to the spirits of his disciples, that this was the Son of God who hath called them, and whom they served. The two angels who stood by as he was received into heaven said he should so come in like manner as they had seen him go into heaven.

Shortly thereafter followed the long period of spiritual darkness, and then came the time for the last and most important of all God's dispensations to be ushered in; therefore, because of its importance, God the Eternal Father and his Son Jesus Christ personally appeared to the boy, Joseph Smith, and informed him of his holy calling. Later Moroni, a resurrected prophet of the living God, from the Nephite nation, came to him and showed him where the plates were deposited that contained a record of a branch of God's people. This record Joseph later translated by the gift and power of God.

Three men were shown these plates by an angel of God and the voice of the Lord declared from heaven that the record was true and the translation correct, and they should so testify to

all the world. And then later eight men had the privilege of seeing these plates. All these men are witnesses to the divine calling of the Prophet Joseph Smith.

The Lord gave revelations to the Prophet Joseph singly upon many occasions; also to Joseph and Oliver Cowdery; also to Joseph and Martin Harris. Heavenly resurrected beings manifested themselves unto him and them and conferred upon them the gifts, the authorities, and the powers to officiate in all the affairs of God's kingdom. It seems fitting that the man who testified so early of the Saviour, John the Baptist, should come and confer upon Joseph Smith and Oliver Cowdery, the Aaronic Priesthood, and that later the three men, Peter, James, and John, who were with the Saviour on the Mount when he was transfigured before them, and God again testified of his Son, should come and confer upon the Prophet Joseph and Oliver Cowdery the Melchizedek Priesthood, the priesthood after the order of the Son of God that has to do with the spiritual endowments, authorities, and blessings of God's Church.

The Prophet, unschooled, unlearned, could not have given to the world what he was privileged to reveal unless God were with him. God inspired him in all that he did. There were living witnesses who testified to his divine calling for heavenly messengers had manifested this truth to several brethren. Surely if we receive the witness of men, the witness of God is more certain. The office of the Holy Ghost is to testify of the Father and Son, it is also the spirit of truth, and when it testifies to the spirit of men there comes an inward feeling whether a thing is true or whether it is not true. In the case of the Prophet Joseph Smith, it was true, for men in his day and since have received that witness and testimony which the Holy Ghost

itself manifests unto those who seek after truth.

And again the works of Joseph Smith — analyse them; everything about them indicates his prophetic calling. Where a testament is, there must of necessity be the death of the testator, and surely this was a testament unfolding and revealing again God's kingdom with all of its saving ordinances, principles, and divine powers. A testament is not of force until after men are dead. The Prophet gave his life to seal that testimony, and thus the sacrifice of his life becomes a witness to all men of the truth and power of his holy calling and ministry.

Before the Prophet Joseph Smith departed this life he conferred upon the Twelve all the keys, powers, and authorities to carry forward this important work of the latter-day; that work has not stopped in its progress; it has gone forward; and the fruits of it

are a witness to all people of its truth.

It is my witness that the presidents of the Church, our spiritual leaders who have followed Joseph Smith, are prophets of God. I cannot quote the exact words, but in a Thursday temple meeting of all the General Authorities, where we had gone in fasting and prayer, President McKay said, "Brethren, I want to say to you that Christ is at the helm of this Church and he is guiding it by his holy power."

I received a witness from the Spirit that President McKay's statement was true. I bear that witness to you, my fellow members, and my friends, not members. I know that leaders of other churches might make similar statements, but would the Holy Ghost manifest the truth of it to their listeners? If we receive the witness of men, the witness of God is greater, which witness all can receive from the Holy Ghost.



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the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it."*

O that the inhabitants of an unrepentant world would humble themselves and with faith in the Redeemer of mankind join in the chorus of the

multitude who welcomed the Master into the Holy City, "Blessed be the King that cometh in the name of the Lord! Hosanna to the Son of David. Peace in heaven and glory in the highest. Blessed is He that cometh in the name of the Lord."

* Teachings, p. 121.



They Seek Jesus

Thomas S. Monson

Council of the Twelve

★ In the New Testament of our Lord, John describes a journey by those who would worship.

"And there were certain Greeks among them that came up to worship at the feast:

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, **Sir, we would see Jesus,**" (John 12:20-21.)

I feel this is your desire even today.

They seek after Jesus, and so it has ever been. No search is so universal. No undertaking so richly rewarding. No effort so ennobling. No purpose so divine.

The search for Jesus is not new to this present period of time. In his touching and tender farewell to the gentiles, Moroni emphasised the importance of this search: "And now I, Moroni, bid farewell ...

"And ... I would commend you to seek this Jesus of whom the prophets and apostles have written ... " (Ether 12:38, 41.) For generations, enlightened mankind anxiously sought the fulfillment of prophecies uttered by righteous men inspired of Almighty God.

For did not Isaiah declare: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel?" (Isa. 7:14.) And again, "For unto us a child is born ... and his name shall be called ... The Prince of Peace." (Ibid., 9:6.)

And on this continent God's prophets declared: "... the time cometh, and is not far distant, that with power, the Lord Omnipotent ... shall dwell in a tabernacle of clay ...

"... he shall suffer temptations, and pain ...

"And he shall be called Jesus Christ, the Son of God ... " (Mosiah 3:5, 7-8.)

Then came that night of nights when the angel of the Lord came upon shepherds abiding in the field, keeping watch over their flock, with the pronouncement: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke 2:8-11.)

Thus personally invited to undertake a search for the babe wrapped in swaddling clothes and lying in a manger, did these shepherds concern themselves with the security of their

possessions? Did they procrastinate their search for Jesus? The record affirms that the shepherds said to one another, "Let us **now** go even unto Bethlehem ...

"And they came with **haste** ... " (Ibid., 2:15-16.)

Wise men journeyed from the East to Jerusalem, saying, "Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him?

"When they saw the star, they **rejoiced** with exceeding great joy.

"And ... they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt. 2:2, 10-11.)

With the birth of the babe in Bethlehem, there emerged a great endowment—a power stronger than weapons, a wealth more lasting than the coins of Caesar. This child was to be the King of kings and Lord of lords, the Promised Messiah, even Jesus Christ the Son of God.

Born in a stable, cradled in a manger, He came forth from heaven to live on earth as mortal man and to establish the Kingdom of God.

During his earthly ministry, He taught men the higher law. His glorious gospel reshaped the thinking of the world. He blessed the sick; He caused the lame to walk, the blind to see, the deaf to hear. He even raised the dead to life.

What was the reaction to His message of mercy, His words of wisdom, His lessons of life? There were a precious few who appreciated Him. They bathed His feet. They learned His word. They followed His example.

Then there were the many who denied Him. When asked by Pilate, "What shall I do then with Jesus which is called Christ?" (Ibid., 27:22) they

cried, "Crucify him." They mocked Him. They gave Him vinegar to drink. They reviled Him. They smote Him with a reed. They did spit upon Him. They crucified Him.

Can we, in part, appreciate the suffering of God the Eternal Father as his Only Begotten Son in the flesh was placed on a cross and crucified? Is there a father or a mother who could not be moved to complete compassion if he or she heard a son cry out in his own Garden of Gethsemane, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done?" (Luke 22:42.)

All of us love the beautiful account from the Holy Bible of Abraham and Isaac. How exceedingly difficult it must have been for Abraham, in obedience to God's command, to take his beloved Isaac into the land of Moriah, there to present him as a burnt offering. Can you imagine the heaviness of his heart as he gathered the wood for the fire and journeyed to the appointed place? Surely pain must have racked his body and tortured his mind as he bound Isaac and laid him on the altar upon the wood and stretched forth his hand and took the knife to slay his son. How glorious was the pronouncement, and with what wondered welcome did it come, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." (Gen. 22:12.)

As God witnessed the suffering of Jesus, His Only Begotten Son in the flesh, and beheld His agony, there was no voice from heaven to spare the life of Jesus. There was no ram in the thicket to be offered as a substitute sacrifice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Down through the generations of

time, the message from Jesus has been the same. To Peter by the shores of beautiful Galilee, he said, "Follow me . . ." (Matt. 4:19.)

But how do we follow Him if first we don't find Him? And how shall we find Him, if first we don't seek Him? Where and how should we begin this search for Jesus?

Some have attempted to answer these questions by turning to idols, others by burning incense or lighting candles. In times past, great throngs journeyed in the crusades of Christianity, feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Many others committed heinous crimes in the very name of Christianity. **Jesus will not be found by crusades of men.**

Still others searched for Jesus in councils of debate. Such was the historic Council of Nicea in 325 AD. There, with the help of the Roman Emperor, the delegates did away in Christendom with the concept of a personal God and a personal Son—the two separate and distinct Glorified Beings of the scriptures. The Creed of Nicea, the "incomprehensible mystery" of which its originators seemed so proud precisely because it could not be understood, substituted for the personal God of love and for Jesus of the New Testament an immaterial abstraction. The result was a maze of confusion and a compound of error. **Jesus will not be found in councils of debate.** Men of the world have modified His miracles, doubted His divinity, and rejected His resurrection.

The formula for finding Jesus has always been and ever will be the same—the earnest and sincere prayer of a humble and pure heart. The Prophet Jeremiah counselled, " . . . ye shall seek me, and find me, when ye shall

search for me with all your heart." (Jer. 29:13.)

Before we can successfully undertake a personal search for Jesus, we must first prepare time for Him in our lives and room for Him in our hearts. In these busy days there are many who have time for golf, time for shopping, time for work, time for play, but **no time for Christ.**

Lovely homes dot the land and provide rooms for eating, rooms for sleeping, playrooms, sewing rooms, television rooms, but **no room for Christ.**

We flush with embarrassment when we remember, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7.) No room. No room. No room. Ever has it been.

As we undertake our personal search for Jesus, aided and guided by the principle of prayer, it is fundamental that we have a clear concept of Him whom we seek. The shepherds of old did seek Jesus the child. But we seek Jesus the Christ, our older Brother, our Mediator with the Father, our Redeemer, the Author of our salvation, Him who was in the beginning with the Father, Him who took upon himself the sins of the world and so willingly died that we might forever live. This is the Jesus whom we seek.

And when we find Him, will we be prepared as were the wise men of old to provide gifts from our many treasures? They presented gold, frankincense, and myrrh. These are not the gifts Jesus asks of us. From the treasure of our hearts Jesus asks that we give of ourselves.

"Behold, the Lord requireth the heart and a willing mind; . . ." (D. & C. 64:34.)

In this marvellous Dispensation of the Fullness of Times, our opportunities to give of ourselves are indeed

limitless, but they are also perishable. There are hearts to gladden. There are kind words to say. There are gifts to be given. There are deeds to be done. There are souls to be saved.

We should remember that "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Fortunately, the privilege to render service to others can come to each of us. If we but look we too will see a bright, particular star which will guide us to our opportunity.

One who saw such a star and followed it was the late Boyd Hatch of Salt Lake City. Deprived of the use of his legs, faced with a lifetime in a wheelchair, Boyd could well have looked inward and, through sorrow for self, existed rather than lived. However, Brother Hatch looked not inward, but rather outward into the lives of others and upward into God's own heaven; and the star of inspiration guided him not to one opportunity, but to literally hundreds. He organized Scout troops of handicapped boys. He taught them camping. He taught them swimming. He taught them basketball. He taught them faith. Some boys were

downhearted and filled with self-pity and despair. To them he handed the torch of hope. Before them was his own personal example of struggle and accomplishment. With a courage which we shall never fully know or understand, these boys of many faiths overcame insurmountable odds and found themselves anew. Through it all, Boyd Hatch not only found joy, but by willingly and unselfishly giving of himself, he also found Jesus.

Every member of The Church of Jesus Christ of Latter-day Saints, in the waters of baptism, has covenanted to stand as a witness of God "... at all times and in all things, and in all places ..." and has expressed a willingness "... to bear one another's burdens, that they may be light." (Mosiah 18:9, 8.)

By fulfilling this covenant in our lives, we will become acquainted with Him who declared, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:10.) This is the Jesus whom we seek. This is our Brother whom we love. This is Christ the Lord, whom we serve. I testify that He lives, for I speak as one who has found Him.

YOUTH

"Youth is not a time of life; it is a state of mind. We grow old only by deserting our ideals ... You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

There is Safety in the Revelations

Alvin R. Dyer

Assistant to the Council of the Twelve

★ There are two particular declarations in the Articles of Faith of The Church of Jesus Christ of Latter-day Saints that pertain to man's national conduct and spiritual behaviour. Obedience to the mandates of the law referred to in one of the declarations and the spiritual instructions of the other provide for man his greatest opportunity for success, happiness, and real personal progress.

I refer first to the twelfth article: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law."

Governmental agencies, both local and national, report the astonishing annual increases in crime and other flagrant violations of law and order. These violations, both individually and mass committed, have reached the point now where they affect the lives and security of every individual, if not directly, then indirectly. It is obvious that the causes of law violations stem from man's unwillingness to heed certain laws which he does not find compatible with the way he seeks to live.

Few men break every law, and for that matter few men keep every law. The decaying drift in the modern man's way of life can perhaps be traced to the usurped right to live by the laws that he feels are good laws for him, rejecting and often violating the ones that he personally feels are bad laws.

Charles E. Whittaker, associate justice of the United States Supreme Court, now retired, makes a significant statement concerning conditions in America, and what is said of America in this regard may be rightly true in other lands where constituted law exists for the protection of the people. Says he:

"'Obey the good laws, but breach the bad ones.' Who is to be the umpire that will determine which are good and which are bad? Does not that cliché invite men to violate the laws they do not like? If we allow men to obey only the laws they like, will we not be trading ordered liberty for chaos? Though we have, as we justifiably and proudly boast, a government of laws and not of men, we must recognise that even this virtue can be lost, and that no man

is protected by the law unless all are equally bound by and required to obey it. No man will be secure in his just rights if power is given to, or held to exist in, the government to prefer some over others. Would not such a concept make a mockery of the constitutional doctrine of 'equal protection of the laws'?"

As a parallel to this, and with greater significance, I refer secondly to the other article pertaining to spiritual laws by which man may attain perfection in that kind of ordered, righteous existence extending to eternal life, as a continuance of pre-mortal and mortal existence: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth article of Faith.)

In the wise words of Paul the Apostle, we learn of a distinction between the laws of God and the laws of men.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: . . .

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:7-8, 13.)

It is self-evident that from the beginning of man's placement into an earth-life existence, he has necessarily been under reliance upon God for direction. Thus, emanating from the centre of all intelligence, from the presence or throne of God the Father, there has come unto man by revelation, which is the divine means of communication between God and man, the wisdom of the eternities pertaining to man's earth-life existence and his destiny:

An ancient prophet declared how this enlightenment would come unto man when he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Unfortunately, however, man is not willing to accept all of the revelations from God. And often, as we have observed with regard to physical or natural laws, man assumes a position of selection as to which of the laws of God he will obey. Indicating how man from the beginning has tampered with and changed the laws of God to suit his own condition, Zwingli, the Swiss reformer, made this statement in Zurich in 1523, and it is as true today as then. Said he:

"From the remotest times God has made known His will to the human race . . . This word is clear in and of itself; but by human additions and teachings it has, for years and especially in our time, been troubled and befogged, so that the greater part of these who are called Christians, know less of nothing than of the divine will, but know only an imagined worship and mistaken holiness based on externals alone." (Cited in James L. Barker, *The Protestors of Christendom*, p. 182.)

Continuous revelations from God unto his servants the prophets in every dispensation of mortal time, and especially in our own day and times, is essential in preserving the purity of divine communications. The observed mutations that men have made with the divine laws that God has revealed for the salvation of mankind can be rectified only as God reinstitutes them. A people without this divine contact with God the Father or people who fail in obedience to divine communication from such contact cannot claim rightfully the distinction of belonging to his Church and kingdom.

May we paraphrase the words of Associate Justice Whittaker given in

behalf of the laws of the land, but with application to the revelations from God. If men obeyed only the laws of God which they like, what would be the end? Would this not be trading the way to perfection for that of a watered-down existence that would portray men as living without purpose?

The ancient prophet Moroni spoke of the expediency of revelation in this manner:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

In a revelation given to Joseph Smith at Kirtland, Ohio, in June 1833, the Lord explains why certain ones who even had been ordained were not chosen. Said he: "They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D. & C. 95:6.)

Similarly, those who are of the children of the light, having been made partakers of the revelations from God, but who fail in obedience to them, walk in darkness at noonday.

An example of revelation from God concerns parents' responsibility to teach their children to walk uprightly before God and man. Anciently a prophet of God declared, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) A full interpretation of this scripture implies righteousness

on the part of the parents and a teaching of their way unto the children. In our own day and time, presaging a great need in the safeguarding of the lives of our children and the righteous stabilisation of the family unit, which is the core of any civilisation, the Lord has reinstituted this divine communication unto parents, for said he:

"... I have commanded you to bring up your children in light and truth." (D. & C. 93:40.)

Speaking then of the disorder and the confusion that would come through the failure to heed this commandment of the Lord, he continued in these verses which were directed to an associate through the Prophet Joseph Smith:

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (Ibid., 93:42-43.)

To the hundreds of thousands of Latter-day Saint families who are obedient to this divine counsel, there is evolving order out of chaos in their family lives, righteous purpose out of lack of direction, a greater appreciation for each individual, which is pleasing unto God, and a greater sense of co-ordinated values, which builds personal strength, including a power of restraint against superficial things. Truly the righteous, well-ordered home if the leaders of nations could accept it, is the panacea for their most serious problems. Here is God, if we all will but accept it, communicating with His children and pointing the way.

In a letter recently received from the executive secretary of one of the large Christian denominations in America who upon request had been sent a

complete digest of the Family Home Evening programme of this Church as it has been printed, this was said: "The Family Home Evening programme of the Mormon Church has lifted and inspired us."

Other revelations from God have been given and are continually being given unto the prophets, and by obedience to them, without screening or deleting those that seem unfavourable to us, we can find the answers and develop the power to fulfill our earth-life purpose.

To have a prophet of God in our midst, with the opportunity to follow his counsel and direction as he is inspired of God, is a compelling force. I remember, as a boy, attending a priesthood meeting with my father. I sat close by with my hand in his most of the meeting, especially since the speaker, Apostle James E. Talmage, spoke of the perils and deceptions of

the last days which would try the faith of the members. One of the men in the meeting stood and asked Brother Talmage the question: "What will be the best thing for us to do in that day?" I shall never forget his answer.

"My brother, see that you follow the counsel and direction of the prophet, for he is God's representative upon the earth, and he will know."

I bear my testimony that God has revealed his mind and will unto man in our own modern day, restoring divine laws, by obedience to which man can attain salvation and exaltation; that since the heralding of this last and greatest dispensation of the gospel of Jesus Christ by Joseph Smith unto this very minute, living prophets have been in communication with God for the salvation of the human race and have presided over his Church and kingdom here upon the earth for this purpose.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

The Law of Justification

Bruce R. McConkie

First Council of the Seventy

★ We believe in the law of justification. By virtue of this law, if a man walks, acts, and lives in this life in such a manner that his conduct is justified by the Spirit, he eventually will attain an inheritance in the celestial world.

On the day the Church was organized, April 6, 1830, the Prophet, writing

by way of prophecy and revelation, summarised the basic doctrines of the Church. Among other things he wrote this:

"And we know that justification through the grace of our Lord and Saviour Jesus Christ is just and true." (D. & C. 20:30.)

In the summary of the gospel law given in the days of Father Adam, we find this sentence:

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified." (Moses 6:60.)

In the early 1830's, when the Lord was talking to the Prophet about what is called the new and everlasting covenant—that is, about the fulness of the gospel—he revealed this further truth relative to this great law of justification, and I think these following words are a perfect one sentence summary of the whole law of the whole gospel. The Lord said:

"... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered



into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power . . . are of no efficacy, virtue, or force in and after the resurrection from the dead." (D. & C. 132:7.)

One more expression in the revelations has bearing on this. The Lord said:

" . . . the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (D. & C. 76:53.)

Now, to justify is to seal, or to ratify, or to approve; and it is very evident from these revelations that every act that we do, if it is to have binding and sealing virtue in eternity, must be justified by the Spirit. In other words, it must be ratified by the Holy Ghost; or in other words, it must be sealed by the Holy Spirit of Promise.

All of us know that we can deceive men. We can deceive our bishops or the other Church agents, unless at the moment their minds are lighted by the spirit of revelation; but we cannot deceive the Lord. We cannot get from him an unearned blessing. There will be an eventual day when all men will get exactly and precisely what they have merited and earned, neither adding to nor subtracting from. You cannot with success lie to the Holy Ghost.

Now let us take a simple illustration. If an individual is to gain an inheritance in the celestial world, he has to enter in at the gate of baptism, that ordinance being performed under the hands of a legal administrator. If he comes forward prepared by worthiness, that is, if he is just and true, and gains baptism under the hands of a legal administrator, he is justified by the Spirit in the act which has been per-

formed; that is, it is ratified by the Holy Ghost, or it is sealed by the Holy Spirit of Promise. As a result it is of full force and validity in this life and in the life to come.

In an individual thereafter turns from righteousness and goes off and wallows in the mire of iniquity, then the seal is removed, and so we have this principle which keeps the unworthy from gaining unearned blessings. The Lord has placed a bar which stops the progress of the unrighteous; he has placed a requirement which we must meet. We must gain the approval and receive the sanctifying power of the Holy Ghost if eventually and in eternity we are to reap the blessings that we hope to reap.

The same thing that is true of baptism is true of marriage. If a couple comes forward worthily, a couple who is just and true, and they enter into that ordinance under the hands of a legal administrator, a seal of approval is recorded in heaven. Then assuming they do not thereafter break that seal, assuming they keep the covenant and press forward in steadfastness and in righteousness, they go on in the next world as husband and wife; and in and after the resurrection, that ordinance performed in such a binding manner here has full force, efficacy, and validity.

I think perhaps this doctrine, as almost all other doctrines that we teach in the Church, leads us back to the same central conclusion, which is that it is obligatory upon us to keep the commandments of God if we ever expect to inherit the blessings that he has promised the Saints. We should remind ourselves again and again of these words which He has spoken:

" . . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D. & C. 59:23.)

The British Missions

James A. Cullimore

Assistant to the Council of the Twelve



★ It has been nearly six years since we were called to organise and preside over the Central British Mission. Just one year previous, the first division of the original British Mission was made. At this time—February 1, 1961—each of these missions were divided making four missions. Sister Cullimore and I have just completed a tour of all the missions of the British Isles as well as four of the six stakes and thrill at the great blessings which have come to these missions and stakes in this short time.

Seventy-three stately chapels dot the land and stand as monuments of the faith and devotion of the saints. Six stakes of Zion have been organised. There are now seven missions with 1,600 missionaries engaged in the work of proselyting. Everywhere the hand of the Lord is manifest.

We held meetings with all 1,600 missionaries in 23 different groups, each in a different area; 24 public meetings for members and investigators—each was held in a new, warm, beautiful chapel.

Aside from the great value as a suitable place in which the branches and districts and wards and stakes can meet, we are learning how to use the buildings as proselyting tools.

We noted a great contrast in these fine new chapels and the rented halls and converted homes we met in only four years ago — or less. Now most every stake and district has an adequate new chapel in which to hold its quarterly conferences.

We were able to dedicate six chapels during the tour:

Londonderry—Irish Mission—November 6.

Peterborough—Central British Mission—November 23.

Loughborough — Leicester Stake—November 25.

Scunthorpe—North British Mission—November 16.

Cheltenham—Southwest British Mission—December 5.

Portadown — Irish Mission — December 11.

It is interesting to note that several areas are gaining in strength that, if

continued, could lead to stakehood in the not too distant future.

It was our pleasure to meet in two new chapels for the first time. The new Leeds Stakehouse was rushed to completion for their stake conference on November 26 and 27. Nearly 800 were in attendance at each of the Sunday sessions. The building is beautifully designed and strategically located and most adequate for their purposes.

The Plymouth Branch and District chapel was made ready for the first meeting December 6. Members from the Cornwall and other districts were also present for the opening. The chapel was full. This building also has a commanding location and is well built.

The Cardiff Branch chapel and East Wales District building has been open only three weeks and is a choice building.

Most of the missions are using the buildings to great advantage in proselyting and fellowshipping. One mission in an important city has a weekly baptismal service to which the missionaries bring their candidates for baptism each week and their investigators and friends. Many of those baptised recently come week after week. The branch members often attend. Each week the chapel is full and there are from 3 to 20 baptisms weekly. The mission president or branch president gives a stimulating talk on baptism and welcomes the new members into the church.

Other missionaries are having Golden nights in the chapels where special meetings are held for investigators and friends. Displays and posters telling the story of the church are in the halls and foyer of the

churches to show to those who attend. More and more we are learning how to make full use of our churches.

A very general trend in the missions is a concerted effort to win the local members to enlist their support in getting referrals. There is a well organised effort in some of the missions and stakes in which the missionaries go into the homes of the members—especially the inactive or partly active and stimulate their faith by showing them how to study the scriptures, to encourage them to pray and study and build their faith so they will want to help find those who can be taught the gospel. It is hoped this will build the branches and wards also by reactivating the inactive.

The total number of baptisms is up in every mission and the strength and faith of the convert seem to also be greater. More and more the members are taking an active part in the conversions. In some missions the local members are baptising the converts rather than the missionaries with the result that the new converts transfer their affections to the local members more quickly.

The greatest strength can come to the church as the members and the missionaries work closely together in finding the investigators,

teaching them,
baptising them,
and fellowshipping them.

Did not the Lord say:

"And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

Determination is the Word

★ The intervention of the power of the Lord in the lives and events of Latter-day Saints has taken place many times in the years since the restoration of the gospel in 1820. Many of these have become famous because of their often repeated telling. Some have to do with healings miraculously performed, others with heeding a warning whispered in the soul and thus avoiding catastrophe. There have been some of great magnitude touching hundreds, and once, thousands of the saints. In all of these constant effort to surmount an obstacle, steadfast loyalty to the principles espoused even though it appeared that death might result, and prayers of supplication in faith for succour were the principles upon which relief came.

There have been times when no relief was given in mortality. Perhaps the steadfast devotion to the principle was the lesson the Lord desired to teach the saints who were the witnesses to the occurrence. Truly, faithfulness has its own reward.

Mary Fielding Smith, English born, who emigrated to America and settled in Toronto, Canada, was attracted to the gospel by the preaching of Parley P. Pratt. After joining the Church with her brother Joseph Fielding, she came to Kirtland. It was there that Hyrum

Smith offered her marriage with the responsibility to become a mother to his young motherless children. She accepted. The marriage was right before the Lord and proved to be a most happy one.

After the martyrdom of her husband (slain at the same time with Joseph Smith), she was faced with the problem of going west with the saints. She had no protector, and she had other responsibilities. Living with the family at the time were two old ladies, Hannah Grimels and Margaret Brysen, a younger woman, Jane Wilson, who was troubled with epileptic seizures and very dependent, and an old man named George Mills almost blind and very crabbed. The latter had been a soldier in the British Army and could neither read nor write. He had lost most of his eyesight from the effects of a brain fever contracted while getting out timbers for the Nauvoo Temple. In addition to these, Mercy R. Thompson, Mary Fielding's sister, and Elder James Lawson were members of the family.

In September, 1846, the family was driven out in the taking over of Nauvoo by the mobs, camping on the west side of the river. By dint of hard trading Sister Smith was able to trade her property in Nauvoo for teams and

wagons to take them to Winter Quarters. Arriving there, they turned out their teams to browse as best they could through the winter with the result that some of their cattle and eleven of their thirteen horses died.

Before leaving for the Salt Lake Valley, Mary Smith, her brother Joseph Fielding, and her son Joseph Fielding, a boy of nine, journeyed with an ox team to St. Joseph and returned (about 300 miles) for provisions. They purchased corn and other provisions and on the return journey, at the edge of a small prairie, they saw a large herd of cattle resting. In the morning the oxen were missing — so was the herd. Joseph Fielding and young Joseph searched far and wide until exhausted but could not find the missing oxen. They returned and had a little breakfast. While they were eating, Mary Smith said, "I will go down toward the river and see if I can find the cattle."

Joseph replied that it would be useless. He thought the drivers of the herd of the previous evening had stolen them. But Mary had prayed that they would find the cattle and started to look. She took a course from the wagon toward the river following a small stream, when one of the drovers of the herd rode up and said, "Madam, I saw your cattle this morning over in those woods," pointing in a direction opposite to hers. She paid no attention to him but kept on her course. He repeated what he had said, and she ignored him. He rode hurriedly off, and gathering up the cattle of his herd, started toward St. Joseph.

She had gone but a few hundred yards farther when she came onto a little depression filled with tall willows and brush. And there were her oxen tied up with willow withes. The men who stole them had tied them planning to return after she had given up and gone away. The line she had taken was almost direct to the oxen.

It was a year later before Sister Smith could leave for the valley. She gathered enough to make a start and provided means for not only her family but also the six aged, sick, and blind who were living with her when her husband died.

Sister Smith was assigned to the company of Heber C. Kimball who in turn assigned her to the "fifty" of Captain —, who shall be nameless.

He said, "How many wagons do you have, Widow Smith?"

"Seven."

"How many yokes of oxen have you?"

"Four and so many cows and calves."

"Well," said the captain, "Widow Smith, it is folly for you to start in this manner; you never can make the journey; and, if you try, you will be a burden upon the company the whole way. My advice to you is to go back to Winter Quarters and wait until you can get help."

Sister Smith listened calmly and then replied to the effect that she would beat him to the valley and not ask any help from him either.

All the way to the mountains the captain kept reminding Sister Smith that she was a trouble. She didn't ask for help neither did she receive any.

On the last day before entering the valley a storm came up which caught the company on the open road. The cattle became unruly and in a moment the company was in confusion. Sister Smith had been late rounding up her oxen and yoking them, so the captain had impatiently ordered the start, leaving her behind. When the storm broke, her stock was still tethered and consequently could do no harm. As soon as the storm passed, she yoked her oxen to the wagons and soon was rolling along. She caught up to the company, still milling about; and because it had gone off and left her, she

felt no responsibility to stay with it. She passed around them, drove her oxen over the Little Mountain, and in a few hours pulled up at the fort in the Salt Lake Valley, arriving as she had been prompted to say, ahead of her company.

She served with equal devotion and determination as long as she lived, setting example to and training her son Joseph in such character building elements that he was prepared to be the president of the church when the time came for the Lord to call him.

The Prophet Joseph Smith once said:

"After a person has faith in Christ, repents of his sins, and is baptised for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hunger-

ing and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses."

—Doc. Hist. of the Church,
Vol. 3, p. 380.

The key word is "determined." Mary Smith was determined to serve and be faithful at all hazards. Anyone so determined to serve will be accepted.

SALVATION

"God cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death."

—Spencer W. Kimball

The Spirit Warns

Kent H. Nield

Southwest British Mission

★ It was one time while I was here I knew exactly about something that was going to happen at home five or six days before it even happened. One day as Elder Maken and I were tracting, I had a strange thing happen to me. I suddenly had a premonition, and could see in my mind's eye, my home back in America, and by our house I could see a huge tree that was going to fall on our house, and that my family would lose their lives if they were not warned to remove that tree. As if someone had spoken to me in my heart and mind, I was told to warn my family. I thought I was day-dreaming, so I shook my head and carried on with my tracting and my work. I hesitated to mention it to my companion, but I still felt strange all day long. Then, that night after my companion had gone to bed, I heard as clear as I speak in my heart and mind, I was warned to write my family and warn them. I had not been out in the mission field long, and I began to wonder if I was just thinking about home and day-dreaming. So I was able to go to bed, but I was awakened during the night several times by this same dream coming to me time and time again and waking me up. I finally became so upset about it that I wrote home to warn my family and tell them to remove the tree, that something was going to happen if it wasn't removed.

I got the letter off in the first post, but then began to wonder if it would make it home in time. I was worried and awaited a letter from home. The following week I got a letter back. Dad explained that he couldn't see that anything was going to happen, but he got some help that day and cut that huge tree down. Then that night a freak wind storm came up such as has never happened before. Huge trees were ripped up and blown down. My uncle's home, which wasn't too far away, had huge trees placed some distance away from around his house, but they were all blown down. If any one of them had hit the house it would have caused great damage. If that big tree had been standing next to our house, and had fallen and hit the house, it would have gone through it and killed someone, but because of them doing what I was warned to ask them to do, they slept quite unharmed that night.

Dad and the family thanked me, and I thank God. I know that God watches over us and protects us. Had I not been obedient and heeded that warning and had my family been killed, I would never have been able to live with myself or forgive myself. This is the key to all things, and this is what I would like to leave to every missionary—be obedient.

Hearts Turned to Their Fathers

★ The census records of Great Britain are an extremely valuable source of pedigree information, but they require careful analysis. The recorded details of names, dates, places, ages, and relationships must be verified by comparison with other records.

A record of a household cannot be assumed to be that of one family, such as a father, a mother, and their children, without harmonising evidence leading to proof or otherwise. The following is extracted from the census of Winwick, Northamptonshire, taken on June 7, 1841:

Bundle 800, Book 21

Page 1, Winwick:

James	Gurney	35	ag.labr.	Y
Sarah	do	30		Y
George	do	13		Y
Gabriel	do	13		Y
Charlotte	do	11		Y

From the above record this family grouping was incorrectly compiled as three children of James and Sarah Gurney. The researcher had searched Winwick parish registers back from about 1812 to the earliest dates, but had not bothered to search them from 1813 to beyond 1851. This type of careless research often happens in the genealogies of families who are over-anxious to trace their pedigrees back to early dates rather than to make sure each family in each generation is complete as the pedigree is developed. In this particular instance the parish registers of Winwick, Northamptonshire, tell the story of the persons shown in the above census record.

Winwick Parish Registers,
Northamptonshire

Chr. 9 Sep, 1827—George son of James and Sarah Gurney.

Chr. 4 Nov, 1827—Gabriel son of Arthur and Elizabeth Gurney.

Chr. 22 Feb, 1829—Charlotte dau. of Arthur and Elizabeth Gurney.

Bur. 14 June, 1829—Arthur Gurney, age 30.

Marr. 14 Mar, 1831—William Tressler of St. Sepulchre, Northampton, to Elizabeth Gurney (widow).

Chr. 7 May, 1799—Arthur son of Benjamin Gurney and his wife Mary.

Chr. 12 May, 1803—James son of Benjamin Gurney and his wife Mary.

It is clear that in the 1841 census record, the children Gabriel and Charlotte are **not** the children of James and Sarah Gurney, but are the children of James' brother, Arthur Gurney, who died in 1829. The fact that James is their uncle is reason enough for them to be residing with him in the summer of 1841.

When the surname of the family concerned is common in the locality, care should be taken to make sure that any census enumeration is actually the record of the family being sought. This is a problem particularly in Wales, with

City or Borough of _____

Parish or Township of Winwick

Enumeration Schedule

PLACE	HOUSES		NAMES of each Person who abode therein the preceding Night.	AGE and SEX		PROFESSION, TRADE, EMPLOYMENT, or of INDEPENDENT MEANS.	Where Born	
	Occupied or Building	Inhabited		Male	Female		Within the County	Out of County
Winwick	1		John Longton	30		Miller	4	
			Sarah Do	30			4	
			Mary Denny	15		W & S	4	
			Henry Budge	15		W & S	4	
			Daniel Brunell	15		Miller	4	
	1		Joseph Gurney	25		Reg Labr	4	
			Mary Do	25			4	
			William Do	8			4	
			June Do	6			4	
			Susannah Do	5			4	
			Joseph Do	2			4	
			Robert Do	1			4	
	1		James Gurney	35		Reg Labr	4	
			Sarah Do	30			4	
			George Do	13			4	
			Gabriel Do	13			4	
			Charlotte Do	11			4	
	1		Thomas Boyson	49		Reg Labr	4	
			Elizabeth Do	47			4	
			Alie Do	18		W & S	4	
			Ann Do	15			4	
			Edward Do	13			4	
			George Do	9			4	
			John Do	6			4	
	1		William Ireland	25		Reg Labr	4	
TOTAL	5			15	10			
Page 1..								

such common surnames or patronymics as Jones, Williams, and Thomas. In England and Scotland there are many common names like Smith, Brown, or Robertson, to mention only a few. Even where the surname is less common, it is wise to seek evidence lead-

ing to proof for every assumption.

The accompanying picture of a page from the 1841 census record of Winwick, Northants., illustrates the type of information found in the census record of 1841 only.

THE ANVIL

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Anonymous

Relief Society Conferences

February 9, 1967

TO STAKE AND MISSION RELIEF SOCIETY PRESIDENTS AND MISSION RELIEF SOCIETY SUPERVISORS IN GREAT BRITAIN

Dear Sister:

At the direction of the First Presidency, the Relief Society General Presidency will conduct three regional Relief Society conferences throughout Great Britain instead of the All-British Relief Society Conference originally planned under the direction of Sister Christine H. Robinson, and scheduled to have been held in the Hyde Park Chapel in London on Saturday and Sunday, May 20-21, 1967.

This change has been deemed advisable in view of reports received at Church headquarters relative to problems incident to the holding of an All-British Conference in London the same weekend as the large British football tournament which would limit available housing accommodations, increase housing rates, and also greatly congest travel to London.

In changing to regional conferences conducted under the direction of the General Relief Society Presidency, all plans previously made for the All-British Conference in London will be changed. In view of this, all stakes and missions are requested to discontinue any further effort in regard to any and all assignments heretofore given for participation in the All-British Conference programme or for the handling of general arrangements.

Authorisation has been given to have General Board members, as needed, participate in the three regional conferences with the assistance of local sisters. The conferences will be held on the dates indicated below for the respective stakes and missions designated:

Manchester, England—Saturday and Sunday, May 20-21

Leeds Stake
Leicester Stake
Manchester Stake
Central British Mission
North British Mission

Edinburgh, Scotland—Wednesday and Thursday, May 24-25

Glasgow Stake
Sunderland Stake
Irish Mission
Scottish Mission

London, England—Saturday and Sunday, May 27-28

London Stake
British Mission
British South Mission
Southwest British Mission

In carrying forward preparations for these regional conferences a co-ordinating committee for each of the respective regions will be appointed by the General Board to assist in the handling of arrangements and making certain assignments relative to participation in the conference programme. Stake and mission presidents will also be appointed to serve as advisors to the Relief Society co-ordinating committees and to lend assistance in making arrangements.

The Relief Society officers in both stake and mission organisations, as well as Relief Society members will be invited to attend the sessions of the respective regional conferences. The attendance of stake, mission and district presidencies and high council representatives will be appreciated.

The schedule of meetings for the conferences to be held on the week-ends of May 20-21 and May 27-28 is as follows:

SATURDAY

Leadership Session — 10.30 a.m. to 12.30 p.m.

Leadership Session — 2.00 p.m. to 3.00 p.m.

Departmental Sessions

3.00 p.m. to 5.00 p.m.

(Conducted simultaneously for Relief Society officers as indicated. Other Relief Society sisters may attend.)

Administrative Department

(For Relief Society presidents and secretary-treasurers.)

Education Department

(For education counsellors and class leaders.)

Homemaking Department

(For homemaking counsellors and homemaking leaders.)

Music and Magazine Department

(For choristers and organists, and Magazine representatives.)

Reception — 7.00 to 9.00 p.m.

SUNDAY

(For Relief Society members and general public.)

General Session — 10.00 a.m. to 12.00 p.m.

General Session — 2.00 p.m. to 3.30 p.m.

The schedule of meetings for the mid-week conference to be held at Edinburgh will be as follows:

WEDNESDAY—MAY 24

General Session — 7.30 to 9.30 p.m.

(For Relief Society members and general public.)

THURSDAY—MAY 25

Departmental Sessions

10.00 a.m. to 12.00 p.m.

(Conducted simultaneously for Relief Society officers as indicated. Other Relief Society sisters may attend.)

Administrative Department

(For Relief Society presidents and secretary-treasurers.)

Education Department

(For education counsellors and class leaders.)

Homemaking Department

(For homemaking counsellors and homemaking leaders.)

Music and Magazine Department

(For choristers and organists, and Magazine representatives.)

Leadership Session — 2.00 p.m. to 3.30 p.m.

Reception — 4.00 p.m. to 5.30 p.m.

Will you kindly acquaint the sisters of your stake or mission with the information in this letter. We are confident it will be a glorious experience to meet with the sisters from all parts of Great Britain in the interest of Relief Society work. Your continued enthusiastic support of these regional Relief Society conferences in Great Britain will be appreciated.

Very sincerely yours,

Mark E. Petersen

James A. Cullimore

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant



Our Worldwide Sisterhood

Belle S. Spafford

General President, Relief Society

★ One and one quarter centuries ago in what was then a small frontier town in the United States called "Nauvoo the Beautiful" by its Latter-day Saint inhabitants, the Prophet Joseph Smith, who was chosen of the Lord as the one through whom the gospel would be restored to earth in these latter days, invited a group of sisters to meet with him to be organised under the priesthood in order that they might more effectively do the women's part in building the Kingdom of God upon earth.

To the eighteen women assembled on that day when the sisters were organised as The Female Relief Society of Nauvoo, the occasion was an exciting and highly important event. To women outside the boundaries of Nauvoo, however, the event undoubtedly passed without notice or concern. So small a group of women in so remote a place belonging to a Church either not known or not understood by the world would scarcely attract either attention or interest. Yet the organisation founded that day was the Lord's

organisation for women, destined to become a worldwide sisterhood, respected among organised women of the world and a powerful influence for good. The occasion of the birth of Relief Society was a most significant event for the women of this dispensation.

Through the years, hundreds of thousands of women residing in many parts of the world have been drawn to Relief Society and have valued their membership in it. The hearts and hands and talents of women of many nations have helped to build its strength and spread its influence. They have contributed the richness of the cultures of their homelands; they have given the best talents and energies they possessed; they have brought the light of intelligence and the splendour of righteousness to its activities. They have sensed as members of Relief Society the need for integrity in their individual lives, for dignified demeanour, for humility of spirit, for temperance and modesty in all facets of their lives. They have recognised the importance

of willingly and unselfishly serving their fellowmen. They have seen in this great organisation wise provision for their individual happiness and eternal progress, as well as valuable aids in guiding their children aright and in protecting them against adverse and destroying influences.

The dedication and service of sisters the world over, their insight into the values and greatness of Relief Society, have come about through the strength of their testimonies as to the divinity within Relief Society and the truthfulness of the Restored Gospel.

The spirit of the gospel is the spirit of love. It is the life-giving element which reaches out to women of all nationalities, binding them together as a great sisterhood, unifying them in purpose and compelling them on to worthy accomplishment.

It is the spirit of sisterhood which led a Relief Society woman in California lovingly to care for a woman from Argentina who fell victim to an accident while away from her homeland. It is the spirit of sisterhood which caused the women of the South Seas to labour arduously to raise funds to make their contribution to the erection of the Relief Society headquarters building which the majority of them perhaps would never see. It was the spirit of sisterhood which prompted the women to sacrifice and share to help alleviate the suffering of women in Europe following the war. Sisterhood recognises no barriers of race or

nationality in working for the interest and well-being of one another.

Relief Society women know they live and serve by the law and order of the Church. This imposes upon them a responsibility to know the law, to interpret it correctly, to apply it wisely. It requires them to understand the programmes which implement Relief Society purposes. It behooves them to enlarge their vision and refresh their enthusiasm as opportunity presents itself. It bids them to taste the sweetness of sisterhood by meeting together.

It is with rejoicing, therefore, that we contemplate the opportunity to be afforded sisters of Great Britain to benefit in all these areas through attendance at the British Relief Society Conferences to be held in May. British Relief Societies are an esteemed and beloved part of the great Relief Society sisterhood. Their contribution to the strength and accomplishment of Relief Society as a whole is a vital one. Opportunities to keep their contribution of highest quality are to be welcomed and embraced.

My prayer for Relief Society women the world over is expressed in the second Epistle of John. "And now I beseech thee . . . that we love one another. And this is love, that we walk after his commandments . . . Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (Second Epistle of John, Verses 5, 6, 8.)

FAITH

"Pure faith — perfect faith — is a gift from God, given liberally to those desiring the truth and crowning the efforts of those who seek honestly for it."

—S. Dilworth Young

Choristers

Emma Marr Petersen

★ The Church of Jesus Christ of Latter-day Saints is made up of a great many units, known as branches, districts, wards and stakes, each of which is called to furnish music, both vocal and instrumental, at regular meetings.

Each of these units has a music committee or group of musicians to plan, prepare and present this music.

These musicians work under the direct supervision of the bishop, stake president, or the president of the organisation, and are selected and appointed by him, or by her, if it is a woman's organisation, such as the Relief Society, Primary Association, or Young Men's Mutual Improvement Association.

All Church appointments or assignments are important, and adequate preparation and practise should be given to produce as fine a work as is possible.

To be more specific, choice of selections should not be made in haste or without sufficient care, or left until the last moment before being learned.

Preparation should begin immediately after the assignment is made. If there is a special theme or subject to be treated, hymns or other music should be chosen to correlate it, if available. The presiding officer, whether he is the stake president, bishop, branch or district president should be asked to suggest the number of selections he wishes to be used, and if they are to be choir or congregational numbers, instrumental or vocal solos, duets or quartets.

No efforts should be spared to make meetings a success musically as well as spiritually. The results of these efforts are very gratifying.

J. Spencer Cornwall, for many years conductor of the Mormon Tabernacle Choir, has this motto: "Make every rehearsal educational, devotional, interesting, and entirely free from distraction."

In order to make a rehearsal interesting it is necessary that the conductor is very familiar with the material to be used. All available time should be used for rehearsal, not permitting any other activities or interests to intrude. There should be no whispering, chatting or visiting among the singers at this time. The accompanist as well as the conductor should be well acquainted with the practise material, so that they can act as a unit in teaching the interpretation as well as the notes.

Talking even by the conductor should be restricted to a minimum; the singers come to sing, and will learn more quickly in this way than by listening to lengthy explanations.

A pleasant atmosphere and reverent spirit will produce enthusiasm for the work, and singers should never be scolded for not responding. The quality of enthusiasm is contagious, and if it is present in the conductor, it will usually carry over to the singers. It is customary to sing one or two hymns at every meeting, and a choir will "warm up" if this practise is followed in each rehearsal.

GLASS for the TABERNACLE



★ The Tabernacle at St. George, Utah, is a nearly perfect example of New England architecture at its best. Its red sandstone walls, its chaste white wood trim, and the steeple, pointing skyward in the best tradition advertises the roots of the first settlers better than any announcement. It seems to say: Churches have steeples, steeples point heavenward, heaven reminds us that we worship God. The Tabernacle sits in quiet repose in this southernmost town in Utah advertising the faith of the people by its very presence.

Its building was a triumph of determination over poverty, physical difficulties, distances of transport of material; and as it was completed, it brought the people to a higher level of culture, refinement and faith.

Not all was smooth sailing. Its construction ran the usual course of delays and difficulties. Most of these could be, and were, solved by the determination of the men who were responsible for its building. Toward the end of the construction period, word came to President David H. Cannon of the St. George Stake that the glass for the windows of the building had arrived on the west coast at Los Angeles. The freight bill for shipment of this important item from New York to Los Angeles via Cape Horn was \$800.00 (£285).

Upon learning of the arrival of the glass at Los Angeles, President Cannon immediately prepared to freight the glass to St. George. The shipment had to be made by team and wagon over the old Spanish Trail, a marked wagon road—unimproved but marked. This road traversed the desert through Bunkerville, the Muddy, Las Vegas, Baker, and San Bernardino, via the Cajón Pass over the Coast Range Mountains. The route was governed by the location of springs and streams of water en route. It was a rigorous trail to follow and was fraught with danger—not the least of which was Indians.

The day for leaving St. George was set, and then President Cannon began the task of raising the \$800 required to redeem the freight. Day after day, men, women and children were approached and asked for donations. But such was the poverty of those willing to give that as the day for departure grew near, only \$200 (£71) had been raised. Even this amount represented all that apparently could be had. David, Jr., a small child, when asked if he could do something, said he had two pennies and gave that to his father. With a grave smile President Cannon thanked him for the donation. This act stirred the child's mother to action, and she came forth with \$3.50 she had been saving toward cloth for a new dress. Most of the saints, however, had

neither two cents nor three dollars.

The night previous to the scheduled departure arrived and the teamsters scheduled to make the trip arrived at the corrals of President Cannon with their teams and wagons. Sister Cannon asked him why they were there as the money had not been raised, but President Cannon replied that what she said was true, but that there was yet the night to pass, and there was yet time to raise the needed \$600 (£214). He did not feel very hopeful but was determined that he would not postpone the journey unless it was impossible to obtain the funds.

That night President Cannon presented the problem to the Lord. He could not sleep, but he prayed that the way would open for the departure to be as scheduled. The clock struck off the passing hours. Finally the day dawned, and the members of the family prepared for breakfast. The teamsters were invited to eat with them.

The prayer that morning was an eloquent plea that the way be opened for the money to be obtained. Breakfast was served, and the men ate quietly, soberly. President Cannon was especially quiet. While the men were eating a knock came at the door. Sister Cannon admitted Peter Nielsen, a settler living at Washington, a settle-

ment six miles away. President Cannon invited him to breakfast and asked his errand.

Peter Nielsen said that all during the night he had been impressed to take his entire savings of \$600 and give it to President Cannon. The impression was so strong that he had arisen at four o'clock, and tying up the money in a bandana handkerchief, had now walked the six miles to deliver it. So saying, he opened the handkerchief and poured the gold coins onto the table. There it lay—a collection of gold exactly the amount needed for the glass. Brother Nielsen told of how he had made the money on a merchandising trip and had intended to use it to build an addition on his small house, but now the addition could wait. He was glad to contribute the money. President Cannon accepted with thanks, and with tears of gratitude welling up in his eyes blessed Peter Nielsen for his generosity.

Peter Nielsen stood at the side of President David H. Cannon as the teamsters clucked the horses into action and the wagons rolled out of the corral, into the dusty road, the long road leading to California. In the hands of the leader was the \$800 necessary, including two cents from David, Jr., \$3.50 from Sister Cannon, \$196.48 from others in tiny amounts, and \$600 from Peter Nielsen.

STRENGTH OF THE CHURCH

"Man understands the hidden powers and elements of the universe but he obviously does not understand his own nature nor the powers within himself. He can control almost everything but himself."

—Matthew Cowley

The VITALITY of MORMONISM

★ This is about our missionaries—past and present—the men and the women who have kept alive the memory of the Lord Jesus and the gospel of Jesus Christ in the hearts of men. The missionary spirit is resting upon the Church. I believe it has rested upon the Church since its beginning. You are aware that there is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigour. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostles Paul recognised that power when he said, "For the mystery of iniquity doth already work." (2 Thess. 2:7.) It is at work in our schools, in the colleges, in the universities, in the newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these unholly influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ. It is the only weapon that will eventually crush and destroy the evil designs and bring to naught the devious plans of unscrupulous, untrustworthy, and godless leaders of men. Missionary service is the life, the vitality, and the obligation of the Church. Jesus commanded his servants whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation, and tongue and people.

In doing this he launched the

greatest programme of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confess that Jesus is the Christ. These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate. The gospel was for everyone—rich and poor, high and low, slave and aristocrat—for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known. Then as now it required the energy of individuals, personal contacts, patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people.

The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful. The work was neither professionalised nor commercialised. These humble emissaries of the Lord were to go forth two by two. One was to be the support of the other. They were to be witnesses before God of their respective testimonies. Together they could better face hostile receptions and bitter opposition. Together they could preserve

their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

Most of us have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses.

"Nor scrip for your journey, neither two coats, neither shoes nor yet staves ...

"Behold, I send you forth as sheep in the midst of wolves:

"... beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake ... " (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me." (Ibid., 10:37-38.)

Then he admonished them, "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Ibid., 10:7-8.) And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Saviour to these wonderful men. No half-hearted effort was acceptable. The work to be

done was important and required every sacrifice, if necessary, even life itself. It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect, even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid.

The world owes much to the missionaries—men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia, Europe, the islands of the sea, and to every part of North and South America.

To meet the demand and to discharge the responsibility resting heavily upon the Church, the missionary spirit must possess its members, for everyone is expected to be a missionary. The world must learn that man cannot live by bread alone, that beyond the power of materialism there is a greater power which determines the destiny of men and nations. That power is generated by the missionaries.

We can say to all the world that Christ's word is taught today as Christ and his apostles taught it two thousand years ago. They teach the same gospel without thought of material reward, with faith and good works, strengthened by firm and unshakable testimonies against which there is no argument.





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YOUTH

Two figures trudged
Through the drifting snow.
Up a path dimly lit
With year's fading glow.
A weathered old man
Leaning against the blow
And a unknowing child
Both struggling through the snow.

Through the old man's head
Ran discouraging thoughts
Of coldness and darkness
And how they might fail.
While the innocent child
Unwaveringly sought
The warmth of the light,
To be found at the end of the trail.

They crossed the last ridge
In the height of the gale,
The old one lifelessly
To his destiny fell!
The staggering child
Forced by, didn't fail—
With the light in its eye,
Went forward to find,
Its warmth at the end of the trail.

—Russell LeRoy Whittaker

MAINLY FOR WOMEN



Compiled by Gwen Cannon

' . . . A Time of Understanding'

Peter Houghton*

★ Compassion is a form of communication. It is part of our common humanity and is the way we recognise that humanity in others and feel that which they see it in us. Have we not all from time to time felt that outflow of sympathy to someone in distress, and shed a tear because we understand how they felt? Likewise, has not our own pain when trouble has come to us been made less burdensome by the quiet but evident understanding of another? I remember years ago being very appreciative of someone who, when I was in much personal distress, found time during a busy life to sit quietly and understand.

Often this compassion lies unused within us. We are afraid of a rebuff or of appearing foolish. We may feel that we do not understand and cannot really help. Or is it that we do not want to be bothered and we are too busy pursuing our own ends? It frequently takes a great tragedy or a moment when we are deeply touched to show compassion.

Everyone wanted to help the people of Aberfan, Wales. We all felt a sense of loss and tragedy. The death of those children forced us to be aware of the tribulation of others.

"God will bring victory out of disaster," a local minister said on television, knowing that one of his sons was dead. I hope he was right, for indeed there will have been a victory if we can learn in the future to seek in the small byways of our lives the opportunities for the expression of compassion that do, in fact, abound.

As a social worker I am confronted daily with the needs of people. It is my job to discover their needs and to help them. I have to do it to earn my living. I have to try and care—to share their joys and sorrows. One thing I have discovered is that so many are deprived of understanding of anyone that really cares. Occasionally I hear how grateful they are when someone has just understood and cared enough to make a small gesture of comradeship.

One woman I know has a husband who is mentally ill. She has four children, and they have to live in a tiny, damp slum house on a very low income. Things are very difficult for her. And yet this woman saw another woman whose husband had died and whom she thought was worse off than she. Out of her pityfully few goods she gave her some clothing for her child-

ren. This was a gesture of understanding, of true sympathy and humanity. Although she is a coarse, hard woman she understands the situations of others.

However, it is not just sympathy shown during times of trouble. As individuals we also need to understand joy. Of what help is the indifference of others when we are happy or want to be congratulated on our success and no one understands enough to care? One of the bitterest moments of my life was when I had passed an exam. I ran home and burst in the door shouting the news. My brother, the only one at home, turned and said, "Shut up, bighead!" Immediately I felt utterly deflated and my happiness was diminished.

We must have the grace and understanding to be delighted with the successes of others. We should encourage creative works in others. We should also remember that in showing appreciation, sympathy and understanding we help each other to gain confidence to face life more fully.

In the 17th century John Donne wrote: "No man is an island entire of itself, but a part of the main, a piece of the continent." In this statement he pointed out that we cannot live only for ourselves or without regard for others. Their experiences, their joys, their hopes impinge upon our own—help to make the world we live in. "Therefore,"

said Donne, "send not to know for whom the bell tolls, it tolls for thee."

To a Christian man the greatest example of compassion was shown by Christ. He understood his fellow men. He loved them despite their sins, hatred and their vicious brutality to Him. He was prepared to die for them. In the Sermon on the Mount He taught us a way of life which demands compassion. Did he not say, "Love your enemies. Do good unto them that curse you and despitefully use you," "Judge not that ye be not judged," and much more? He set the example. He taught a valuable philosophy in His sermons. He offers us His peace if we will try to "Love one another."

Let us not be afraid to break bread with the leper; comfort the child; speak kindly to the unhappy, share the joy of the joyful, praise that which is worthy of praise, smile at the good work and accept with understanding the tribulation and happiness of others. Compassion is the trait that should direct all that we do.

*** An elder in the Birmingham Ward, Leicester Stake, Brother Houghton has received bachelor's and master's degrees in social psychology. He is currently employed by the Ministry of Social Security in Birmingham where he works with problem families, the mentally and emotionally disturbed and delinquent adolescents.**



'Interesting People'

STAINES BRANCH HAS ARTIST AND DESIGNER

★ One of the most popular booths at the Thames District Valley Relief Society annual bazaar, according to Brenda E. Jex, chairman, was one in which two artists made quick sketches of "anyone who would sit for them."

"When the bazaar ended there were still queues of people who unfortunately had to be turned away," said Flo Fisher of the Staines Branch.

The artists are Betty Marshall and Doreen Parsons of the Staines Branch in the British South Mission.

Betty Marshall is the wife of Staines Branch President L. Conard P. Marshall. They are parents of five children. In addition to her duties as president, Sister Marshall is busy as an artist. She has a little studio in the garden of her home. She paints portraits of the missionaries to send to their parents and friends. Sister Fisher said, however, that Sister Marshall's real love is painting landscapes, flowers and fruit.

The artist sews for her family, and

she frequently tailors coats for her younger children. "She is talented at making soft toys, especially dolls which are always greatly admired at Relief Society bazaars," Sister Fisher noted.



DOREEN PARSONS

★ Doreen Parsons is a comparatively new member of the church, having been baptised seven months ago. She is married and has two sons, ages five and ten. She is the only member of her family to join the Church. She teaches the literary lessons in Relief Society.

Sister Parsons' artistic interests have been focused primarily in designing clothes for children. She studied in Paris for two years and still attends classes to keep abreast of the ever-changing world of fashion.

At the present time she designs under the name of "Small Fry" by Dorri. She designs all types of children's clothing, including headwear. She often makes up samples and sells them to the stores.



BETTY MARSHALL

YOUTH in the SPOTLIGHT

ROGER JOHN PERRY

Crawley Branch, Crawley District

★ Roger John Perry was recently awarded the highest honour in the MIA, the Master M Man Award and pin. It was the first Master M Man award to be presented in the Crawley Branch, Crawley District of the British South Mission.

Roger has been a member of the Church all of his life. He has held many positions ranging from ward MIA secretary to London Stake MIA second assistant. He was London Stake M Men Gleaner president and is now Crawley District M Men-Gleaner president. He has also been a Scoutmaster in the Crawley Branch.

Roger is presently studying at High Wycombe Technical College and during term time attends High Wycombe MIA.



SANDRA HOBBS

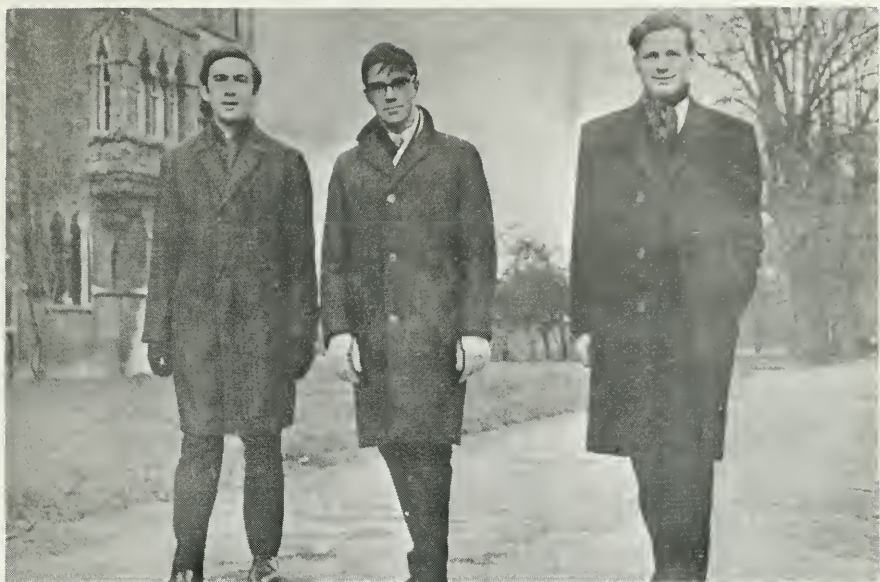
★ Sandra Hobbs was chosen "Miss Speedway 1966" at Swindon in November. At an annual Speedway dinner and dance, Sandra's name was nominated by a friend. She was first included in the finalists and then was selected to represent the team as queen.

Sandra is twenty-four years old and is married to an elder in the Swindon Branch. He is a district missionary and Sunday School superintendent. Their son, Andrew, is four and a member of the Junior Sunday School. Sandra sings with the Mormon Choir of the Southwest British Mission and participated in the production of two long-playing records.

Sandra is an auxiliary nurse at a local hospital and hopes to start training soon to become a qualified nurse.



Roger Perry receives Master M Man Award from President Archer, right. Brother Tassel, left, and Virginia Archer, second from left.



Deseret Club officers, from left, Peter Joyce, Graham Stott, Gilbert McCabe.

LDS CLUB FORMED AT OXFORD

★ The first organisation of Deseret Club located outside continental America and the Pacific islands has been officially formed at the University of Oxford in England.

President Don K. Archer, of the British South Mission, who organised the group on January 27, expressed appreciation for the initiative taken by students in the Latter-day Saint unit. He also indicated strong personal interest for its future growth, viewing it as a contribution to missionary work and at the university, where Deseret Club members will receive benefit for years to come.

For several decades a few Mormon students from America have attended Oxford as postgraduates, including a number of Rhodes scholars. (They have included David Wilkinson, Provo, Utah, son of BYU President and Mrs. Ernest L. Wilkinson, and Richard Sorensen,

son of Mr. and Mrs. Parry Sorensen, Salt Lake City. Richard is now attending the institution.) It has only been in recent years that a small but steady number of LDS students from the British Isles have been attending the university.

Gilbert McCabe, newly elected president of the club, visited Brigham Young University in Provo, Utah, last summer and met with Ward Magleby, national secretary of the Deseret Clubs in America, and William E. Berrett, administrator of Church seminaries and institutes. Together, they discussed the role of Deseret clubs at some American universities where no institutes exist. In the clubs LDS students on campuses meet for both university and Church gatherings on campuses.

When he returned to Oxford for the

CONTINUED ON PAGE 77

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PAUL WOODHEAD

Somerset District,
Southwest British Mission

★ Paul Woodhead, 15, a Mormon schoolboy, who has played soccer for Meanwood and the Parish Church Schools in Rochdale, Lancashire, has been selected to play in the Somerset Schoolboys' Rugby XV.

He has also been given a trial for the South Western Counties Schoolboy XV. Since moving to Weston-super-Mare, Somerset, almost two years ago, Paul has played in his school rugby team for two seasons. The switch to the oval ball has not affected his ambition to become a professional soccer player.

He plays inside three-quarter for Waliscote Secondary Modern School, Weston, and Weston Schoolboys and wears the number thirteen shirt in the County team. On the field he is noted for his hard tackling and speed and he has made many spectacular runs from near his own line to score a try at the other end of the field.

During the summer Paul won many honours in swimming and athletics and was awarded the Victor Laudorum in school for "outstanding" success and gaining the most points.

At the Southwest British Mission MIA Convention at Torquay in October he represented the Somerset District.

Because of his prowess he was limited to five events in swimming and athletics and won first prizes in all of them. In the long jump he broke the record.

In spite of his accomplishments in athletics, Paul is still well liked by the masters and boys at school and is known as "Spud." He has a 100 per cent attendance record at priesthood, Sunday School, MIA and sacrament meeting.

Paul is the youngest son of President and Sister Norman T. Woodhead. His father is president of the Somerset District. In Rochdale he was well known in Labour Party circles and was at one time chairman of the Central Ward Labour Party. Three years ago he stood in the Rochdale municipal elections.

—**Michael W. Mathias,**
President, Street Branch,
Somerset District,
Southwest British Mission.

LINCOLN WEBB

Hyde Park Ward, London Stake

★ Lincoln Webb attends Hyde Park Ward regularly. Bishop Frank Paterson said, "He is well respected by all its members." He was recently awarded the title of "Mr. Great Britain, 1966," and also was a runner-up in the contest of "Mr. Europe, 1966."

Lincoln was born in Nevis in the Leeward Islands twenty-five years ago. What's the reason for Lincoln being selected for the physical fitness honour in Britain? "Dedication." He trains not only by physical exercise standards but by good principles of dieting and attaches great importance to this aspect of his training. He does not recommend that everyone take up body building as a hobby but advocates regular physical exercise. He emphasises the importance of maintaining a strong, healthy body. Lincoln's advice to those who wish to lose weight is to exercise regularly.

Seminar

Beckons Youth Leaders



Supt. Peter Boulter gives athletic games instruction.

ROMFORD

"Our most important job is to train leaders."

Peter Boulter, superintendent, and Pauline Doggett, general president, of the London Stake Mutual Improvement Association, speak philosophically when discussing their role as leaders of the Church's youth organisation.

They, like the dozens of young people who work under them in wards throughout the stake, "enjoy their assignment in striving to become better leaders of youth of the Church."

In a spirited weekend of MIA activity, Peter and Pauline conducted the London Stake MIA Leadership Course at Romford Ward January 20-22. Thirty attended.

Activities began Friday evening with

folk dancing instruction, directed by Harold Hunt. Instruction was given in the following dances: "Red River Valley," "Lady Pound the Lady," "Take a Peek," "Hot Time in the Old Town Tonight," "Promenade Through Georgia," "Virginia Reel." MIA youth leaders were guests for the night in the homes of Romford Ward members.

After breakfast early Saturday morning at the ward building, the school continued with athletic games training instruction in the gymnasium of a local school. Suot. Boulter suggested ways to exercise better control of a game. YMMIA leaders then took training in coaching basketball and football while YWMIA leaders were trained in netball and physical fitness exercises.

President Doggett conducted a ses-

sion later in the afternoon at the Romford Ward on the YWMIA's campcrafter programme, assisted by Margie Freston. The evening agenda included a talent show and instruction in folk singing. Sister Freston led the musical activity. Separate meetings were held on Sunday morning for the young men and women. After the presthood session and YWMIA Standards meeting, the group attended Sunday School. A testimony meeting was then held. President Joseph Hamstead Jr., first counsellor, London Stake presidency, was present.

Afternoon events included an MIA Quiz, and in the evening instruction was given in conducting a fireside. President Hamstead and George Mosdell of the stake high council spoke at the Sunday afternoon sacrament meeting. Four MIA leaders also addressed the service.

"Many good ideas that we receive for MIA come from leadership func-

tions," Supt. Boulter said, "I have seen the reaction of the youth of our stake at this leadership activity, and I feel we have gained much from associating together."



Jim Corless, Graham Hawkes and Geoffrey Davey receive tips on handling ball from Michael Dockrell.



Brian Hayes, Evelyn Morton, Pauline Doggett and Peter Boulter at MIA course.

Have You Heard . . . ?

Frank Paterson

Bishop, Hyde Park Ward

★ Most of us have the opportunity to listen to organ music. It is not every town that has a concert hall where we can hear orchestral programmes, but almost every municipality and village has a church, chapel or civic centre housing an organ on which good music is played.

So often we think of church organs as the source of accompaniment to our hymn singing and fail to realise or recognise the quality of the music that is played upon them.

The appreciation of any art form is not naturally a gift that we have in its fullness from the date of our birth. When we learn to read we progress from the alphabet through simple childhood stories and juvenile adventures to more complex plots and more elaborate descriptions. So it is with music. We pass from a recognition of basic notes through nursery rhymes and lullabies to more or less difficult tunes and elaborations.

Basic ingredients of any composition are melody, harmony, and rhythm; and these are the elements most easily recognised by the layman in his en-

joyment of music. The importance, however, is in the enjoyment of music and not in the understanding of its form or texture.

Busoni, a famous pianist, once said that music is three things: rhythm, rhythm and rhythm. If we listen to the "Tocatta" by Widor, we must begin to see what he meant. The compelling rhythm, beautiful melody and wonderful harmony makes Widor's "Tocatta" one of the most appealing compositions ever written for the organ. The rhythm is the most dominant feature of this work. The entire "Tocatta" is permeated by an almost hypnotic figure as vital and dramatic as that in Ravel's "Bolero," giving an energetic rhythmic background to the simple melody. The melody is first outlined by the top note of a broken chord in the right hand and moves finally to the pedal part. The harmony in this "Tocatta" is some of Widor's finest.

It requires no special knowledge to enjoy the wonderful sounds produced by this harmony. Ask your organist to play Widor's "Tocatta," and sit back and enjoy this stepping stone towards the full world of the church organ.

London Temple Schedule

ASSIGNED SATURDAYS

- March** 4—British South, Central British Missions.
 11—British Mission, North British Mission.
 18—Leicester Stake, British South Mission.
 25—London Stake, Glasgow Stake, Scottish Mission.
- April** 1—British South Mission, Leeds Stake.
 8—British Mission, London Stake, North British Mission.
 15—Manchester Stake, Southwest British Mission.
 22—Leeds Stake, British South Mission.
 29—Sunderland Stake, British Mission.
- May** 6—British South Mission, Central British Mission.
 13—British Mission, North British Mission.
 20—Leicester Stake, British South Mission.
 27—London Stake, Glasgow Stake, Leeds Stake.

WEEKDAYS/BANK HOLIDAYS

- March** 13-16—British South, London, Manchester Stake Relief Societies.
 24—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.

WEEKDAYS/BANK HOLIDAYS

- 27—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
- April** 10-13—Central British Mission and Leicester Stake Relief Societies.
- May** 1-4—Leeds Stake, North British, Southwest British Mission Relief Societies.
 13-18—Holiday Programme.
 15—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
 22-25—Sunderland, Glasgow Stake, Irish, Scottish Mission Relief Societies.
 27-June 1—Holiday Programme.
- 29—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
- June** 3-8—Holiday Programme.
 10-15—Holiday Programme.
 17-22—Holiday Programme.
 24-29—Holiday Programme.
- July** 1-6—Holiday Programme.
 10-16—Irish Saints.
 16-22—Norwegian Saints.
 22-28—Dutch Saints.
 29-Aug. 3—Holiday Programme.
- Aug.** 5-10—Holiday Programme.
 28-31—Holiday Programme.
 28—Endowment Sessions:
 9 a.m., 11.15 a.m.,
 3 p.m.
- Sept.** 2-7—Holiday Programme.
 9-14—Holiday Programme.

Members of the Church are welcome to attend any temple session at any time in addition to their stake or mission's assigned temple day. Have you booked your summer holiday? Why not spend it at the temple?

Details can be obtained.

ROBINSONS LEAVE BRITISH MISSION

★ President and Sister O. Preston Robinson returned to Salt Lake City in January after completing their assignments in Great Britain.

President Robinson served as president of the British Mission and in addition was on the Central Supervisory Committee for the West European Missions with particular responsibility for the Sunday Schools. He was editor of the Millennial Star and on the board of directors of Deseret Enterprises. He is still serving as a member of the board of The Church of Jesus Christ of Latter-day Saints in Great Britain Ltd.

Sister Robinson was supervisor of the British Mission auxiliaries and on the Central Supervisory Committee for the West European Missions. Her special concern was for the Relief Societies.

President and Sister Robinson's contributions in Great Britain were enlarged by their background of travel in the Holy Land and knowledge of the Dead Sea Scrolls which enhanced the interest of many investigators. They stimulated their missionaries to study and gain a greater understanding of the gospel.

President Robinson said before leaving Great Britain: "We extend our best wishes and love to our many friends and associates in this great work and want them to know that our thoughts and prayers will always be with them."

IRISH MISSION

★ On November 6 a group of saints gathered in the Hollywood Road Chapel in Belfast, Ireland, for the MIA's Parent and Youth Night programme,

"It Begins With Balloons," produced by the Belfast District.

Thirty members of the cast participated. The show was a success because of all who participated.



O. Preston and Christine H. Robinson.

PAINTING DISPLAYED AT LONDON TEMPLE

★ Special showings of a new oil painting will take place in between sessions at the London Temple on Good Friday, March 24, and on Easter Monday, March 27, according to LeRoy J. Buckmiller, temple president.

The painting was made by J. Rulon Hales of Salt Lake City, who served two years in the British Mission. Brother Hales and his wife, Vera, returned to the United States on February 10.

'THE MORMONS'

★ Appearing in English bookstalls in January Robert Mullen's book "The Mormons" (published by W. H. Allen Ltd., London) should attract wide attention.

The book is a comprehensive account of the story of the Latter-day Saints by a well-known journalist. Not a member of the church, Mr. Mullen is an objective writer, not given to believing that the Mormons were evil, nor yet accepting the doctrines of salvation for his own religious belief.

He writes on the basis that the fruit of the tree is the best test of its worth, and that a bad tree will not bring forth good fruit, neither will a good tree produce bad fruit.

Writing in an easy style, he talks of the early church in terms of this modern world, moving with ease from 1966 to 1820 and back again, weaving modern thoughts and actions into the early history of the church.

The book is divided into three parts.

Part I deals with the founding of the church and with Joseph Smith the prophet. Mr. Mullen gives more credence to the eye witnesses of the stirring events of those times than to later critics who have tried to explain away the restoration as the work of charlatons. His common sense acceptance of the facts is refreshing to Latter-day Saints. He gives in consider-

able detail the history of the opening up and continuing of the missionary work in England under the early leaders.

Part II of the book carries the reader through the life and times of President Brigham Young. One catches the tempo and the meaning of those arduous days when the saints, driven out, established themselves in the "midst of the Rocky Mountains."

Part III brings the reader into the present day. It weighs carefully the contribution of the church in this present day, as well as tracing its gifts to the past.

The book is written with friendly feeling and without rancour. The author does not act as judge but rather points up the facts and allows the reader to judge for himself. It is refreshing to Latter-day Saints that a writer as prominent as Mr. Mullen so objectively sets forth so fairly the story of the founding of the church and its growth to the present time.

For a non-Mormon writer the errors in the book are surprisingly few. These are largely of detail that only a very close student of the history of the church, and one closely acquainted with the doctrine, would notice.

The book deserves wide circulation among the English people both Mormon and non-Mormon.

CONTINUED ON PAGE 76



NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

SCOTTISH MISSION



District President Alex Clark and a group of MIA girls at weekend camp.

★ Late last year EDINBURGH District YWMIA girls enjoyed a weekend camp at "The Glebe Peebles," under the direction of District President Alex Clark. As well as learning about the heavens and the earth, President Clark taught the girls all about knots, tent erecting and the joys of camping.

Two Relief Society sisters, Lily Clark and Georgina Irving, who went along as cooks, prepared meals for 14 hungry campers. It was quite an ordeal seating them for lunch, especially when the wasps decided to join in the fun.

★ "It Begins with Balloons" was presented by the Edinburgh District at a Youth-Parent night, held recently in the new Edinburgh building.

The cast enjoyed taking part in the show which was especially written to help parents and youth come to a better understanding in making decisions. The audience showed their appreciation by congratulating those who had taken part and, expressing their gratitude to the YWMIA Activity counsellor for the help given.

Joy to the world is the Christmas message, and DUNDEE East Branch was determined that as many as possible, in Dundee, at any rate, should know about it. It was a motley but very enthusiastic group of 40 who met at Bingham Terrace Chapel before setting out to sing the traditional and meaningful Christmas carols that everyone loves. The carolers planned on going to the homes of the older members, and singing for them their favourite carols, so somehow they squeezed into the few waiting cars.

It was thrilling to be able to sing the wonderful message of the Saviour's birth outside the members' homes in the frosty darkness. Although they could boast no Maria Callas or Gigli in their midst, the sharp clear air and enthusiastic singing gave their voices a remarkable quality.

Before leaving they had been strictly enjoined by the YWMIA president that they had received police permission to go caroling, but not to disturb the peace.

SUNDERLAND STAKE

★ BILLINGHAM Ward Primary and Sunday School children were treated to their annual party on January 7. All the children thoroughly enjoyed themselves playing games and eating lots of delicious food.

The Relief Society presidency held a farewell dinner in honour of Heather Bent on January 13 for her assistance and support to the organisation. Sister Bent and her family were returning to their home in Kent, having spent a year in the Billingham Ward. Sixteen women attended.

★ MIDDLESBOROUGH Ward assisted some non-members in response to an urgent appeal from a New Zealand member via President Payne. The ward MIA was able to help the aged parents of a family living in New Zealand. Under the direction of the bishopric the party was organised to clean and decorate their house for Christmas. This was greatly appreciated by the old people who are handicapped and have been unable to get help from their own church and another church which was asked for assistance.

★ At NORTH SHIELDS Branch a Jumble Sale and Sale of Work was held by the Relief Society, led by President Alma Blanchard. They baked Christmas cakes, lemon meringue pies, and cream cakes, and raised £22 for the building fund.

Brothers J. Smiley and P. Thompson have also added considerably to the building fund by cleaning cars on week-ends for the past few years.

At the Christmas party the children of the Primary, led by Sister M. Cowley, gave a Nativity play, and the MIA produced the pantomime, "Cinderella." The party concluded with community singing by the audience.

★ A new Year's Eve party was held in the Cultural Hall in the NEWTON AYCLIFFE Ward chapel. Food was provided by women of the ward. About 20 members and their friends were present. Everyone joined in the New Year's spirit with games and dancing, and at midnight everyone followed the tradition by linking hands and singing.

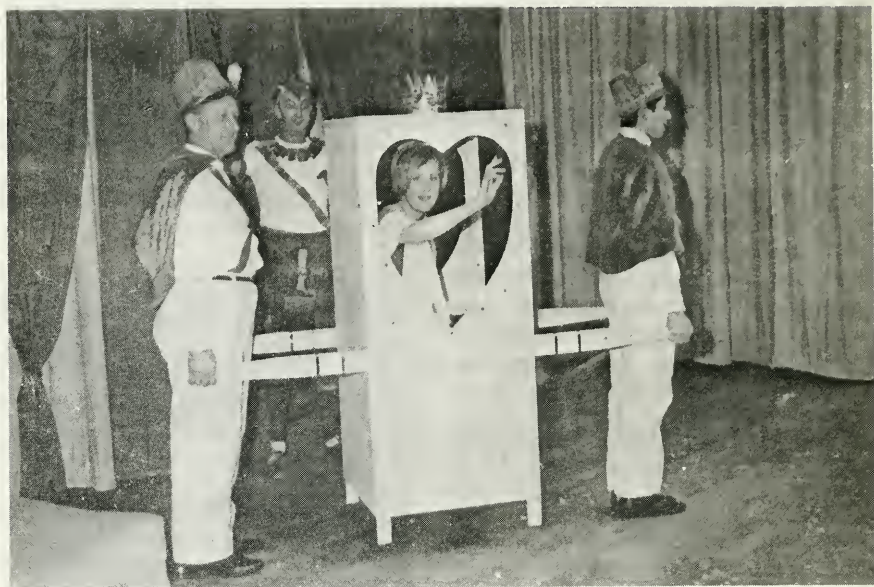
★ The Primary and Sunday School children of the WEST HARTLEPOOL Ward were given a treat by their teachers. On January 3 they all went to see the pantomime, "The Wizard of Oz," in the Town Hall. The teachers enjoyed it as much as did the children.

★ On December 18 the SUNDERLAND Ward Primary and Sunday School combined to hold a Christmas Party. Everyone had a lovely time eating and playing games. The highlight of the evening was a visit from Santa Claus, carrying a sack full of exciting presents.

If Charles Dickens had seen the way SUNDERLAND Ward interpreted his "Christmas Carol" during their Christmas party and dinner held on December 30, he would have turned over in his grave. If not factual, it was nevertheless enjoyable, and over 100 members and friends spent an enjoyable time watching it, after an excellent three-course meal, prepared and served by members of the Relief Society. Between the meal and the play, the group joined in singing carols and popular songs.

★ On Saturday, December 10 the stake presidency held a dance in the SUNDERLAND Stakehouse to extend appreciation for support received from the saints during the past year. Music was provided by the Ron Howard band.

BRITISH SOUTH MISSION



Penny Hunter as Cinderella on her way to the ball.

★ No matter how many times one has seen Cinderella, or any other Pantomime for that matter, there is always a feeling of excitement especially amongst the younger members of the audience as they wait for the curtain to rise. All the tension, anticipation and excitement were there when READING MIA presented their first ever panto in the cultural hall.

There is nothing so adaptable as pantomime, and it is a wonderful opportunity for new talent to gain confidence and imagination. Where else could you see Scotsman Duncan MacRobb take the place of the Fairy Godmother, complete with mini-kilt and a distemper brush as a sporran, plus a bottle of washing-up liquid for a wand? Where, instead of a coach and six, could a sedan chair with two liveried bearers and six pretty escorts appear to take Penny Hunter, who

played Cinderella, to the ball.

The children loved it, and everyone agreed that Sister Betty Hunter, who organised the show, had started something that will become an annual event at Reading.

Other members of the cast were: Jeanette Bowling, Prince; President Keith Wigglesworth and David Peacock as the Ugly Sisters; Arthur Hunter, the Father; Dorothy Haslem, Mother; and Clive Lock as Buttons.

They all derived satisfaction from playing their parts and from the fact that £30 was raised for the building fund from two evening performances.

★ When they are not singing or listening to the choir, the PORTSMOUTH District likes to dance. More than 130 members, including some members from the SOUTHWEST BRITISH MISSION gathered together in the SOUTH-

AMPTON Chapel to celebrate New Year's Eve. Music was provided by a local group, "The Blue Velvet Trio," which opened the evening with a Snow Ball Waltz. Later as midnight chimed and the strains of "Auld Lang Syne" filled the hall, dozens of balloons fell from the ceiling.

★ Mervyn E. Cawte, director of the PORTSMOUTH Mormon Chapel Choir, presented a cheque for £7 14s. 2d. to Peter Cooper, the regional organising secretary of the National Society for the Prevention of Cruelty to Children. The amount was obtained from a special Christmas concert given by the choir to aid the society.

The unusually mixed programme included traditional carols, some in the modern "pop" idiom and favourite secular Christmas songs. Highlights of the evening were "Mary's Boy Child"

for women's voices, and the Golden Cleft Quartettes rendering of "Sweet Chiming Christmas Bells" and "The Little Drummer Boy" and two tenor solos by Brother Cawte, "Nazareth" and "Son of Mary." Brenda Briggs read the Christmas Story, and Iris Johns was the pianist for the entire concert programme.

Appreciation for the choir's fine performance was expressed by Frank Clifford, music director of the British South Mission. Other guests present were President F. Talbot and President H. J. Tate of the district presidency; Stanley Jones, district chorister, and representatives from SOUTHAMPTON, GOSPORT, and LEIGH PARK Branches.

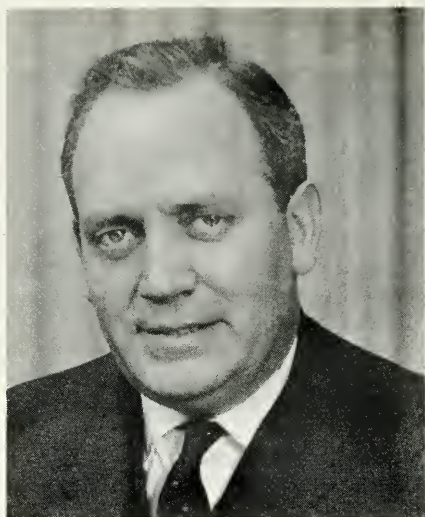
The hall and stage were attractively decorated by the branch MIA, supervised by Supt. Mark Galvin, while the missionary elders served refreshments.

SOUTH WEST BRITISH MISSION

★ December 18 marked the date of the first district conference held in the new chapel at Plymouth. President James A. Cullimore had just officially opened it a few days before. This also marked the occasion of the first quilt to be made by the Relief Society in the Plymouth District. Mildred Spencer, who had never quilted before, taught the sisters how to quilt. They all enjoyed the new challenge and hope to make many more. Sister Barton bought the quilt and is taking it around the mission to show the other Relief Societies.



PRIMARY PRESIDENT NAMED
Freda Entwistle of 41, Bethel Street, Georgetown, Merthyr Tydfil, has been called as Southwest British Mission board Primary president. She has been serving as district Primary president in the Wales West District.



PRESIDENT RALPH PULMAN

CONFERENCE CONDUCTED FOR LADY MISSIONARIES

★ The Southwest British Mission Home was the scene for an All-Proselyting Sister's Conference on November 29. Fourteen sisters were greeted early in the morning by President Ray H. Barton Jr. who opened the conference. He then left Sister Barton to direct the activities.

The invitations and programmes had been made by Sister Chari Rishton, who, unfortunately, had to return home before the party because of ill health. The "Twelve Ways of Christmas" was the theme.

After testimonies and talks, the sisters were presented with a little gold necklace. Inside were the words "I love you."

The mission home donated the lunch. In the afternoon everyone had a six-page missionary scrapbook made for her by the sister seated on her left.

Dinner and a stage show completed a wonderful day of activities. Everyone was back to their areas early the next morning.

NEW COUNSELLOR IN MISSION PRESIDENCY

★ President Ralph Pulman of Merthyr Tydfil was recently called as mission counsellor from South Wales to President Ray H. Barton Jr. He will be responsible for the Wales East and Wales West Districts. In addition, his specific area of responsibility in the mission is to oversee the Primary organisation as mission counsellor advisor, in co-operation with Sister Helen Grant Barton, who is the mission auxiliary supervisor.

President Pulman has been district president in the Wales West District for the past few years. He comes to his new position following service as a counsellor in the Central British Mission Presidency first with President James Cullimore, and also with President Joy F. Dunion. Before that he was Adult Aaronic Priesthood advisor on the British Mission Board under President T. Bowring Woodbury.



RELIEF SOCIETY PRESIDENT

Also appointed is Vera Ireland of Bristol who becomes mission board president of Relief Society. She has served as counsellor to Irene Green who has been released after five years.



IRISH MISSION

MISSION ACTIVITIES TELEVISED



★ In beautiful Ireland, Latter-day Saints have been diligently declaring news of the gospel's restoration since 1840 when John Taylor baptised the first Irish convert in County Down's shimmering Lough Brickland.

Despite the fact that there are many Christian churches in Ireland, little tolerance has been shown to Mormon converts by those of other denominations, and in some areas persecution has been rather severe. Is it possible that public opinion is changing?

Two Irish Latter-day Saints, Joan Crawford and Frank Hillis, represented the Church well on a live and unrehearsed television interview on January 9. Sister Crawford, a busy housewife, gives freely of her talents in all the Church auxiliaries. Her teaching abilities have helped many to understand more fully the great principles of Christ's gospel.

"My father was a convert to the Church when I was very young," Sister Crawford proudly tells anyone interested in her background in the Church. "Even though this influence was in our home I had to gain my own testimony through study and prayer." With this testimony burning in her heart, she fulfilled a mission in London during the war years, serving the last part of it under President Hugh B. Brown, who was then the president of the British Mission. Saints there will remember Sister Crawford as Joan Taggart. Two years after their marriage, Brother Crawford also became a member of the Church.

Brother Hillis is also an accomplished teacher of the gospel and has contributed greatly to the work of the Lord in Ireland during his 10 years of membership.

He served for a year as a full-time proselyting missionary (of the Irish Mission) in Londonderry and again as a local missionary in Belfast.

Brother Hillis has served as a counsellor in the mission presidency and in nearly every other local office. He is currently branch president of the Cavehill Branch. He and Sister Hillis are the parents of three small children. Brother Hillis works as an engineering inspector and devotes all his spare time to the Church.

This interview concluded a 12½-minute coverage of Mormon activities in Ireland presented by Ulster Television on their evening programme, "Flashpoint." The programme began with a comment on the appearance in northern Ireland of Robert Mullen's new book "The Mormons." Many hours of assiduous work by Ulster Television personnel produced an impressive programme. Cameramen went tracting with two missionaries who had interesting and typical door conversations.

The mission's problem of proselyting was explained in an interview with Rolland L. Jaussi, president of the Irish Mission, and in excerpts from one of his meetings with his zone leaders. Pictures of three of Ulster's new chapels and the mission home were shown. Background music accompanied the presentation. The large congregation at the mission's weekly baptismal service was televised and President Hillis explained about use of the baptismal font and the proper mode of baptism.

Missionaries have reported increased reception because of the favourable TV publicity—the "friendliest and most detailed" coverage ever afforded the Church in Ireland.

NORTH BRITISH MISSION

★ No one would have recognised the LIVERPOOL Chapel on Saturday, January 21. It was heavily disguised under the Five-Barred Gates, Scarecrows and the hay ... ready for the County Capers which took place in the Cultural Hall that night.

One hundred and fifty dancers "light-footed" it to the lively strains of Vic Smeltzer's Country Dance Band. The caller was Vic Smeltzer. A hearty repast of steak and kidney pies was well earned by all who were persuaded to dance. Most of those present voted it the best night of the year.

★ John Fenwick of the BEVERLEY Branch entertainment committee has been working hard in recent months. First he organised a group of cars to take the MIA youth over to York Chapel where they played the YORK MIA in volleyball and succeeded in winning all the matches.

On December 17 he assigned various tasks, such as games, food and decorations to various auxiliaries for a combined Christmas party. Everyone arrived at 5 p.m. and the Sunday School started the party with games. There were plenty of small prizes for the children. At 6 p.m. everyone enjoyed the party tea provided by the Relief Society. No English Christmas party is complete without crackers, and the children were ready to pull them and wear the paper hats they contained. The younger children left at 7 p.m. and more games and dancing followed for the adults and teenagers. Decorations for the evening were under the direction of the entertainment committee, and their centre of attraction was a large Christmas tree which nearly touched the roof of the cultural hall, gaily decorated with coloured balls and tinsel. Around the base of the tree was

a pretty snow scene complete with sledges.

Happy voices and music filled the hall again on New Year's Eve when approximately 96 members of the HULL District danced to "The Neutrons," who played pop music for the youth. At half hour intervals throughout the evening, ballroom and folk dancing were provided for the remainder of the group. Jack Spurr presented prizes for spot dances, statue waltzes and other renditions. Alan Kennington was Master of Ceremonies. As the bells pealed 12 o'clock the New Year was toasted in with ginger wine.

★ Congratulations are in order for Myles Harrison, of BOULTON Branch, who recently won first award in the Hovis Bread Competition against 1,500 other entries. Myles will now enter the contest finals at Olympia in LONDON in April. We wish him every success.



Myles Harrison with his perfect loaf.

BRITISH MISSION



Father Christmas visiting the Medway Bazaar.

(By permission of the "Chatham Observer".)

★ MEDWAY Branch in the NORTH KENT District held a Relief Society Bazaar in December. Stalls were allocated to the SITTINGBOURNE and MAIDSTONE Relief Society and to their own primary.

The bake stall raised £5 5s. of which £3 0s. 3d. was given for funds for the Relief Society Conference at Hyde Park in May. The remainder went to the building fund.

Another great attraction was Father Christmas, played by Brother Wood. Many hours of hard work went into the bazaar and the sisters were pleased with the total result of £45.

★ NORWICH MIA held a talent show on January 7 in which nearly everyone took part. The acts ranged from a presentation of the "Moonlight Sonata"

by an investigator and a rendering of "I'm a Believer," by four of the young men, to a monologue by Sister Warren and some very funny gags by Trevor Bidle and Ron Daniels.

★ At SOUTHEND's grand bazaar in November there were bargain buys and competitive events available for everyone. A Christmas hamper was won by Brother and Sister Cracknell, who found the right spot in the treasure hunt. A highlight for the children was a visit to Wonderland, to see Father (Fred) Christmas and his two delightful fairy companions (Deborah Lee and Rima McGrath).

★ The NORTH KENT District MIA held a banquet in December in honour of their young ladies who had worked during the year to attain their awards.

Young men were there in full force to show their appreciation.

British Mission YM Leader Arthur Gibbs was guest of honour and addressed the youth on the importance of record keeping and going the extra mile to be accurate and assiduous in their duties. He also showed slides of the last mission youth conference at Deal, in which the North Kent District took active part.

★ The City and Guilds of London Institute recently awarded a pass in the craft certificate examination in carpentry and joinery to Michael Edwin Field, a priest in the Aaronic Priesthood at CHELMSFORD Branch.

★ Doreen Eaton of SOUTHEND Branch received a surprise when she attended MIA on November 15. The cultural hall was in darkness when she arrived, but suddenly all the lights were switched on and she was surrounded by friends

singing and wishing her a happy 21st birthday. The hall had been gaily decorated, and there was a buffet supper prepared along with a birthday cake. Doreen also received a bouquet of flowers and a number of gifts, including a bracelet and scrolls.

★ 1967 began in the IPSWICH District with a dance held at COLCHESTER and sponsored by the district presidency. The main event naturally was traditionally celebrating out the old year, the beginning of the new year. This was followed by an unusual beginning to the New Year, with an American style pancake breakfast.

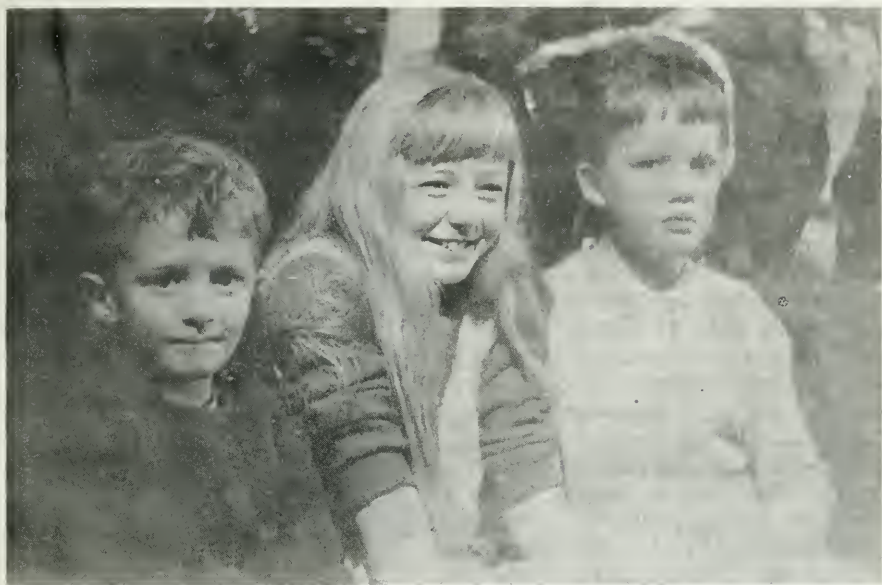
Each of the Mutuals in the district provided a cabaret spot. Much preparation went into each act.

★ ILFORD Primary children thoroughly enjoyed dressing up as wise men, shepherds and angels for their presentation of a Nativity play on December 10.

MILLENNIAL STAR NEWS, PHOTOGRAPHS

Because of the problems connected with printing, the Millennial Star will no longer accept poor colour photos for reproduction on inside pages in the magazine. Clear, black and white prints or negatives are preferable in the future. Names and addresses should be clearly printed with a soft lead pencil on the back of pictures if they are to be returned. News items of ward, branch, district, stake or mission events should be sent immediately to local news representatives or to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham. (Many items were submitted for this month's "Star" which occurred during Christmas. These should have been sent in for the January magazine.) Deadlines are now by the 20th of each month. The magazine is produced on an advance copy basis. All names should be printed clearly and in full, i.e. Mary Brown not just Sister Brown. The names of ward, branch, stake and mission should also be printed clearly at the top of each page. Material should be typewritten whenever possible. The magazine welcomes contributions. Youth and women's features should be sent to Gwen Cannon.

MANCHESTER STAKE



Delighted children at Manchester party.

★ Sixty-four adults attended the MANCHESTER Ward's Christmas party on December 17. A huge Christmas tree was placed on the stage, and festive tables were decorated for a delicious meal. Co-operative planning made the party a success. The Relief Society cooked the dinner; the bishopric served it and the MIA members

served the meal.

The menu consisted of a clear French soup, roast turkey and all the trimmings, peach melba, cheese and biscuits, nuts and raisins and fresh fruit. After the meal everyone enjoyed carol singing led by Bishop King and George Longden, followed by games and dancing.

BRITISH SOUTH MISSION

★ In spite of many difficulties which arose in the HAYES Branch for some time before Christmas, the branch held a very successful Christmas bazaar in their local Labour Hall on December 17. Unfortunately the hall left a lot to be desired when they first set out for physical preparations. But everyone was optimistic because the elders had promised their help. The missionaries had also planned to operate a stall exhibiting Church books and other

material. They also assisted by decorating the hall beautifully, transforming a somewhat dull room into something very Christmassy and colourful. The sisters sold everything from homemade cakes and pickles, to baby clothes, beauty aids, bath salts, and plants for the house. There was also a Moses basket all lined and ready for the Sister expecting a baby in the near future.

QUEEN FOR A . . .

TWO COUPLES MARRIED

★ Tom Ross was recently married to Pamela Timms in the Dundee Branch Chapel. Brother Ross was baptised at the age of 12 and four years later was called on a building assignment. He served in Belfast and Norwich. A few months after his release he enlisted in the Scots Guards for a three-year term.

Serving in the transport section, he has already been to Malaya and the USA. He has the distinction of being welter weight boxing champion of his battalion, and he is the youngest Scots Guard to hold the rank of sergeant while serving a three-year assignment.

★ On December 20 Samuel James McGarvey and Margaret (Peggy) Houston were married at the Hollywood Road Chapel, Belfast. The ceremony was performed by Rolland L. Jaussi, president of the Irish Mission.



Tom Ross and Pamela Timms.



Samuel McGarvey and Margaret Houston with President Rolland Jaussi.

LEICESTER STAKE

★ December 15 was a busy day at Leicester Stake House. The Primary held a Christmas party first, with the children taking part in the singing and reciting. They were then rewarded with mince pies, biscuits and squash. Later on the same evening the first Quorum of Elders held a business meeting and was entertained by the LEICESTER Group of Elders with Eric Dutton in charge. The evening included a turkey dinner. Relief Society sisters who were attending their weekly meeting were also invited to eat.

Two days later on the 17th, the Sunday School held a Christmas party, which included games, singing and refreshments. Santa Claus also visited.

The MIA held its party on the 20th. Ernest Bray supervised games and dancing. Everyone then gathered around the Christmas tree to sing carols and hear a Christmas story read by Doris Simms. It is rumoured that some members took advantage of the mistletoe—purely on a friendly basis of course.

★ NUNEATON Branch Relief Society held a bazaar and buffet recently, which was a great success for such a small group of sisters. The opening was performed by eight-year-old Gay McDermot. Many non-members were present. Later the brethren, led by Brother Hooker, cooked a splendid dinner for the sisters in appreciation of their efforts. Games and dancing followed.

A Christmas party was held for the children on December 17. They all received a present.

★ The MIA of the EASTWOOD Ward held a social and dance under the direction of Keith Plumb, who was assisted by Eva Wild and Mabel Hill. The decorations, which had been made

by the MIA were an added attraction to the evening's festivities, which included games, dancing and refreshments.

★ HUCKNALL Branch sponsored a tea and social for Primary and Sunday School children on December 17. After the tea a short film show was held, followed by games and a visit from Santa Claus who presented a present and fruit to the children.

The MIA also held a party for members of the organisation and friends on December 20.

★ Following Bishop Owen Johnson's call to the high council at the last stake conference, he was released from his position in the DERBY Ward. John I. Clarke is now the new bishop. Throughout the month of December the ward has undergone many organisational changes. Marjorie Cooper, who has been the Relief Society president for many years, has now been called to the ward MIA.

★ NOTTINGHAM Primary held a Daddy-Daughter dinner at the home of Bishop and Sister Green. After a delicious three-course meal, the girls and their daddies played games. They were thoroughly baffled by a mental telepathy act by the bishop and his wife.

Because there are always so many parties just before Christmas, the Relief Society decided to wait until the New Year for its social. Unforeseen circumstances prevented its being held until Monday, February 6, but the delay made it all the more enjoyable. Decorations transformed the cultural hall into a "Winter Wonderland." Patricia Stevens and Dorothy Watkins were responsible for the decorations. Olive Twiddy took charge of the buffet-style refreshments. Invitations were

sent to all the married couples in the ward. Forty husbands and wives enjoyed a pleasant evening. Gordon and Dorothy Gill demonstrated the tango, and a couple of cowboys, portrayed by David Brailsford and Elder Lloyd Robson "wandered off the trail" to sing two songs. Accompaniment was provided by Elder Robson's guitar.

★ On January 1 10 girls and two leaders from the Nottingham MIA received their Individual Girls' Award.

★ To herald in a new missionary year, a seminar was organised by the Leicester Stake mission presidency. It was held at the Stake Centre. Stake missionaries, full time missionaries, and local missionaries from the Central British Mission were invited. George I. Cannon of the Central British Mission spoke to the assembly.

President Roy Freeman welcomed everyone and invited them to stand

and introduce themselves. After this the film "Prophets Through the Ages" was shown, and then Roger Beardsmore and John Joseph gave a presentation entitled, "You Don't Need to Knock on Doors to Be a Good Missionary." Elder Bradley also gave a presentation on the "Meet the Mormons" tracting method.

Some young people from the NEW-CASTLE Branch, Central British Mission, contributed a few musical numbers. "Workshops," where missionary problems were discussed were then held. Later they reassembled and the solutions were given.

A family which was recently converted to the Church brought tears to many in the audience as they bore their testimonies. The seminar then continued with a testimony meeting.

Evening entertainment included a folk dance. Visitors from the mission stayed on to join the members of the stake for this gay occasion.

GLASGOW STAKE

★ On Jan. 1 David M. Rae was sustained bishop of the PAISLEY WARD. He replaces Bishop Peter A. Heeds who will leave the area soon. Prior to his call Bishop Rae was a member of the Glasgow Stake High Council.

Before moving back to Scotland 15 months ago Bishop Rae was a member of the London Stake where he served as a bishop's counsellor and high councillor. While in London he was employed for three years as architect for the Church Building Department.

William Rudd and Andrew Carruthers have been called as counsellors.

★ On January 21 the M Men Gleaner Council of the Glasgow Stake were hosts to two districts of the Scottish Mission. A group of 30 M Men and Gleaners from the Edinburgh District

and a similar number from the Hamilton District travelled to the Paisley Ward building to participate in an afternoon of sports. Teams from the Glasgow Stake played the two visiting districts in netball, volleyball and 5-a-side football.

After the sports programme a supper was served to all who participated. A dance and social followed in the evening at which 80 M Men and Gleaners were present.

★ The stake staged their production of "It Begins with Balloons," the Parent-Youth Night programme at the PAISLEY and DRUMCHAPEL Ward buildings on December 16 and 17. The cast, chorus and production staff consisted of a group of 40 people, mostly youth.

CENTRAL BRITISH MISSION

★ The Central British Mission climaxed it's season of volleyball on December 3 when teams from five districts participated in championship bouts at the NEWCASTLE Chapel.

Teams from CREWE, LINCOLN, NORTHAMPTON, RHYL and WORCESTER branches took part. Even though the day was cold and snow slowed the traffic, many supporters were there to see NORTHAMPTON become the champion for the second consecutive year.

In the first game CREWE was set up against WORCESTER, and after two hard-fought games, WORCESTER came out the victors. Afterward, NORTHAMPTON went ahead to win over the hard-fighting LINCOLN crew. After eliminating Lincoln from the contest the next game was WORCESTER versus RHYL.

WORCESTER triumphed and was then matched against NORTHAMPTON for the championship. The next two games were the most contested of the day, but regardless of how hard WORCESTER played, last year's champions refused to be defeated.

The sportsmanship shown was of the highest quality and the influence of the Church could easily be seen. After the games a luncheon was prepared for all those who had participated.

★ On Sunday, January 22 President and Sister Cannon with their family visited the LICHFIELD Branch and took part in sacrament meeting. Each member of the family contributed to the programme, including Mary who is only five, to President Cannon who concluded with a moving talk on "Family Life." The attendance of 74 was a record for the branch and made the evening memorable.

Paul Nicholas Jarvis, of LICHFIELD Branch, has the distinction of being

the first boy in the branch to be baptised by his father.

★ BEDFORD MIA President Janet Walker was happy to welcome Gary Clark Watson and Gregory Keith Adams to MIA recently after they had received their certificates of graduation from Primary President Glenda Adams.

On December 23 the Willington Town hall resounded with the happy voices of the BEDFORD saints as they gathered together for a Christmas party. The Primary children presented the Christmas story. It was followed by games until "Father Christmas" arrived and brought gifts for all. When he had departed soft drinks, cake and popcorn balls were served.

On Christmas Day, Brother and Sister Adams of BEDFORD opened their home to 13 members of the branch who were either away from home or on their own.

★ Seventy-five members of the MIDLANDS SOUTH DISTRICT gathered together at the NORTHAMPTON chapel for a dinner dance on New Year's Eve. They enjoyed a first class feast of soup, chicken with savoury salad, peach sweet, and biscuits and cheese, set at gaily decked tables. In addition to traditional and novelty dances, other entertainment provided great fun in games and humorous sketches. Barry Beardsmore gave talented and rousing renderings of famous ballads and modern airs on the harmonica, accompanied by piano and guitar in some items. A short skit entitled "The Doctor's Office" was presented by the Northampton players. At midnight, the relayed tones of Big Ben were heard and everyone joined hands for "Auld Lang Syne."

★ WORCESTER MIA went swimming at the Northfield indoor swimming baths in December. Sixteen members, including the branch president, thoroughly enjoyed their dip and fish and chips afterwards.

The branch Christmas Party was held on Tuesday, December 20 in the gaily decorated chapel. Games and entertainments were enjoyed by all and the evening concluded with songs and refreshments.

★ BANGOR Primary had plenty of good food at their Christmas Party, all provided by the sisters. The missionaries also assisted so that each child took home a present and some fruit.

The MIA held their first Christmas party and it was a great success. A

number of investigators attended as well as members. The hall rang with laughter all evening until the group gathered together to sing a few carols before returning to their homes.

★ At 4.30 a.m. one morning in January, President and Sister Cuthbert were awakened by a phone call from their eldest daughter, Janis, in America, telling them that they had a grandson.

A letter which followed a few days later contained a newspaper cutting which showed a photograph of the mother and baby. Although he was not born until January 4, he was the first boy to be born in American Fork Hospital this year. The local bank manager presented him with \$15 in a bank account.

LONDON STAKE

★ On Saturday, December 17, the cultural hall at HYDE PARK resounded with the merry laughter and lighthearted chatter of some 200 young people of all ages, enjoying themselves at a Christmas celebration organised by the LONDON Stake Aaronic Youth Committee.

Stake President Joseph W. Darling and his wife, greeted the guests of honour, Dr. David Pratt and his charming wife. Together they received the other guests, comprising Aaronic Priesthood youth with the bishoprics and advisors of the London wards and branches.

A turkey dinner with fruit salad and ice cream for dessert was prepared by the committee members and their wives, and served by a group of MIA girls.

After the meal everyone enjoyed an exciting film, "Antartica." This film was loaned by Dr. Pratt, who as the engineer to the Dr. Vivien Fuchs Expedition of 1957/8 had taken a leading role in that great adventure. This was proof of the good will and friendship that exists between Great Britain, the Commonwealth, and the United States of America. Dr. Pratt, who is currently chief engineer to the Commonwealth Development Corp., then talked on the expedition and its achievements.

President Darling expressed thanks to the guests, and presented them with gifts as a token of gratitude for their interest in the youth of the Church. Gifts were also given to President and Sister Darling, and the ladies who assisted during the evening. Special cheers were raised for Ben Redman, the chef.

The hall was cleared for dancing and a programme by "the Godwins" and the "New Ravenslea Group."

★ A farewell party was held recently at ROMFORD for Nora Brown, who is emigrating to the USA later this year. She has now gone to stay with her mother in Sunderland. Sister Brown was the first woman of the Romford Branch and the members presented her with a vanity case.

Bishop Vousden of ROMFORD was released just before Christmas after many years in office, with Jacke Peake and George Ferrary as his first and second counsellors. Brother Peake is now the new Bishop with Wallace Glenister as first counsellor and Raymond Kemp as second counsellor.

The ward held a rather belated Christmas party in January and all the children enjoyed themselves under the direction of Sister Peake and Audrey Gillett. Ron Ellis assisted. Santa Claus paid a visit.

★ A chicken dinner was given by the SOUTH LONDON Ward bishopric in honour of the ward officers and teachers on December 30. Guests of honour were Stake President and Mrs. Darling his wife.

A farewell presentation of a salad bowl and servers was made to Bishop Walter Chiles and his wife. Bishop Chiles is leaving the ward to take up an art teaching post in Yorkshire.

After the dinner there was dancing to records, and the bishop good naturedly showed some youthful exuberance in his demonstration of the Tango.

★ CATFORD Branch ushered in the new year with a bang — it had gained its "independence." It had formerly been dependent on Hyde Park Ward. The occasion was celebrated in the evening at a fireside given by the Young Marrieds of the branch at the home of Brother and Sister George Haisell. Guest speaker, President Joseph W. Darling, addressed the group on "Living with one's wife." The evening was crowned by a delicious spread provided by the hosts.

★ On Christmas morning, the Primary children of the NORTH LONDON Ward presented a special programme during the Sunday School service. Singing lambs, angels, wise men, shepherds, and children told the story of the birth of Christ and ended the usual nativity with a special rendition, "I wonder when He comes again."

★ Twenty-three members of the Church from EDINBURGH and several other branches in Scotland boarded a coach in the early hours of December 31 and headed south for the New Year. On arrival at the Romford chapel in the afternoon, a hot meal prepared by Benjamin Redman was waiting for them. After the meal they were taken to the homes of their weekend hosts.

In the evening a New Year's dance was held in their honour and they were also joined by another 20 visitors from the NORTH LONDON Ward.

At sacrament meeting the next day the speakers were drawn from both sides of the border, and some very interesting talks were given. This was followed by a very lively fireside meeting consisting of discussions, quiz games, and some very beautiful singing by the Scottish sisters of their native songs.

On Monday the Scottish saints went sightseeing in London, and in the evening were joined by the Romford saints on a theatre trip to see "The Impossible Years." Goodbyes were said early on Tuesday morning and they started their long journey back home, expressing the hope that they could meet again at some future date.

BIRTHS

★ To Brother and Sister Daryl Tonini, serving with the US Air Force at RAF Cranwell, and attending the Grantham Branch, Central British Mission, a son, Gregory Michael.

★ December 1.—To Roger and Patricia Jones, of Reading Branch, British South Mission, a son, by adoption, Clinton John Allen.

★ December 16. — To Brother and Sister John Wheldon, of West Hartlepool Ward, Sunderland Stake, a daughter, Jayne Tracy.

★ December 19.—To Brian and Hilary Morton, of Worcester Branch, Central British Mission, a daughter, Penny Amanda.

★ December 20. — To Brother and Sister William Crossley, of Boulton Branch, North British Mission, a son, Michael William.

★ December 25. — To Brother and Sister Steve Burns, of Glasgow Stake, a son, Scott.

★ December 31. — To Kenneth and Marion Biggs, of Ipswich, British Mission, a son, Robert Kenneth.

★ January 4.—To Vaughn and Janis (nee Cuthbert), formerly of Nottingham, Leicester Stake, and Central British Mission, at Pleasant Grove, Utah, a son, Darren Vaughn.

★ January 11.—To Brother and Sister Collins, of Springburn Ward, Glasgow Stake, a daughter.

★ January 31.—To Wally and Marie Chiles, formerly Bishop of South London Ward, London Stake, a son, Adam Calvin.

★ To Jack and Kathleen Creaser, of Loughborough Branch, Leicester Stake, a daughter, Katrina.

OBITUARY

★ Isabella R. Walker, of DUNBARTON Branch, Glasgow Stake, passed away six years after embracing the gospel. Sister Walker was the first baptised member of the Dunbarton Branch. She was also the Relief Society president for the majority of her time in the Church. Sympathy is extended to her family at this time.

LEEDS STAKE

★ BRADFORD Ward recently collected waste paper which was sold for £16. The money was given to the bishop of the HUDDERSFIELD Ward to help equip the new chapel, which also serves as the LEEDS Stakehouse.

★ A welcome home was given to Susan Wilkinson who recently returned from the USA where she has been working for a short time. Susan says, "There is no place like England."

★ The question is, Where to go this year? and the youth of the LEEDS Stake are busy studying travel brochures of Continental holiday hide-aways. They must be some of the most travelled saints in these islands. In previous years they have been to France, Holland, Belgium, Germany and Switzerland, thanks to the organisation of Arthur Gregory of the Stake Aaronic under-21 committee. They are now looking for other lands to add to their list.

★ Over 180 priesthood members of the stake listened to the witty yet educational discourse on "Process Control" given by Stake President Dennis Livsey recently after their general Priesthood meeting at HUDDERSFIELD. This talk was in keeping with the desire to keep the brethren of the stake informed on matters other than the Church. Other speakers who are to address the brethren in the future include a doctor, an expert on social security and a worker connected with a charity organisation.

★ DEWSBURY Ward recently held a social which developed into a lot of fun, thanks to a game invented for the

evening. Large amounts of crumpled newspapers were placed in a balloon net and hoisted above the room. From some of these papers, pages had been extracted and displayed around the cultural hall. At a given time the newspapers were released and teams of people started a mad scramble to find which papers had the pages missing. It is reported that only two were found.

★ Some 200 members of the Relief Society from all branches and wards of the stake thoroughly enjoyed themselves in an evening of food and fun at a dinner held in the stakehouse at HUDDERSFIELD.

After an elegant meal the sisters showed their talents as entertainers in a well balanced programme, which ended with a hilarious play presented by the BRADFORD sisters.



Audience laughs during programme at Huddersfield.



RECEIVE PRESIDENT'S GREETING

★ President David O. McKay gave a special Christmas greeting to Latter-day Saint servicemen in Vietnam and other Asian countries including Thailand, Korea and the Philippines.

The special message of love and good will which conveyed the blessings of the Church leader was filmed and flown to the various areas where its presentation became a highlight in the Christmas observance of men in the armed forces.

McKAYS NOTE ANNIVERSARY

★ President and Mrs. David O. McKay observed their 66th wedding anniversary on Monday, January 2, with a quiet family celebration in their Hotel Utah apartment. They were surrounded by family members, including their sons and daughters and President McKay's sisters and their husbands.

The Church leader and his lovely companion made a special visit on Tuesday morning to the home which is still located in Salt Lake City where a reception was held 66 years ago following their marriage in the Salt Lake Temple.

NEW SUNDAY SCHOOL SUPERINTENDENCY

★ A new general Sunday School superintendency was appointed in December by the First Presidency.

David Lawrence McKay, who has been first assistant to General Superintendent George R. Hill since 1952, was named the new superintendent. His assistants are Lynn S. Richards and Royden G. Derrick. Superintendent Richards had been second assistant also since 1952.

All members of the Sunday School General Board were released earlier in December along with Superintendent Hill who has served 18 years as head of the vast Church Sunday School organization. A new board has now been named by the new superintendency.

1967 BUILDING PROGRAMME

★ The Church will build approximately 180 chapels, seminaries and institute buildings during the year 1967, according to the Church Building Committee.

Among these will be 34 ward and mission buildings in the "foreign areas," including England, Europe, Mexico, Central America, Japan, Australia and New Zealand.

The building committee also reported a total of 303 new chapels were com-

pleted and dedicated during 1966, one of the highest years on record in this activity. Dedication of all new chapels and buildings takes place only after the edifices have been completely paid for.

MEMBERSHIP OVER 2½ MILLION

★ During the year 1966 the Church membership passed the 2,500,000 mark, and the year closed with the membership at about 2,555,000. At the start of 1966 the membership was listed at 2,395,932.

The growth for the Church during 1966 was about 7.2 per cent.

13 STAKES FORMED

★ A total of 13 new stakes were organised in the Church during 1966, with two of them being in South America, one in Australia and the others in the United States and Canada.

The two stakes in South America were the Sao Paula and the Buenos Aires Stakes. The Adelaide Stake was formed in Australia where there are now four stakes.

5 TO PRIMARY BOARD

★ Among the new Primary General Board members named in December was Mrs. Ruby O. Haight, wife of President David B. Haight, formerly president of the Scottish Mission. Mrs. Haight is an honorary Golden Gleaner and a native of Fairview, Utah. Others named to the board are Gladys M. Densley, Dorthea Murdock, Emma J. Farnsworth and Mary Jane Johnson.

AUSTRALIAN LEADER DIES

★ President William Edward Waters, 63, of the Brisbane Stake, died of a heart attack on January 2. He was the first native Australian to become a stake president and was very likely the first native stake president appointed in the Church outside of continental North America. President Waters had served as district president and as a counsellor to three mission presidents before heading the Brisbane Stake when it was organised in 1960.

LIGHTS BECKON VISITORS

★ Christmas lights on Temple Square during December and early January were a principal attraction in the Church headquarters city.

It was estimated that more than 250,000 people visited the Square to see the special nativity scene and the beautiful lighting displays.

Among those who visited the display were President and Mrs. David O. McKay. The Church leader and his companion visited the lighting exhibit several times and expressed their delight.

What is Your Problem



Question: I notice that the Church has produced a series of pictures on the signs of the true Church. Are they just for missionaries or may any of us have them?

Answer: These posters are available to anyone who wishes to buy them. There are two sizes. One is the large size, about 24 by 30 inches. There is a smaller set made in the same size as a piece of typewriter paper. All are in colour. The small size is very inexpensive, and individuals could well obtain a series for their own use. Some people have had the small ones framed and put up in their homes. In chapels the large ones are often framed and hung in the halls or in classrooms.

Question: Is it possible for me, as a young Englishman, to go on a mission here in my own country? I don't have any funds to speak of, but I have a willing heart.

Answer: We are very happy to have local missionaries serving either in their spare time or on full-time missions. If you were a local part time missionary you could go to school or to work and do missionary work in your evening free time. If you desire to go on a full-time mission, then get in touch with your stake or mission president. There is a possibility that part of your expenses might be paid out of a fund contributed by persons who are interested in missionary work. However, every person going on a mission should plan to pay at least a part of his expense, or arrange to have his family do so. We do not feel that

someone else should pay the entire amount for a missionary's keep. Either the missionary should work for a while and save up some money of his own, or his family should assist him.

Question: What can we do about unpleasantness in the home? It seems that we have a spirit of contention in our home most of the time.

Answer: Fundamentally, contention comes from selfishness. When people quarrel in the home it is usually because someone is not willing to do unto others as he would like to be done by. Selfishness must be eliminated from our homes. It is deadly. Love and kindness must take its place. If people will learn to live the gospel in the home—a large part of which is living the golden rule to do to others as they would be done by—contention would be eliminated. You will be interested in reading what the Saviour said about the spirit of contention. See the scripture in your Book of Mormon in 3 Nephi 11:28-30.

Question: Does my bishop have the right to inquire into my personal life? What business is that of his?

Answer: Bishops are the fathers of our wards and the shepherds of our flocks. They are required by reason of their office to help us as ward members to live the gospel and be happy. If we are in sin, they help us to repent and readjust. But how can they do this without finding out the facts? If we are repentant we should be willing to tell them so that they may help us. If we are financially

embarrassed, how can a bishop help us without knowing the facts? We must be willing to tell him about ourselves. He is required to keep all such information confidential. You need not worry about talking to him. He will be your friend and your helper. This is the plan of the Church.

Question: What do you think is a fair fast offering? I pay a shilling every fast day. Is this enough?

Answer: That will depend entirely upon the value of the meals you usually eat and from which you abstain on fast days. We are expected to pay as fast offering the value of the meals we miss, and then contribute that amount to the bishop or branch president for the assistance of the poor. The Church does not attempt to set any amount for any person, because people's habits of eating differ. The offering is based entirely on the amount saved by abstaining from food. Pay the value of the meals you miss on that day. We fast from two meals, usually breakfast and the noon meal.

Question: If I were to learn to play the piano or organ, would I be allowed to play in church at times?

Answer: Most wards and branches welcome the services of new players. Often the regular organists have to move or are away ill or on holiday. Someone must take their places during these times. If you are accomplished, let your bishop or branch president know about your talents, and he will keep you in mind. There is no reason for not telling him about your abilities. But do not feel offended if he does not give you an immediate assignment. The places may be filled already, and you may have to wait your turn.

Question: We have seen this new Jerusalem Bible advertised. What is it?

Answer: That is a new translation in modern language, off the press in 1966. It carries the imprimatur of the Catholic Church. It is an interesting rendering of the Bible and is helpful in reading. But it is expensive. We should remind you that in our Church our official Bible version is the King James version which we believe to be the best translation available, although the newer ones are interesting to read.

Question: In the Doctrine & Covenants I see the "manifesto" printed. Was this a revelation to the Church?

Answer: The manifesto was written following a revelation given to the president of the Church on that subject. It was prepared to implement the provisions of the revelation. We do not say the manifesto itself is a revelation. We say a revelation was received, stopping the practice of plural marriage; and that the manifesto was written by the presidency of the Church as a notice to all the world that this practice had been discontinued. It is dated October 6, 1890. It is interesting to note that it is headed: "Official Declaration," and is addressed to "To Whom It May Concern." President Wilford Woodruff, then president of the Church, received the revelation, and signed this official declaration to the world. It is binding upon all members of the Church no matter where they live. Persons who violate the provisions of this declaration are excommunicated from the Church.

Question: Did Brigham Young receive revelations from the Lord as did the Prophet Joseph Smith?

Answer: Yes, Section 136 of the Doctrine & Covenants is one of them, and a case in point.

Question: How many visitors come to the London Temple, as visitors I mean, not to enter the temple as members.

Answer: About 10,000 each year. It will be interesting to you to know that the Church will shortly build a new bureau of information or visitors' centre at the temple to better teach the tourists about the Church and the temple.

Question: My sister has committed sin with a boy in her school. Can she be foregiven?

Answer: Yes. If she fully repents and lives the gospel for the rest of her life, she will be foregiven and permitted to enjoy all the blessings of the Church. The full matter rests on her own repentance and her living the gospel for the rest of her life. You might read the following scriptures: D. & C. 58:42-43; Alma 39:3-7; Ezekiel 18:21-23.

Question: Why is it that a meeting house cannot be dedicated until it is paid for?

Answer: Because we cannot justly present a building to the Lord as a gift of our hands if it is encumbered with debt. It must be free from all obligations of all kinds. Then we are free to give it to the Lord in dedication. Otherwise we are not.

Question: What book on the life of

Christ would you recommend? I notice there are many of them in the book shops.

Answer: As a Latter-day Saint we would recommend to you the book, "Jesus the Christ," by Dr. James E. Talmage, a member of the Council of the Twelve. He was a great scholar and a great Latter-day Saint. His book is at least the equal of the best other books on the life of Christ, and will give you details which most books overlook, not to mention references to modern scriptures.

Question: Why did people mentioned in Genesis live so long? Most of us live much less than 100 years.

Answer: The Lord was just beginning the peopling of the earth in those early times, whereas now we have billions to "multiply and replenish the earth." The scripture tells us that the normal span of life—after those early days—was three score and ten.

Question: Why don't we have LDS Scouting in England? Other churches have their troops?

Answer: Arrangements are being made to introduce Scouting in LDS congregations again. It won't be long until you hear more of it.

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APPENDAGE TO "REVIEW OF A GOOD BOOK"

In a letter, in which he thanked the publisher for sending to him the book, "The Mormons," by Robert Mullen, the Rev. Earl L. Douglass, famous Presbyterian minister and writer of many religious textbooks, said:

"Thank you for your recent letter saying that you are having Doubleday send me a copy of Bob Mullen's book on the Mormons. I should be very glad to receive it, and although I do not review books, I sometimes have an opportunity through the two

features I write for 94 newspapers to mention certain books.

"I have always greatly admired the Mormons and believe that they constitute a wholesome spiritual influence in our national life. They make a valiant, and very successful, attempt to live up to their religion. We could use more of them.

"I am a Presbyterian minister who, over a period of thirty years, served four different churches."

Thoughts For Now

★ Verily, thus saith the Lord; It shall come to pass that every soul who forsaketh his sins and cometh unto me, and called on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

And that I am the true light that every man that cometh into the world;

And that I am in the Father, and the Father in me, and the Father and I are one—

The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

I was in the world and received of my Father, and the works of him were plainly manifest.

And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

—D. & C. 93:1-11.

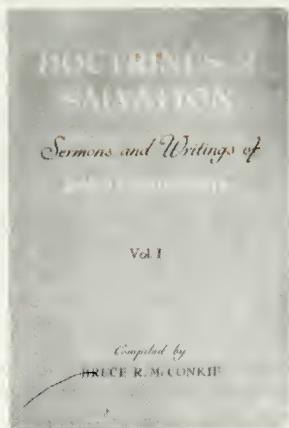
Club at Oxford—CONTINUED FROM PAGE 45

Michaelmas Term, Gilbert spoke with other LDS students about the possibility of establishing such a club. Permission to organise the group was obtained from the University Proctors (Disciplinary Fellows) who expressed interest in the proposed plan.

Charter President McCabe, now in his final year reading French at Oxford, served a short-term mission between the time he left Harrow and going to Oxford in the British Mission. He has served in several Church capacities during time on the European continent.

Graham Stoot, who serves as Deseret Club secretary, is a freshman reading English. He was converted to

the Church a year ago by listening to broadcasts of WNYW (Church-owned shortwave station on the eastern seaboard of the United States). Since that time he has served in his home Sunday School superintendency. The treasurer, Peter Joyce, now in his second year reading one of the oldest Oxford courses, Greats (Greek, Latin and philosophy) leads his district choir and has composed songs for MIA festivals in his mission. Club members hope not only to stimulate interest in Mormonism among other university students but to encourage LDS students to establish Deseret Clubs at other universities in the British Isles.



Doctrines of Salvation

Joseph Fielding Smith

This first-of-three volumes of his sermons and writings contains doctrinal and historical gems drawn from his half-century of teaching the saints and the world the Doctrines of Salvation.

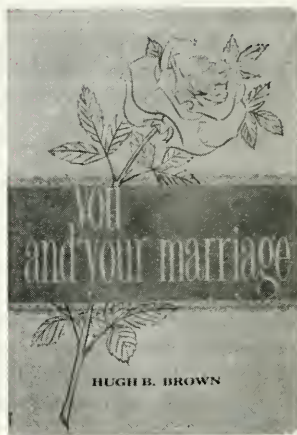
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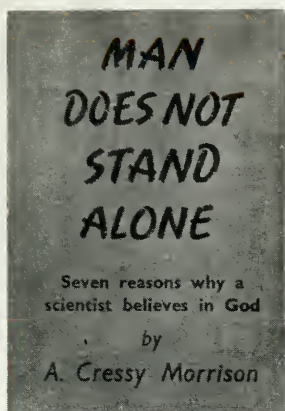
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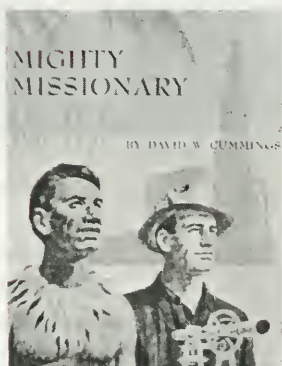
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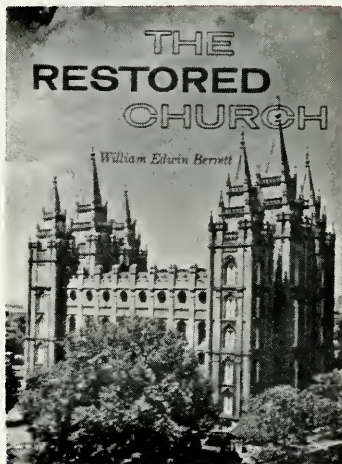
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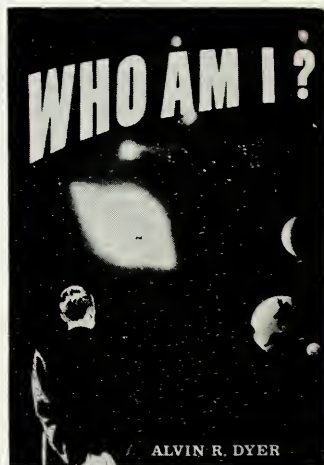
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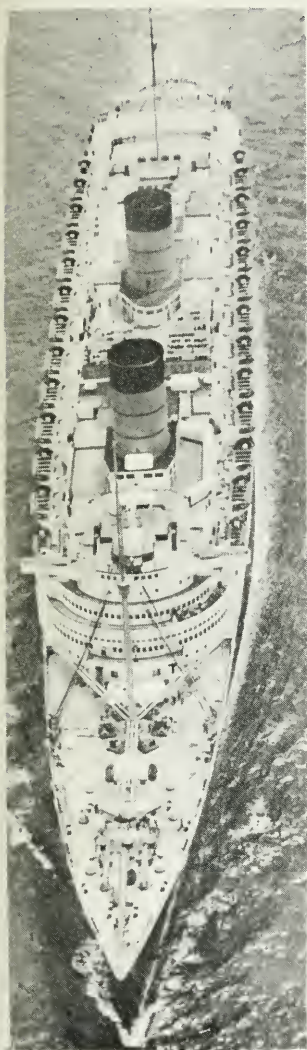
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A photograph of the Salt Lake Temple, a large Gothic Revival style building with multiple spires and ornate stonework. In the foreground on the right, there is a statue of Joseph Smith, dressed in a suit and holding a book. The image has a slightly faded, vintage quality.

Oh, ye elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, "Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel." Declare the first principles, and let mysteries alone, lest ye be overthrown.

—Joseph Smith

Millennial & Star

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Cover Picture

Christ and Doubting Thomas

—John 20:26-28

(PHOTO COURTESY OF THE CHURCH INFORMATION SERVICE FROM A PAINTING IN THE NEW BUREAU OF INFORMATION, SALT LAKE CITY.)

HOME THOUGHTS FROM ABROAD

Oh, to be in England now that April's there,
And whoever wakes in England sees, some morning, unaware,
That the lowest boughs and the brush-wood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England—now!

And after April, when May follows,
And the white-throat builds, and all the swallows!
Hark, where my blossomed pear-tree in the hedge
Leans to the field and scatters on the clover
Blossoms and dewdrops—at the bent spray's edge—
That's the wise thrush; he sings each song twice over
Lest you should think he never could recapture
The first fine careless rapture!
And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower,
Far brighter than this gaudy melon-flower!

—Robert Browning



The Christian Doctrine

Hugh B. Brown

of the First Presidency

★ We might with profit, and we hope with some interest, consider the question: What does it mean to be a Christian? The dictionary defines a Christian as one who follows the precepts and example of Jesus Christ or one whose life is conformed to the doctrines of Jesus of Nazareth.

There is one doctrinal event which foreshadows and overshadows all other Christian doctrine. I refer to the atonement of Christ, and it would seem that this would be appropriate, as we are near the Easter time. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Faith in this one transcendent event, the most important in all history, is the enduring foundation upon which the true Christian gospel is built. Upon it, the salvation of the whole human family depends. He who understands and accepts the full significance of the vicarious sacrifice of Jesus Christ and conforms to the principles and

ordinances which that acceptance enjoins may be properly classified as a Christian. But there must be more than mere lip service; faith alone is not sufficient.

Jesus said: "Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:20-21)

What must one do to become a Christian or to be saved is an ancient and oft-repeated question which was answered by Peter, the apostle, on the day of Pentecost, when through his powerful sermon the people were convinced and pricked in their hearts and cried out: "Men and brethren, what shall we do?" and the apostle said " ... Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)

Forgiveness on terms of repentance is a basic Christian principle. But is one saved by merely meeting these preliminary requirements? The Apostle Paul, in one of his dynamic letters, said, speaking of these principles: "... let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." (Hebrews 6:1)

And he adds that the work of perfecting the Saints (the people of the Church in former days were known as Saints) must continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Ephesians 4:13)

Salvation is a continuing, on-going process. It is eternally improving, achieving, becoming — yes, and overcoming. In some ways it may be analogous to education, which is a continuing process of overcoming ignorance. When is a man educated? When is a man saved? We believe a man is saved no faster than he gains knowledge for "the glory of God is intelligence." (See D. & C. 93:36)

Is a man educated when he enrolls in college, or when he gets his bachelor's, his master's or doctorate? Yes, relatively, he is an educated man, but he still has a lifetime—an eternity, in fact, in which to pursue knowledge and truth. The highest reaches of life are but embryonic in the light of eternity, and man has every reason to hope that a future life will afford him full scope for larger and fuller achievement.

This Church, which bears Christ's name, has from the beginning uniformly taught that faith in the Lord Jesus Christ is the first saving principle of the gospel, but as the poet tells us, "Heaven is not gained by a single bound, but we build the ladders by

which we rise, from the lowly earth to the vaulted skies, and mount to its summit round by round."

Faith must be confirmed and demonstrated by active acceptance of all the other principles and ordinances taught by Him whose name is incorporated in the word Christian.

We do not claim to understand fully the atonement in all of its limitless scope and infinite blessing; but God has revealed enough detail concerning the need, purpose, and universal application of the atonement of Christ to justify the doctrine that the resurrection from the dead is assured to all men.

John said: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12)

Eternal life and exaltation, however made possible by the vicarious sacrifice of Christ may be progressively attained by man's voluntary co-operation with divine will and purpose. When we think of any reconciliation or appeasement of settlement, we consider it in connection with some previous act or event of which it is a sequel. For instance, a treaty of peace is a sequel of war. A settlement of a claim or an obligation implies there has been an account with a debit balance. When we speak of the atonement wrought by Jesus Christ, we envision an unpaid debt, and antecedent transgression; something to atone for.

All students of the Bible who accept the New Testament see in His atonement a sequel to the transgression of Adam, generally known as the Fall of Adam. Through the Fall, Adam and Eve and all their posterity became subject

to bodily disintegration and death and also to banishment from the presence of God, which is in the nature of spiritual death, and this despite the fact that the cause was individual transgression. By the individual atonement of Christ, free redemption from the transgression of Adam is assured to all. Paul assures us that: "... since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:21-22)

The transgression of Adam, together with all of its consequences, was foreseen and the expiation provided for before the foundations of the world were laid. In that primeval council, of which the scriptures speak, when "all the sons of God shouted for joy" (see Job 38:7), Christ offered himself as a ransom. He was not coerced or required to make this sacrifice. His free agency was in no way infringed or trammelled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It was optional until the very time of his crucifixion. He gently rebuked Peter, you remember, who would have defended Him with a sword at the time of the betrayal, and Jesus said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53)

The question is sometimes asked: Why was such a sacrifice of God's beloved Son permitted or accepted? Why not let someone else pay that debt? Why not Adam?

The answer is found in the fact that of all the sons of God, only Christ could qualify, because He was the only sinless man who ever walked the earth. Furthermore, He was the First Begotten, the eldest of the sons of God in the spirit, and the Only Begotten in the

flesh, and therefore the only one who possessed the full powers of Godhood and manhood. Hear Him refer to that premortal existence in the most beautiful prayer on record, found in the 17th chapter of John; He prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5)

Christ was the only one wholly free from the dominion of Satan, the only one possessed of power to hold death in abeyance and to die only as he willed so to do, the only one who could conquer death. He said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" (John 5:26)

And again: "Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again ..." (John 10:17-18)

Another question is sometimes heard: Why should Christ have volunteered to make this sacrifice? What was the motive that inspired and sustained Him from the time of that council in heaven until the moment of his agonised cry, "It is finished:" (John 19:30)

The answer to this question is twofold: first, His undeviating devotion to His Father's will. He said: "... My meat is to do the will of him that sent me, and to finish his work." (Ibid., 4:34)

Second was His supernal and all-embracing love for mankind, who, without His mediation, would have remained in the total gloom of desiring without hope throughout eternity.

As the late President Taylor very beautifully and very truthfully said,

speaking of the atonement: "Is justice dishonoured? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No; its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice, judgment, mercy and truth all harmonise as the attributes of Deity. 'Justice and truth have met together, righteousness and peace have kissed each other.' Justice and judgment triumph as well as mercy and peace;" (The Mediation and Atonement, 1950 edition, p. 167)

What was the alternative to the atonement? What if there had been no atonement? If there had been no atonement, all men would have been doomed to eternal death, for unless Christ had broken its bonds, death would have been victorious. All who died before the Meridian of Time were still in their graves when Christ came forth triumphantly from the tomb and broke the bonds that held them captive.

Matthew records that: "... the graves were opened; and many bodies of the Saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52-53)

Thus He became the first fruits of them that slept. When the Apostle Paul comprehended the full meaning of this unprecedented event, he joyfully exclaimed: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55)

And Jesus comforted and reassured all the grieving Marthas of the world with these immortal words: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die ..." (John 11:25-26)

But the victory over death is not the only benefit arising from the atonement of the Messiah; His atonement not only liberated all men from eternal death but, through the atonement, forgiveness of our individual sins may be obtained. He made it possible for us, through faith, repentance, and continued righteousness, to obtain absolution from the effects of personal sins. One does not get the full benefit of the atonement simply by acknowledging it.

Men cannot be saved in their sins because, by divine decree, no unclean thing can enter the kingdom of heaven; however, through repentance, baptism, and the power of the Holy Ghost, men may be saved from their sins.

No man can by one single act, however great or sincere, free himself from the necessity for that "patient continuance in well doing" of which Paul speaks. He must still follow the Master and endure to the end. Jesus plainly and impressively taught this truth to the young man who came to him saying:

"... Good Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-21)

It is not enough therefore merely to keep the commandments or obey the law nor even to sell all and give to the poor. The final requirement is to follow the Master. The poet has us sing:

"Jesus, I my cross have taken, all to leave and follow thee;

"Naked, poor, despised, forsaken, thou from hence my all shall be.

"Perish every fond ambition, all I've thought, or hoped, or known;

"Yet how rich is my condition, God and Heaven are still my own!"

That all men are sinners in varying degrees is repeatedly affirmed in the New Testament. Paul wrote to the Romans: "For all have sinned, and come short of the glory of God;" (Romans 3:23)

And John adds: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8)

Peter said: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8)

That the blessings of the atonement are to be made available not only to all who lived before the time of Christ but also to all who die without an oppor-

tunity to hear the gospel is evidenced by Peter's declaration: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6)

The Saviour himself confirms this as follows: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25)

In answer to the question then, what does it mean to be a Christian and are we Christians, we reply that the doctrines we teach are Christian by every test of the scripture and of revelation. In practice we confess we often fall short. However, we are earnestly trying to bring our lives into complete harmony with His laws and thus become entitled to the full blessings of the atonement and become progressively better Christians.

No one of us is justified in praying as did the Pharisee of old, "God, I thank thee, that I am not as other men . . ." (Luke 18:11) There is no room in the true Christian life for an attitude of "holier than thou." Each one who claims to be a Christian could with better grace pray as did the publican, "God be merciful to me, a sinner." (Ibid., 18:13)

Humbly we bear witness that God is a reality; He is personal and is our Father; that Jesus of Nazareth is the Redeemer and Saviour of the world; that the gospel of Jesus Christ has been restored to the earth; and we wish all men could hear and accept that message.

As Peter said in answer to the Saviour's question, "Whom say ye that I am?" we say with him, "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16)

THE RISEN LORD

Ezra Taft Benson

of The Council of The Twelve

★ It is a high and sacred honour to bear witness to the divine mission of Jesus Christ; to represent His great Church; to be an ambassador of truth to our Father's children; to be called by a prophet of the Lord to go into the world and proclaim the glad tidings that God has again spoken from the heavens: that the heavens are not sealed, that God still communicates with men on the earth, and that the pure gospel of Jesus Christ has again been restored to the earth in its fullness.

I rejoice in this glorious privilege, thank the Lord for this rich opportunity and blessing, and bear solemn witness to the truth of these things.

As a people we have just joined with others of the Christian world in the celebration of Easter. It is, therefore, most fitting that we consider together that most glorious event, the resurrection of the Lord Jesus Christ.

I bear witness to you that Jesus is the Christ, the Saviour and Redeemer of the world — the very Son of God.

He was **born** the babe of Bethlehem.

He **lived** and

ministered among men.

He was **crucified** on Calvary.

His friends **deserted** him.

His closest associates did not fully **understand** His mission, and they **doubted**. One of the most trusted **denied** knowing Him.

A pagan governor, struggling with his conscience after consenting to Jesus' death, caused a sign to be erected over the cross proclaiming him "JESUS OF NAZARETH THE KING OF THE JEWS." (John 19:19)

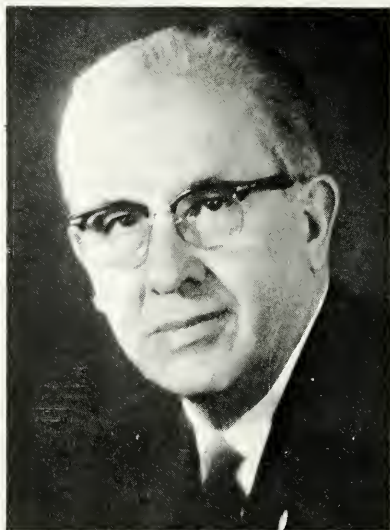
He asked **forgiveness** for His tormentors and then willingly gave up His life.

His body was **laid** in a borrowed tomb.

An immense stone was placed over the opening.

In the minds of His stunned followers over and over echoed some of his last words, " ... be of good cheer; I have overcome the world." (Ibid., 16:33)

On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Some of the women, among the most devoted of His followers, came to



the place with spices "and found not the body of the Lord Jesus." (Luke 24:3)

Angels appeared and said simply, "Why seek ye the living among the dead?

"He is not here, but is risen." (Ibid., 24:5-6)

There is nothing in history to equal that dramatic announcement: "He is not here, but is risen."

The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty, and surely there is no event for which one should make more careful preparation. Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. " . . . as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22)

There are those, however, who act as though they do not believe in eternity or a resurrection. They cower at the thought of nuclear war, and to save their own bodies they would have peace at any price. Yet the best assurance of peace and life is to be strong morally and militarily. But they want life at the sacrifice of principles. Rather than choose liberty or death, they prefer life with slavery. But they overlook a crucial scripture " . . . fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28) The Lord could, I suppose, have avoided the war in heaven over free agency. All He needed to do was to compromise with the devil, but had He done so He would have ceased to be God.

While it is more difficult to live the

truth, such as standing for free agency, some of us may in the not-too-distant future be required to die for the truth. But the best preparation for eternal life is to be prepared at all times to die—fully prepared by a valiant fight for right.

Let us act like men, men who are sons of God, men with a sure knowledge that there will be a resurrection and a final judgment.

Yes, the resurrection of Jesus Christ is a glorious reality. He became the first fruits of them that slept. He truly rose from the tomb the third day, as He and His prophets foretold, and became in very deed "the resurrection and the life." He broke the bonds of death for all of us. We, too, will be resurrected. Our spirits will be reunited with our bodies.

Later the Risen Lord appeared to other women, to the two disciples on the road to Emmaus, to Peter, to the apostles, and "after that," as reported by Paul, "he was seen of about five hundred brethren at once."

"And last of all," continued Paul, "he was seen of me also." (1 Cor. 15:6, 8)

Yes, Christ's resurrection was abundantly verified. The witnesses are many. Throughout the forty days following His resurrection the Lord manifested himself at intervals and gave instructions in the things pertaining to the kingdom of God. Much that He said and did is not written, but such things as are of record, John assures us, " . . . are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31)

He had told His followers that He must soon ascend unto His Father in heaven. And as the time of his ascension drew nigh, the Lord in that last solemn interview gave His parting instructions to His disciples.

And when Christ and the disciples

had gone, "as far as to Bethany" where Mary, Martha, and Lazarus lived, the Lord lifted His hands and blessed them. And while He yet spoke he rose from their midst until a cloud received Him from out of their sight. As the Apostles stood gazing steadfastly upward, two personages clothed in white apparel appeared by them. They spoke unto the eleven saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11, also Luke 24:50-51)

Worshipfully, and with great joy the Apostles returned to Jerusalem. The Lord's ascension was accomplished. It was truly a literal departure of a material being, as His resurrection had been an actual return of His spirit to His own physical body. Now the disciples began to comprehend more fully that He had truly overcome the world. Not that He had displaced Caesar or even Pilate who ruled over Judea. The great majority of the world's people had still not even heard of Him. Not that man's inhumanity to man was suddenly wiped out. But there was victory over the grave, always, until then, the final conqueror of all men.

Then the realisation began to dawn on His faithful followers that His kingdom was not of this world. He had overcome the world of hate, envy, greed, and lust. He had shown the way for man to break the chains of selfishness and vengeance which had bound Him, doomed Him to mediocrity, a prisoner of His own misconceptions. His disciples were quickened with a realisation that this was what He had been teaching them. This was what His life had spelled out to them. More clear became His ringing words, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44)

Yes, the Lord Jesus Christ liberated man from the world by the pure gospel of love. He demonstrated that man through the love of God and through kindness and charity to his fellows could achieve his highest potential. He lived the plain and sure doctrine of service, of doing good to all men, friends and enemies alike. His charge to return good for evil is still the greatest challenge to the mind of man. At the same time it is man's greatest weapon.

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without His teachings. Without Him we would be lost in a mirage of beliefs and workshops, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal He set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for His teachings, His life, His death, and His resurrection.

May God hasten the day when people everywhere will accept His teachings, His example, and His divinity, yes, when they will accept as a reality His glorious resurrection which broke the bonds of death for all of us.

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master, and only through doing His will can we break the bonds of ignorance and doubt that bind us. We must learn this simple, glorious truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing His will. We must

place Him first in our lives. **Yes, our blessings multiply as we share His love with our neighbour.**

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without His help. Again and again He told His disciples, and all of us, "Let not your heart be troubled: . . ." (John 14:1)

"If ye shall ask any thing in my name, I will do it." (Ibid., 14:14)

"I will not leave you comfortless: . . ." (Ibid., 14:18)

"Peace I leave with you, my peace I give unto you": (Ibid., 14:27)

We feel His comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let His gospel permeate their lives. What a priceless gift it is that we can know Him through our own prayers and through the sacred and solemn testimonies of those that have seen Him, known Him, felt His presence.

And now more than 1,900 years after His resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead as we shall be. He is "the resurrection and the life: . . ." He appeared unto many in the Old World after His resurrection and according to modern scriptures, sacred to me and to Latter-day Saints everywhere, He spent three glorious days before His final ascension with His "other sheep" here in America, the new world.

By Him and through Him and His gospel, God the Father has made it possible for you and me to overcome the world.

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is more than "a great moral teacher." He is our Saviour and Redeemer, the very Son of God. And He will come again. " . . . this same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)

Yes, this same Jesus has already come to earth in our day. The Resurrected Christ — glorified, exalted, the God of this world under the Father— appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words:

"This Is My Beloved Son. Hear Him!"
(Joseph Smith 2:17)

The appearance of God the Father and his Son Jesus Christ to the boy Prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth. More than two million members of the Church throughout the world bear this solemn testimony.

Today thousands of faithful missionaries at home and abroad freely carry this all-important message to the world. Jesus is the Christ, the Saviour of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the Father.

Today 16,000 missionary-messengers of truth, and the more than two million members of The Church of Jesus Christ of Latter-day Saints — the Mormon Church — bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ.

THE KINGDOM of HEAVEN

Delbert L. Stapley

of The Council of the Twelve



★ Let us consider the parable of the Pearl of Great Price:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46)

This parable is most significant and meaningful; to appreciate its purpose is to understand the message. The desire of the merchantman dealing in pearls is to find the most priceless one of all. Therefore, he earnestly seeks and may travel extensively to world markets before he discovers the fabulous jewel which measures up to his expectations in standards of quality, value, and iridescent beauty. Having found the pearl of great price, his joy and happiness is not complete until the gem becomes his personal property. To satisfy that desire, according to the parable, the merchant was willing to sacrifice all he had for ownership of the goodly pearl.

Allegorically the Saviour likens the kingdom of heaven unto the merchantman seeking goodly pearls, signifying that the true pearl of great price is God's kingdom which, for man to be happy and exalted, he must diligently seek.

This parable accords with the Saviour's teaching upon the Mount when he admonished:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Ibid., 6:33)

When we relate the parable of the goodly pearls and the challenge of our Lord to seek first the kingdom of God, we receive a more comprehensive understanding of the parable dealing with the pearl of great price. Pearls have always held a high place among gems, and merchants have been active and diligent in seeking the largest and richest to be had. Unlike the man in the parable of the hidden treasure, who, with little or no effort on his part,

found concealed in a field a precious treasure of great worth, the merchant devoted his whole energy to the quest for goodly pearls; to find and secure the best was his greatest ambition and business.

When finally he beheld the pearl that excelled all others, he gladly sold all his other gems. Indeed, he sacrificed all that he had in gems and other possessions and purchased the pearl of great price. Seekers after truth may acquire much that is good and desirable but not find the greatest truth of all, the truth that shall save them and bring about their eternal exaltation and glory. Yet, if they seek persistently and with right intent and are really in quest of pearls of truth and righteousness and not imitations or substitutes, they shall find, for the Holy Ghost, which is the Spirit of truth, shall guide them. (Paraphrased from James E. Talmage, *Jesus the Christ*, pp. 293-294.)

Saul of Tarsus, while on his way to Damascus to persecute the Saints, found en route the pearl of great price by the revelation of Jesus Christ. Few are favoured as Saul — who later became Paul the Apostle — with a heavenly manifestation to change their ways from evil purpose to the ways of righteousness.

Every soul earnestly and honestly seeking the pearl of great price is entitled to the Holy Ghost to aid him or her in that quest.

Two significant gifts of the Holy Ghost are the spirit of inspiration and revelation; and also a function of the Holy Ghost is to bear witness of the Father and the Son. By the gift of that power, the honest investigator can learn and know the eternal truths of the kingdom of God with certainty of soul conviction. If an individual fails to yield to the enlightenment of the Holy Ghost, then the Spirit departs from him, and he is left to his own

resources to struggle alone with his problems.

Men who by search and research discover the truths of the kingdom of heaven may have to abandon many of their cherished traditions and even their theories of imperfect philosophy and science if they would possess the pearl of great price, God's kingdom, which, with its standards, principles, ideals, and holy ordinances is the gospel plan of life, salvation, exaltation, and glory.

We understand that in this parable of the merchantman and the goodly pearls, as in that of the hidden treasure, the price of possession is one's all. No individual can become a citizen of the kingdom of God by partial surrender of his earlier allegiances. He must renounce everything foreign to the kingdom, or he can never be numbered therein.

"If he willingly sacrifices all that he has, he shall find that he has enough. The cost of the hidden treasure and of the pearl is not a fixed amount alike for all; it is all one has. Even the poorest may come into enduring possession; his all is a sufficient purchase price. (Talmage, *op. cit.*, p 294)

It is clearly seen that the key to finding the pearl of great price is to earnestly seek for light and truth as found in the gospel of Christ. The Lord has said: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; . . ." (D. & C. 88:63)

In Christ's Sermon on the Mount he taught: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7)

Moroni, an ancient American prophet, bidding farewell to his brethren and to the gentiles, bore his witness to having seen Jesus and of talking with him face to face, and then admonished:

"And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever." (Ether 12:41)

Lehi, an early American prophet, counselled:

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19)

It behooves many people to change their place of residence and maybe travel far to find the pearl of great price, and yet others may find it in their communities or nearby.

What should men and women look for to distinguish the kingdom of heaven, the goodly pearl, from all other churches? There are many facets to this goodly pearl. These facets are principles, standards, ordinances, and covenants. The scriptures also provide colourful facets of the goodly pearl. Limited time prevents a full discussion of these items. The following few comments must suffice.

Under principles we can include the following: (1) free agency, (2) faith in God and his Beloved Son Jesus Christ, (3) sincere and sorrowing repentance for sins committed and refraining from being guilty of them again, (4) the Word of Wisdom, the Lord's law of health, which he gave as a principle with promise. (D. & C. 89)

Under standards are: (1) chastity, virtue, and moral cleanliness; (2) integrity which includes honesty, sincerity of purpose, truthfulness, and uprightness; (3) to further emphasise standards, I quote in part the thirteenth article of our faith:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Under the heading of ordinances we include: (1) baptism by immersion for the remission of sins, (2) the laying on of hands for both confirmation and bestowing the gift of the Holy Ghost, (3) the bestowal of the Holy Priesthood of God by the laying on of hands, (4) ordinances in the temple of God, which include the endowment and eternal marriage ceremonies and vicarious work for the dead.

Under covenants: (1) The gospel of our Lord Jesus Christ is a covenant between God and his people. (2) When baptised by an authorised servant of God, we covenant to do God's will and to obey His commandments. (3) By partaking of the sacrament we renew all covenants entered into with the Lord and pledge ourselves to take upon us the name of His Son, to always remember Him and keep His commandments. (4) There is an oath and covenant which belongs to the priesthood wherein men receiving this holy power pledge themselves faithfully to keep all the commandments of God and to magnify their callings in the priesthood, which is God's gift of His power and authority unto them. (5) In connection with all ordinances pertaining to the temples of our God, men and women accept covenants and obligations which relate to the endowment and to the eternity of the marriage and family relationship. All these doctrines and more are necessary and vital to the salvation, exaltation, and eternal happiness of God's children.

The final facet of the pearl of great price for consideration is the scriptures referred to by the Latter-day Saints as "the four standard works,"

which include the Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. If all the books in the world were destroyed except the four standard works of the Church, man would have the foundation of principles and moral and spiritual values to re-establish his civilisation and rise again to lofty achievements and happiness.

The Bible is listed first among the four standard works of the Church and is accepted by all Christian peoples.

The Book of Mormon records that Lehi, the first prophet of the Nephite nation, was counselled by the Lord that before his family and others departed the land of Jerusalem to the Americas, they must obtain a copy of the book of the Lord, so that, said he, "... we may preserve unto our children the language of our fathers;

"And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time." (1 Nephi 3:19-20)

With this record in their possession they were able to establish an enlightened and a prosperous civilisation in the early Americas.

The Book of Mormon is largely a record of a branch of the house of Israel, the covenant people of the Lord, who came to the Americas about six hundred years before Christ. It is a companion book to the Bible to convince both Jew and gentile that Jesus is the Christ.

The Doctrine and Covenants contains revelations given by the Lord mainly to the Prophet Joseph Smith.

The Pearl of Great Price—the title of the fourth named standard work—is taken from Christ's parable we are

considering. The book contains the writings of the great prophets Moses and Abraham, also the twenty-fourth chapter of Matthew as revealed to the Prophet Joseph Smith. These writings are the word of God representing the goodly pearl so precious for mankind to study prayerfully and to know. The book also has the Joseph Smith testimony and the Articles of Faith.

Jesus counselled: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39)

Moroni, the last Nephite prophet, in his farewell message gave a marvellous testimony to the truth of the Book of Mormon to all who read it with a sincere desire to know the truth:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5)

The Lord through the Prophet Joseph Smith challenged those reading the Doctrine and Covenants to:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D. & C. 1:37)

All things pertaining to the kingdom of God are important for us to know. Our eternal happiness depends upon abiding the Lord's gospel plan. It is man's obligation to seek and to find this pearl of great price and then have the courage of faith and conviction to accept and to obey the gospel of the kingdom.

—Upon Themselves The Name —

Theodore M. Burton

Assistant to the Council of the Twelve

★ As I understand the gospel, the responsibility of holders of the Melchizedek Priesthood comes through our relationship to Jesus Christ. But it is with God the Eternal Father that the covenant of the Melchizedek Priesthood is made, and with him must that covenant be kept.

We who receive this priesthood, according to the words of Jesus Christ: "... become the sons of Moses and of Aaron and the seed of Abraham, and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved."

(D. & C. 84:34-40)

As a first step in the new and everlasting covenant, we are born anew into the family of God the Eternal Father. But how? Remember, that though we were all spirit children of God the Father, He had but one Son in the flesh, who was born upon this earth, taking upon himself flesh and bones and carrying within himself the seed of immortality,



for He was in very deed Jesus Christ the Redeemer, the Anointed, the Only Begotten Son of God in the flesh. Jesus Christ kept the covenant made with God the Eternal Father and became the Great High Priest after the order of Melchizedek.

Because He kept the fullness of the covenant as a perfect Man, an obedient Son of God, and had the seed of immortality within His body, He became the first fruits of the resurrection to live forever with that body of flesh and bones and to sit at the right hand of the Father. Through the covenant of baptism, which is called the rebirth, we are reborn into the family of God through those same three elements by which we were born into this world.

Adam was told to teach these things to his children:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:59-61)

Note the perfect comparison of birth into this world with birth into the family of Jesus Christ. Thus we take upon ourselves the name of Jesus Christ and become members of the royal family. If we hope to reach the presence of God the Eternal Father in

the flesh with these present wonderful bodies which shall become purified and spiritualised to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh. Thus, we become through Jesus Christ members of the family of God the Father.

There is no other way, there is no other name given whereby we can return into the presence of God the Eternal Father, with a resurrected body of flesh and bones.

Nephi said: "... as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of whom I have spoken, whereby man can be saved." (2 Nephi 25:20)

And Peter, when he bore testimony, used these words:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12)

This doctrine is so important in understanding the deep principles of the gospel that it was repeated again in our generation:

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

"Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

"Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (D. & C. 18:23-25)

I have spoken only of the **first** step along the path of progression which will yield eventually a fullness of the blessings which God the Father has in store for us if we are willing to pay

the price attached to those blessings. Let us then go on to the next step up the ladder of progression.

A person going on a journey gives a power of attorney to his lawyer so he can act legally in his name. With this power the attorney can act in the name of his client and perform and execute his business just as if that person were present to perform and execute his business in person. So God our Father, by the laying on of hands by those having power to do so, has given us, His trusted covenant sons, priesthood, to speak in His name just as if he were here himself in person. This is the Melchizedek Priesthood, or "the Holy Priesthood, after the Order of the Son of God." (Ibid., 107:3)

There are those who might think God has given this priesthood power too widely in our day to men who do not appreciate this calling. However, I have faith in God and believe that this priesthood has been given widely because there are so many men now living who earned this right to receive that power through their faithfulness in the spirit world. Now they are given this power to see if they can be trusted with it, to see if they will appreciate it and magnify it according to the greatness which is within them. I believe this life is a period of testing such persons to see if they are worthy to be further magnified in the kingdom or family of God.

I am confident that God knows the seed of greatness which He placed within us if we would only rise to the full stature of our manhood. With that confidence in us and with faith that we would respond to that calling, God has given us not only the Aaronic, but the Melchizedek Priesthood. The Aaronic Priesthood is limited " ... to hold the keys of the ministering of angels, and to administer in the outward ordinances, the letter of the gospel ... " (Ibid., 107:20)

The Melchizedek Priesthood power is not so limited, being concerned with " ... the spiritual blessings of the church.

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (Ibid., 107:18-19)

The elders of this Church have been given sealing power held in fullness by the prophet of the Lord, for elders are to seal a blessing upon the heads of those who are ill and may rebuke illness and evil spirits according to the faith within them. There is no limit placed upon the power of that faith. We are told that the faith of Enoch was so great in the use of this priesthood " ... that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord; and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." (Moses 7:13)

Now let us get back to our day. The power to speak the word of God in the name of Jesus Christ has been given to thousands and tens of thousands in the Church today. That great power is to speak in the name of Jesus Christ to speak as mature sons of God, entrusted with power so great that it is limited only by our faith. It is power which can only be used in righteousness. We cannot use it in power if we are not righteous ourselves. Therein lies the great responsibility of the Melchizedek Priesthood. We cannot

speak nor act with power if we do not have a testimony of Jesus Christ in whose name we are to act. In order to speak in the name of God we should be virtuous, not speak and act harshly toward our wives and children, nor neglect our meetings. We should keep the Sabbath day holy. We should not be greedy and mean in our business dealings, nor lie to and cheat our fellowmen. We should be loyal to the promises which we have made in the temple and follow the counsel given us by the First Presidency, who speak in the name of the Lord. To use the priesthood we should magnify it by keeping our given word according to the oath and covenant of the priesthood.

Peter said of Jesus Christ:

"According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue;

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature, having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and **abound**, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:3-8)

In view of this great responsibility of the Melchizedek Priesthood, we might well ask God, "What manner of men ought we to be?" The Saviour said:

"And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27)

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

Who are those who Know?

Bishop Robert L. Simpson

First Counsellor in the
Presiding Bishopric

★ One of the wisest things that we can do is to benefit from others who have passed this way. Our first loyal band of pioneers who entered the beautiful Salt Lake Valley nearly 115 years ago had scouts exploring many dead-end canyons and impossible mountain passes in selecting the best possible route for covered wagons. Subsequent companies found it much easier. The mistakes had already been made. Why make them again?

It would be foolish for us to waste time in remaking all of the mistakes of our predecessors. In the first place, we would not live long enough to make all the mistakes, so we must do the wise thing. We must take advantage of mistakes that have already been made. Perhaps the Lord had this in mind when he gave us the thought that "the glory of God is intelligence." Certainly that man is intelligent who would take advantage of a path that has already been clearly marked.

And so, the intelligence to benefit from those who know is really the key to our success. And now we ask the question, "Who are those who know? Whom can we trust as we seek counsel on vital matters?" And I would like to

direct the thinking at this point to our young men of the Aaronic Priesthood, the young men who have many problems, many questions, always wondering who would be the logical person.

It is easy to be misled. It is so simple to seek our information from the improper source. I once heard a story about a jeweller. This jeweller kept a fine-looking chronometer in his store window to attract attention and as a suggestion of accurate time keeping. Early each morning he noticed a man through the window. He would stop, look at the chronometer, and then carefully adjust his watch accordingly.

One day the jeweller was outside sweeping the walk in preparation for his day's business when the usual passerby stopped for his usual watch-setting ceremony, and the jeweller asked the man why he always stopped to set his watch at the same time every morning.

"Well, you see," said the man proudly, "I happen to be the time-keeper at the plant. One of my jobs is



to blow the whistle at precisely 8 a.m. and at 4.30 p.m. They all depend on my whistle to be accurate." The jeweller smiled and said, "Well, do you know, for over a year now I have been setting my chronometer by your whistle!"

So you see, young men, sometimes we are misled, uncertain as to where the real authoritative source might be. Sometimes we see a fine-looking chronometer, but it has to be working properly and it has to be set properly. Sometimes we see men who are esteemed men in the community, but they may not always be the best source for the question that we have.

Young men, you have three main authoritative sources for your information. The first is your Heavenly Father, and just as surely as the Prophet Joseph received an answer to his humble question 142 years ago, so you may expect guidance from a loving Heavenly Father.

The second authoritative source of correct counsel and guidance is available from the one you affectionately refer to as "Dad." Dad, I hope the door is open for your boy. I hope the door is open wide that he may seek counsel when it is required. I hope he can come to his dad and talk about vital matters without being embarrassed. I hope we dads are living closely enough to our family situations that we may sense the appropriate time and place for a few minutes of kindly talk, and, incidentally dads, lots of listening, lots of listening! I think this is the key to effective counselling with our young people. We have to do lots of listening. We have to have the full story before we can counsel properly.

And boys, I want to tell you that you will never have a better friend in all your lives than your dad, and don't you ever forget it.

The third authoritative source is your bishop—one who has been ordained and set apart to be the father of his

ward, and especially a friend to the Aaronic Priesthood boys and to girls of corresponding age.

Bishop, are you too busy to counsel with your young people? If you are too busy, then the work load must be re-organised. How about assigning additional jobs to your counsellors? How about letting them carry some of the other loads so you can free yourself for the all-important job of counselling with your young people at convenient and frequent intervals?

When to interview? Always before a boy is ordained or advanced in the priesthood. Always at the end of every year as we evaluate the boy for another Aaronic Priesthood award. And certainly whenever needed as may be directed by the Spirit of our Heavenly Father.

How do we interview bishops? We interview with the spirit of love, and this should be the entire purpose of every interview—love. This should be the underlying factor. There should be no other source but love as we talk to our young people and seek to guide them in the proper direction. And like dad, the bishop should be a good listener, too, with the wisdom of Solomon.

Now, young men, we have just talked about three good sources of counsel, and I hope we do not go to the gang to get our counsel. I hope we do not go to boys of our age who have not been over the trail, boys who have just heard, but really don't know what to advise. Oh, they will always be quick to give advice, but it is not always the right source. You may even find a boy who is older than the rest, who may have set himself up as somewhat of a chronometer. He may look impressive, but, boys, let's depend on our Heavenly Father. Let's depend on dad, and let's look to the bishop for the counsel that will be most effective in our lives.

Now, young men of the Aaronic Priesthood, it takes determination—determination to do the right thing at the right time. And so we as a Presiding Bishopric would admonish you to seek out your dad and your bishop at the appropriate time and let them listen to your story, and I want to tell you that you will be guided in the right path.

I would quickly like to tell you a story. It comes from far-off New Zealand, and it is one of the finest stories that I have heard in a long time. It concerns a world champion.

This world champion is Peter Snell, who holds several world records, including the mile run. He set this record just a few months ago. Do you know how Peter Snell trains? Do you know what he goes through? He was telling a group of LDS people down in New Zealand just a few weeks ago that when he goes out to run, he does all of

his running uphill, and then when he meets his competition on a flat track it seems like running downhill. Then he will go out and run in the sand, in the deep sand, and when he gets on a flat cinder track, he feels just as if his feet have wings on them. You will see Peter Snell out running on the wettest, most blustery, wintry day, and when you ask Peter Snell why he is out running on such a day as this, his answer is, "The opposition is all home by the fire. Now I can get the edge on them." These are the thoughts of a champion.

Young men of the priesthood, tomorrow's challenge is great. Why don't you exert the effort to do some running in the sand? Do a little plugging uphill, and work when it is not always convenient, when it might be a little stormy out; and I want to tell you young men, you will be headed in the direction of a champion in the priesthood of your Heavenly Father.

YOUTH

"Youth is not a time of life; it is a state of mind. We grow old only by deserting our ideals . . . You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear, as young as your hope, as old as your despair."

—Samuel Ullman

A

Relief

Blending

Society

Of

Talents



Marianne C. Sharp

First Counsellor, Relief Society Presidency

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. (Isaiah 61:10-11)

It is a time for the daughters of Zion to be joyful to the Lord—those who are blessed to dwell in the British Isles—as they contemplate the British Relief Society Conferences to be held in England in May.

It will be a time of rejoicing for the sisters to come together in great numbers, to receive an enlarged vision

and a heightened understanding through attending these great Relief Society conferences authorised by the presiding brethren of the Church.

The Lord has promised that where even two or three members are gathered together in His name, that He will be in the midst of them. A richness of knowledge comes from the interplay of each sister's particular talent and experience with the others, just as a blending of particular colours produces the radiance of white light..

These conferences will not comprise the sisters of one stake or one mission from a particular geographic locality. These British Relief Society Conferences will include the sisters from every stake and mission in Ireland, Scotland, Wales, and England to be brought together in convenient locations. To leave the environs of one's own home, of one's own dear branch or ward fellow members and have the opportunity of meeting a great concourse of equally faithful and devoted Relief Society sisters, promises a great reward.

Plans made earlier are being revised to set these conferences apart from any other previously held. Not only will the British sisters be in attendance, but through authorisation of The First Presidency at the request of Elder Mark E. Petersen, the general board will conduct the conferences patterned after the great Relief Society Annual General Conferences held each autumn in Salt Lake City just preliminary to the Church conferences. Elder Petersen will give of his wisdom and direction to the conferences.

President Spafford will be present to conduct the general meetings and hold a department for presidents. It is expected that her counsellors and general secretary-treasurer will likewise attend and present their work in departments with perhaps other general board members. It is anticipated that Sister Emma Marr Petersen will accompany Elder Petersen and participate. Many of the earlier plans are being absorbed in this new, exciting schedule of conference meetings.

These conferences offer to the sisters of Britain a blessing not previously extended to them. Inspirational direction will be given on developing the qualities of leadership, on a better understanding of the ideals, purposes,

and procedures of Relief Society as they have been carried forward this past 125 years under the direction of the priesthood. Clarification and emphasis will be placed on the need for every Relief Society member to perfect herself as a woman, as a wife, as a homemaker, to carry into her home the spirit of a singing mother in expressing praises to the Lord, on the vital necessity of being a teacher and exemplar to her children in righteousness.

It is expected that the pervading spirit will be that of the motto of Relief Society "Charity Never Faileth." Let unselfishness, consideration, helpfulness, and love motivate the sisters in their preparations that every attending sister may bring to the conference a spirit of sisterhood animated by a testimony of the gospel. With the attendance of such, surely the promise made to Relief Society in 1842 by the Prophet Joseph Smith may be realised: "If you live up to your privileges angels cannot be restrained from being your associates."

The general board is grateful for the opportunity given to them by the presiding brethren, and eagerly anticipates meeting with the beloved sisters of Great Britain.

**KNOWLEDGE
IS
POWER**

"Sin has many tools, but a lie is the handle which fits them all."

—Oliver Wendell Holmes

★ During the past decade, Primary in the British Isles has made great growth. Primary workers have learned the real purpose of Primary and its importance in the lives of the children. They have learned to face their problems—the length of time necessary for the arrival of supplies, the money to be

responsibilities among them to see that a complete programme is provided for the boys and girls. They plan to conduct a stake preparation meeting every other month to give help to all ward and branch Primaries.

The wards in the larger cities are able to hold Primaries with all classes

PRIMARY'S MANY FACES

LaVern W. Parmley

President, Primary Assn.

saved or raised to pay for these supplies, the transportation difficulties and to rise above them. Primary has changed from an organisation in which the leader was often termed, "little Primary mother," to a full programme, presided over by a Primary president, producing results similar to those all over the world. The children are meeting regularly each week; they are being taught from the outlined courses of study, earning their emblems and awards.

But Primary in Great Britain has many faces. Each stake, each mission, each ward, each district, and each branch wears its own countenance which has been determined by similar, though different, needs.

The stakes are organised with a stake board consisting of, in most cases, from three to five women. These good sisters divide the Primary

convening. As in all Primaries, their opening exercises are most interesting as the children love to sing and to take part in the standard presentation. The classes which follow are taught using the current lesson books and teaching aids.



In the smaller wards in the stakes the children attending are divided by age groups into four classes—Skylets, Pilots, Lihomas and Trail Builders. A child may stay in one of these age groups for as long as three years. Each year the lesson books are rotated, and by the time the child reaches his twelfth birthday he has received the complete Primary course of study.

In addition to the larger stake Primaries and the average-sized stake and mission Primaries, there are also found in the British Isles many home or dependant Primaries. And again these Primaries wear a different face from the other two. The Church membership in Great Britain is scattered. Often it is necessary for children to travel two or more bus rides to attend Primary. This makes attendance most difficult, for not only do the children and parents find the bus fare impossible to obtain, there is not time for children to attend Primary after school and return to their homes at a reasonable hour.

To counteract this situation many parents, or interested members, have commenced holding Primaries in their homes on a certain afternoon each week. They invite the member and non-member children who live within walking distance to participate. It is not unusual to have as many as five of these home or dependant Primaries functioning in one branch.

In some Home Primaries all of the children attend one class and receive the same lesson. Many times the only adult available to conduct and teach this Primary is the mother in the home. In other situations, both the mother and father, or an older brother or sister are Primary workers. In this case it is possible to divide the Primary into two classes with the father teaching the older boys and girls and the mother conducting the lessons for the younger

ones. In the missions the materials needed for home Primaries are usually arranged for with the assistance of the mission office.

The wife of the mission president is the supervisor of the Primaries in her mission. She is of great help to home Primaries by arranging for an exchange of used materials, by explaining the Primary programme to those who desire to hold a home Primary and by ordering the necessary Primary supplies through the mission office in ample time for use in the current year.

And again in Great Britain, Primary wears another face, for the British people enjoy gathering together for sports or playground activities. Usually once each year, on a stake or district basis, such a day is held. Primary children, accompanied by their families, meet at a park, recreational area, or beach for a fancy dress parade, games, and contests. Stalls are erected which sell food and refreshments, and the proceeds are used for the maintenance of the Primaries. In some stakes and districts, the children are directed in outside activities while the parents attend the Primary classes and learn of the gospel lessons being taught. The Primary presidents put forth great effort for these events. A theme is chosen and carried out through the entire day. Costumes are worn by all and the parents have just as good a time as the children.

Primary choruses are organised in the stakes and missions in Great Britain and present the music in one or more of the quarterly conferences throughout the year. The stake priesthood presidents feel that the attendance at their conference is much improved when the children sing. In addition to this, some stakes hold a music festival where each ward and branch presents one or more numbers

and all children who participate receive certificates for their performance.

But Primary in Great Britain has still another face, for it is a great and valuable missionary tool. Reports are reaching the general board constantly of non-member families being baptised into the Church through the influence of Primary upon their children. The activities of the Primary such as the Primary Family Hour, the Daddy-Daughter Party, programmes for parents, and special activities which

parents attend are responsible in a large measure for this success.

Primaries in Great Britain, like all Primaries throughout the world help to teach children to pray and to walk uprightly before the Lord. They help to prepare children for the age of accountability and for baptism. The boys are prepared to receive the Aaronic Priesthood, and the girls to be future mothers in Zion. The children learn that they are children of God, that He loves them and wants them to return to His presence.

A FAVOURITE PRIMARY SONG

"I Am A Child Of God"

I am a child of God, And He has sent me here, Has given me an earthly home With parents kind and dear.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

I am a child of God, And so my needs are great; Help me to understand His words Before it grows too late.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

I am a child of God, Rich blessings are in store; If I but learn to do His will I'll live with Him once more.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must know To live with Him someday.

—Naomi W. Randall and Mildred T. Pettit





The YWMIA and Young Women

Florence S. Jacobsen

President, YWMIA

★ The Young Women's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints plays a very unique role in the lives of girls. When we analyse the programmes of the Church, we find that the YWMIA has the only programme that has been specifically designed for the young girls of the Church alone. The lessons are geared to the needs of the girls throughout the world. By participating in the programme, girls have the opportunity to grow and develop to mature womanhood, realising the potential of which they are capable. They are given the opportunity to learn of their relationship to the priesthood of God in a practical and realistic manner. They learn that when they become members of The Church of Jesus Christ of Latter-day Saints that they are unlike other girls in the world.

To be a member of the Church, one lives modestly in dress and in actions. A girl should always maintain her dignity as a child of God, honouring the priesthood and fulfilling the destiny for which she came into the world. In the

Church she is trained to speak well, study, and improve herself, to get along with her associates, to live her life in such a way that she qualifies for temple marriage and prepares herself for motherhood.

The YWMIA lessons are designed for the girls of the Church to help each achieve the highest goals possible in life. But in order to realise these goals, participation must be experienced. The activities designed for both young women and young men in the MIA programme will help them grow culturally, intellectually, physically, and socially in a spiritual atmosphere. It is a well-rounded and all inclusive programme which gives youth the opportunity to put into practice the spiritual values of gospel principles.

In addition to the YWMIA programme, the girls have an opportunity to participate in the Girls' Programme. The Girls' Programme is the bishop's or branch president's programme for girls (comparable to the Aaronic Priesthood programme for boys of the

CONTINUED ON PAGE 34

Gift of the Heart

★ Lapping the north coast of Sicily as they have done for thousands of years, the blue waters of the Mediterranean Sea cradled the small fishing boats of the inhabitants of Palermo. This quiet town was inhabited by fishermen and sailors, who found happy haven in the port between excursions out to fish or to far distant ports of call.

Among those who dwelt in peace were the members of the Toronto family. These, like others of their neighbours, followed the sea and like their neighbours enjoyed talking of their experiences over a garlic-flavoured sandwich washed down with the light wine of the nearby vintners.

It was about 1815 that Joseph Guisseppi Toronto was born. Before long the father had him in and on the water, and the lad soon developed a love for the sparkle and excitement of the sea. As he grew to manhood, he sailed the oceans, until in 1825 he landed in Boston and for some reason decided to make that port his home. He was an alert young man and soon found opportunity to improve himself. He purchased a sailing boat and engaged in the business of delivering fresh vegetables and other commodities, serving the small towns which ringed Boston harbour.

During this period he met the missionaries and heard them preach the gospel. He was immediately stirred by the message and within a very short time joined the church. The elders taught him the principles of gathering

and suggested that he join the body of the Church at Nauvoo. But Brother Toronto felt that he could not leave his growing business just as it was beginning to prosper and so delayed his decision. One day a larger vessel rammed his small boat, scattering the vegetables into the water and doing considerable damage to the boat. Brother Toronto saw in this incident punishment for his delay in joining the saints. He sold the boat in its damaged condition for \$2,500 in gold and with this as his sole possession journeyed to Nauvoo.

On his arrival he was interested in walking about the newly formed and growing city. The river interested him, especially the boats which breasted its current or slipped quietly down stream. He watched with interest the way in which the huge rafts of logs were handled. These he learned had been cut in the neighbourhood of the upper reaches of the river, chained together, and floated to Nauvoo to be cut into lumber for use in the new temple.

Then he sought out and met President Brigham Young. He, raised a Catholic, and schooled in the form of respect paid by Catholics to their leaders, dropped to his knees and kissed the hand of President Young. He was told to arise, that this was not the way of Christ's Church, that he and Brigham were brothers, man to man, that Brigham was not supernatural but mortal like himself, and that he should shake hands but not bow down or kneel to any man.

President Young took Brother Toronto on a tour of the city. They saw all of the sights but lingered longest at the partially built temple. Sadly, Brother Young told Brother Toronto that temporarily the work on the temple had come to a standstill because of lack of funds to purchase material.

Joseph Toronto thought about that as they jogged back toward the office of President Young. Upon their arrival there, he said that he desired to make a contribution to the building of the temple. So from its hiding place he drew forth his complete savings, the money he had from the sale of his boat, and with which he had hoped to get started into business in his new home. He laid the whole sum, \$2,500, at the feet of Brigham Young, giving it all as a donation to get the work

started on the temple.

President Young was deeply touched by this show of faith and generosity. He gave to Joseph Toronto a blessing. As he spoke he expressed the gratitude of the people and the approbation of heaven. He promised that Brother Toronto or his posterity would never want for bread.

Joseph Toronto was the first Italian to join the church so far as is known. He pioneered into the Salt Lake Valley and became a prosperous leader. He accompanied Lorenzo Snow to northern Italy on the mission which brought several families into the church who have with their descendants contributed greatly to the building of the Church. He raised a large family which has been an honour to him even now to the fifth generation.

Joseph Toronto loved the Lord.



Nauvoo, Illinois, where saints built beautiful city in early 1800s.

BE NOT DISCOURAGED

Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its lights and truth abroad.

Though outward ills await us here,
The time at longest is not long
Ere Jesus Christ will re-appear,
Surrounded by a glorious throng.

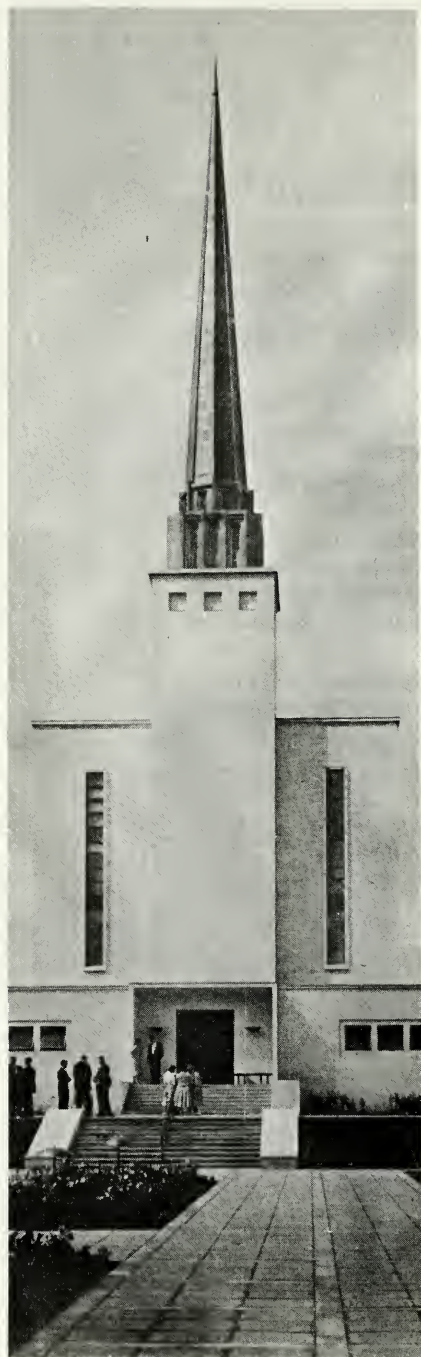
Lift up your hearts in praise to God—
Let your rejoicings never cease:
Though tribulations rage abroad,
Christ says, "In me ye shall have peace."

What though our rights have been assail'd?
What though by foes we've been despoil'd?
Jehovah's promise has not fail'd—
Jehovah's purpose is not foil'd.

His work is moving on apace,
And great events are rolling forth:
The kingdom of the latter-days—
The "little stone," must fill the earth.

Though Satan rage, 'tis all in vain—
The words the ancient Prophets spoke,
Sure as the throne of God remain,
Nor men nor devils can revoke.

All glory to His holy name,
Who sends His faithful servants forth
To prove the nations—to proclaim
Salvation's tidings through the earth.



GENEALOGY

Hearts Turned to Their Fathers

David Ensign Gardner, F.S.G.

★ There is an important relationship between the birth, marriage and death records kept in England and Wales since 1837 and the census returns, the parish registers, and other pedigree research sources. It is imperative, therefore, to search all available sources to satisfy the needs of proving a pedigree. A combination of various census records is not sufficient to determine all there is to know about a family group, and other contemporary records must be used to modify as well as harmonise the findings in the census records.

The 1841 census* of Rablins Row, Camborne (Hundred of Penwith), Cornwall, on file at the Public Record Office under reference of HO 107, bundle 141, book 2, page 11, reads:

.Henry Osborne	45	miner cop(per)	Yes
Eh.	Do 35		Yes
Henry	Do 15	mine boy	Yes
Jenifer	Do 13	mine girl	Yes
Eh.	Do 11	Do	Yes
Hanna	Do 9		Yes
Faith Jane	Do 6		Yes

The age of every person over 15 years was recorded within the last term of five years within which the age is given; hence Henry Osborne, shown as age 45, means that he was reported to be within the age grouping of 45 to 49 years. Eh. is an abbreviation representing Elizabeth as a given name.

As pointed out last month the information found in the June 1841 census is not detailed enough to make a definite decision as to how the persons in the one household are related. The whole of the census records for Camborne taken in 1851 must now be checked to find records corresponding to the same family.

Following is the record listed from the 1851 census† of College Street, Camborne, Cornwall on file at the Public Record Office under reference HO 107, bundle 1916, book 4A, district 1a, page 9.

					Birthplaces	
Henry Osborne	Head	Mar.	59	Copper miner	Cornwall, Camborne	
Elizth.	Do	wife	Mar. 33		do	Gwennap
Janefer	Do	daug	U 23	Dressmaker	do	Camborne
Hannah	Do	do	U 18	Mine girl	do	Camborne
Faith	Do	do	U 16	Do	do	do
John	Do	son	3		do	do
Llewellyn	Do	do	1		do	do

Note these differences that need to be reconciled:

Henry is 45 in 1841 and 59 in 1851. Eh. is 35 in 1841 and 33 in 1851. Why is there a lapse of 13 years between Faith, age 16, and John, age 3?

Civil registration of births, marriages and deaths commenced in England and Wales in 1837; therefore it would be logical to search for any records of this family that could have been made since 1837. These records could be searched for at Somerset House in London, but perhaps the local superintendent registrar might be in a better position to quickly find such records. His address will be found by checking two government publications, both of which should be available or you can recommend their purchase at all good public libraries.

1. **Index of Place Names, Census 1961 of England and Wales** (Printed by H.M. Stationery Office, London, 1965). The alphabetical listing of places shows Camborne, Cornwall, to be in the Registration District numbered 327.

2. **The Official List, Part 1, List of Registration Officers, General Register Office** (printed annually by H.M. Stationery Office, London), shows that district number 327 is named REDRUTH, with the Register Office at 4, Station Road, Redruth, Cornwall. This reference book might well be available in your own town at the local register office, as there are more than 539 superintendent register offices located all over the country.

The letter must be courteous and concise, and might be expressed in terms similar to the following: "I shall be glad if you will favour me with a special search of the records covering Camborne. My grandfather, Henry Osborne,

resided in Camborne at Rablins Row and College Street, as shown on the enclosed page."

The enclosed page would then show a copy of the details abstracted from the 1841 and 1851 census records cited above.

The letter would then continue: "As there appears to be some age discrepancies and name differences as shown by comparison between the census listings of 1841 and 1851, I would be pleased to have your extraordinary consideration of the matter.

"Particularly would I like the birth records of all the children of Henry Osborne, details of his marriage, and the deaths of any members of the family between 1837 and the 1850s."

Accompanying such a letter would be a money order for at least £1 1s. 0d. as "a deposit in good faith" with an offer to pay additional fees upon request. A stamped addressed envelope is always necessary.

It is important to realise that the local superintendent registrars are not required to make extraordinary or unusual searches. Personal visits may be made to the offices where the law requires that the records are "to be made available at all reasonable times." If one cannot attend personally or cannot send a friend, then the superintendent registrar may take a personal interest in an inquiry by correspondence.

* 1841 and 1851 census records are on microfilm at The Genealogical Society, Salt Lake City, Utah, U.S.A.

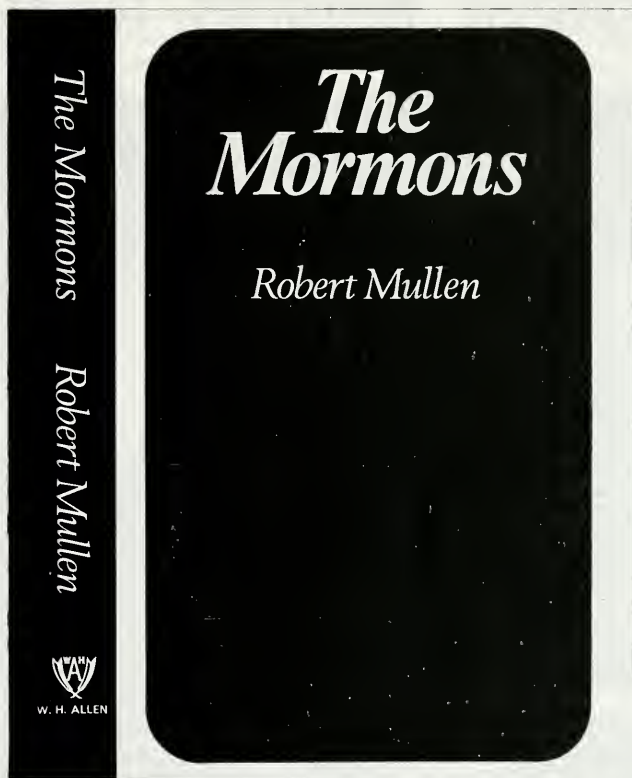
† Local county, borough and city libraries should be encouraged to apply to the Public Record Office to purchase a copy of the 1841, 1851, and 1861 census records.

YWMIA and Young Women— CONTINUED FROM PAGE 28

same age). It is administered under the direction of the ward or branch priesthood authority by the YWMIA. The Girls' Programme is one of recognition. The YWMIA leaders have been given the responsibility to educate the young women of the Church concerning the Girls' Programme and its requirements, so they may receive recognition for their entire church participation. In this programme girls' attendance at sacrament meeting, Sunday School, and MIA is recorded, as well as their participation in welfare or service projects, public speaking, and in the cultural arts. A girl must keep the Word of Wisdom, pay an honest tithing, and live a clean life. The YWMIA leaders do not interview or make inquiries concerning these latter three

items which come under the review of the bishop or branch president. The girls are blessed to have the opportunity to participate in this great and unique YWMIA programme and Girls' Programme of the Church. No other group in all the world is so blessed and favoured to have programmes designed especially for them under the direction of the priesthood and the inspiration of our Heavenly Father.

It is my hope and prayer that the girls all over the world who are members of this great Church will take advantage of this programme designed especially for them and through participation in it realise the potential with which they have been endowed and of which they are capable as children of God.



W. H. Allen

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Artist on The Keyboard

Organist Returns to U.S.



Dr. Joseph Lenough Anderson, noted organist, recently returned to the United States, after two years as Hyde Park Chapel organist.

By Gwen Cannon

★ Hyde Park Ward and London Stake have been privileged for the past two years to hear fine organ music played by Dr. Joseph Lenough Anderson, resident organist. He has given regular recitals at Hyde Park Chapel for Church members as well as the public. Elder Michael Carling of the British

Mission reports that the attendance at Dr. Anderson's recitals has been the highest since the organ was installed in 1960. Members have also benefited from the fine choral groups trained and directed by the organist. The missionaries organised a male chorus under his guidance, and stake confer-

ences were enriched by the singing of the mixed choir that he trained.

Dr. Anderson was awarded a Doctor of Music Degree in organ performance at Northwestern University. He has studied at Oberlin, New York University, San Diego State, George Washington University and Columbia University. He has studied with Grigg Fountain, Helmet Walcha in Frankfurt, Germany, Andre Marchal in Paris and Dr. Alexander Schreiner in Salt Lake. He is interested in choral and orchestral music as well as organ and has studied with some well-known musicians such as Thor Johnson, Robert Shaw and Louis Lane. He was

associate conductor of the Akron Symphony Chorus in the United States.

Dr. Anderson has recently made some organ recordings; one was chosen to be featured at the International Stereo and Hi-Fi Fair in London. This event will open in April. The recording includes works of Bach, Franck, Widor and two Mormon hymns of the organist's own arrangement. It is made by Bach Recordings and is available in stereo or mono. Another recording of French organ music will be released this year.

Dr. Anderson recently returned to the States. He will be missed by many friends and admirers.



PSALM 150

**Praise ye the Lord. Praise God in
his sanctuary: praise him in the firmament
of his power.**

**Praise him for his mighty acts: praise
him according to his excellent greatness.**

**Praise him with the sound of the trumpet:
praise him with the psaltery and harp.**

**Praise him with the timbrel and dance:
praise him with stringed instruments and
organs.**

**Praise him upon the loud cymbals:
praise him upon the high sounding cymbals.**

**Let every thing that hath breath praise
the Lord. Praise ye the Lord.**



MAINLY FOR WOMEN



Compiled by Gwen Cannon

Fruits of Missionary Work

★ Four generations of one family are active in the Sunderland Ward, Sunderland Stake, because a couple listened to the gospel in a newsagent's shop in 1910.

A young man and his wife, Brother and Sister W. W. France, and their one child lived on the earnings from the shop. A missionary from the Church came into the shop one evening, gave them a tract and began to explain the gospel. His message had such interest to the family that they invited him to their home after closing time. During the meal that followed and for long hours into the night they discussed the gospel. Sister France said, "The more we studied, the more we knew it to be true." They were baptised and confirmed Nov. 16, 1910.

This was during a period of persecution in England for the members of the Church. Sister France told of elders being mobbed and of their clothing ruined by eggs and tomatoes as they tried to teach the gospel. She related that the missionaries met on Tunstable Road, and that each Sunday night crowds would block their way until they could barely pass through to reach the church gate. She remembered one incident in which a man pushed through the chapel door,

rushed to the stand and threatened to fire at an elder with a gun. Brother Charles Distan jumped up and put himself between the attacker and the elder. Police were summoned and the distraught man was ejected.

Brother and Sister France have a long record of service and devotion to the Church. Sister France served in the Relief Society as first counsellor and as secretary-treasurer. She served as a missionary on Saturdays for four years while her husband took care of their growing family of five children. Brother France, now deceased, was described by his wife as "... always a very active member of the Church." He was in the district presidency, an elders' quorum president and was "diligent" in genealogy. The couple had nine children. "We always taught them the gospel," Sister France said. She said that she and her husband attended every meeting with all of the children.

They now have 19 grandchildren and nine great-grandchildren. Many of the couple's posterity could have the opportunity to know and feel the influence of the gospel in their lives when Brother and Sister France listened to a humble missionary 57 years ago.



Four generations of a family in the Sunderland Ward, Sunderland Stake, include, from left, Florence M. France, who holds great-grandchild, Dawn Clark; her daughter Ida Fenwick, and a granddaughter, Patricia Clark, standing.



GLADYS SAVILLE

WOMAN'S HOBBY BOOSTS BRANCH BUILDING FUND

★ Gladys Saville, president of the Wrexham Branch Relief Society, Wales North District, has turned her hobby of making Welch dolls into a profitable venture for the church building fund. Over the past three years Sister Saville has made over 237 dolls. She has sold them to missionaries, members of the Church and anyone who was interested. She has earned over £100 for the building fund and an equal amount for the Relief Society.

RECIPES FOR YOU



★ Doreen Lloyd Lucas sent this month's recipe and helpful hint. She is the president of the Watford District Relief Society of the British South Mission. She recently won the British South Mission Relief Society Short Story Award.

Quick Pizza is an excellent busy day recipe. It takes only minutes to prepare and yet is nourishing and attractive with 'a distinct Italian touch.

QUICK PIZZA

6 crumpets

6 cheese slices

3 tomatoes, sliced

1 small tin black olives

1 small tin red peppers

Toast crumpets on smooth side. Turn when cooked, cover with cheese and grill until cheese bubbles and soaks into holes. Cover with tomato slices, seasoning, sliced olives and red peppers. Cook slightly. Serves six.

HOUSEHOLD HINT

TO MAKE A STALE LOAF OF BREAD PALATABLE

Take the loaf and pierce all over with a carving fork. This type of fork is preferred because of its long prongs. Lay the bread in a bowl and slowly pour milk over it one side at a time. See that the liquid enters the holes made by the fork. Allow the bread to stand for fifteen minutes so that the milk will soak into it. Place in the oven, middle shelf, at mark 4 for a gas stove or 350 degrees, electric, for twenty minutes. When the loaf is crusty turn off the heat and leave in the oven to cool. Do not allow the outside of the loaf to crust before the interior has heated well through. If heat is controlled this will not happen.

Sister Lucas says that bread treated in this manner is more enjoyable than when first bought from the baker.



Honesty: It Pays Dividends

Peter Houghton

Birmingham Ward, Leicester Stake

★ Honesty is an indication of character. It represents an attitude to our fellow men and to the world around us. Every dishonest act is an act of selfishness that means we have put foremost our own will regardless of the rights of other people. In its highest form, therefore, honesty is the will to live with regard for the rights and feelings of others.

Often we use the dishonesty of others as an excuse for our own dishonesty. Dishonesty in any form is foolish. It is not socially intelligent. There may be short-term benefits; one may acquire something, or get away with something temporarily (perhaps not paying his bus fare). We may successfully evade the consequences in terms of the law and even seem to prosper for a time. And yet we never escape the subtle psychological effects of our dishonesty nor ultimately can we escape the legal or social consequences.

A man who is dishonest in his dealings is invariably dishonest with himself. He knows that his dishonest acts are inexcusable, but he covers this guilt with defensive assertions of his cleverness, business acumen or cynical view of the world. He becomes a

prisoner of his own actions. He gradually becomes unable to see himself clearly and sinks into a moral decline.

The dishonest man is, moreover, one who particularly regrets the law. He fails to see that the need for law would be reduced if dishonesty were reduced. Every dishonest act, however small, is a contribution to the need for an increase in law. The victims of dishonesty will seek to protect themselves and the cost of this is a limitation of freedom.

There is another form of dishonesty that is important to consider. This is honesty with ourselves. It is the ability to see ourselves as we are and not as we pretend to be or hope we are. Most of us try to believe that we are motivated by the highest ideals and the noblest sentiments. This is, of course, the first deception. Everyone is a composite of motives both base and selfish and noble and good. We must recognise our motives for what they are.

Moral choices confront us throughout our lives. These choices involve us in decisions that test our basic relations with our world. For instance, we may be confronted with a relatively

simple problem involving the use of alcohol. If we are out with our friends and we wish to join them and be fully one of them we may be tempted to take a drink. On the other hand we may resist, preferring to give the greatest regard for the teachings of the Church. Whatever choice we make is an indication of the prevailing values we have. If we are most concerned for the approval of our friends we will choose the one. If with the less obvious but more edifying values of religious faith, we will choose the other. This is a moral choice. Honesty enters the choice in the way we persuade ourselves to make it. If we rationalise that one drink will not matter, that is an evasion and is basically dishonest.

Honesty is, therefore, also the value we place upon ourselves. I know that deep down inside of myself I want not only to be respected and loved by others but also to be able to feel I deserve any respect and love I am given. All of us feel the same.

I remember interviewing a young teenager who had been recently re-

leased from a remand home and was sent to me because he had been bullying his younger brothers and sisters. In my previous dealings with him I had complimented him on his progress at home and praised him for his efforts in his new job. On this occasion, however, I severely rebuked him and told him the consequences of his actions. He went away angry. The next day his mother telephoned and said that her son had reported to her about the rebuke. He apologised to her and the children and said that, "Now, I don't mind his praising me all the time." He then knew I praised him but also knew his errors. He now felt he honestly could accept the praise—and deserved it.

We have to learn to be honest with ourselves and others. If we are not we cloud our minds with our false explanations of our behaviour and have to present ourselves to the world in false colours. It may be trite to say that honesty is the best policy but it is also inadequate. Honesty is the only policy of rational, intelligent human beings.

STRENGTH OF THE CHURCH

"The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day."

—Harold B. Lee

Have You Spoken . . . ?

Frank Paterson

Bishop, Hyde Park Ward

★ I suppose that all the poetry ever written was composed that the words could be savoured, and in listening to the words spoken aloud we may enter into the private world of the poet.

The poet writes what he sees and feels and uses the words to convey his feelings to paper. Two elements, vision and language, are the basis of all poetry, whether good or bad. If the vision is that of the poet himself and not the result of a second-hand experience or of following the accepted masters and the language is that of his own time then the poem stands a chance of being good to hear and read.

In these days of protest and non-conformity the poems of Wilfred Owen should be read more and appreciated.

Wilfred Owen was born in 1893 in Oswestry and was educated in Birkenhead and London. He enlisted in the Artists Rifles in 1915 and was killed just a week before the Armistice was signed. His poems are an impassioned protest against the realities of war. Whilst they lack the bitterness of Siegfried Sassoon they show the horror, futility and stupidity of war in an honest light. Sassoon was an influ-

ence upon Owen in his early days but there is nothing quite so individualistic as his "Greater Love."

Along with Dylan Thomas he wrote the greatest poems of the war years and it is difficult to see why others have achieved bigger reputations. Owen was a master of alliteration:

"Red lips are not so red

As the stained stones kissed by the English dead.

Kindness of wooed and wooer

Seems shame to their love pure.

O Love your eyes lose lure

When I behold eyes blinded in my stead!"

This is from "Greater Love" but try a taste of "Anthem for Doomed Youth."

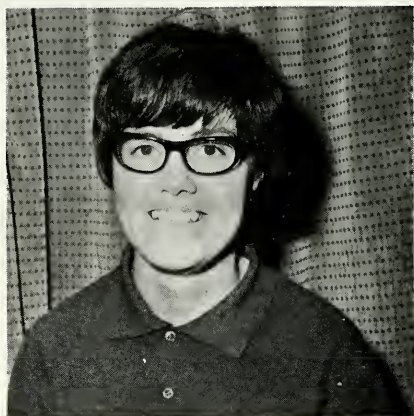
"What passing bells for those who die as cattle?

Only the monstrous anger of the guns

Only the stuttering rifles rapid rattle Can pattern out their hasty orisons."

Slowly read the words time and again and until they slip from your tongue and let them be (to use Owen's words) "... the tenderness of patient minds."

YOUTH in the SPOTLIGHT



ELIZABETH JENIFER FIRSTBROOK

★ Elizabeth Firstbrook first heard of the Church in 1963 when two elders called at her door. She had been very concerned about religion for several years and found interest in the message of the missionaries. In the beginning she had no intention of ever becoming a member, but as she studied and was taught by the elders her conviction of the truthfulness of the gospel increased. She was baptised a member of the Church within six weeks of her introduction to the gospel. Elizabeth said, "It was as if someone had given me a present that I had longed for, for all time."

She became a member of the Redruth Branch, Cornwall District, and was soon given many tasks to do. She served as a Primary organist as well as secretary and teacher. She was also a Sunday School teacher and chorister. She became a youth missionary and was assigned to visit inactive members in the district. Participation in Church organisations and close contacts with the members of the Redruth Branch

helped her to build a strong testimony of the gospel.

At the present time Elizabeth is a student at Goldsmiths College, University of London. She is reading for a degree in English, German and psychology. She loves music and plays the piano and the viola. She hopes to bring the members of her family into the Church, to be married and to be a teacher that can instill in others an "... enthusiasm for learning."

MICHAEL TATE

★ Michael Tate, a member of the Southampton Branch, Portsmouth District, left recently for South Africa as a full-time missionary. The branch surprised him with a party before he left, and he was presented with a leather brief case. The farewell testimonial was held in the Southampton Chapel. Michael's entire family of seven took part. "Everyone at that meeting felt a wonderful spirit," branch members reported.



ROBERT A. GWIN

★ Robert A. Gwin, an American, was formerly stationed at the Royal Air Force base at Chicksands, near Shefford, Bedfordshire. He was born near Birmingham, Alabama, and is a convert to the Church. His first contact with the Church was when he passed through Salt Lake City on his way to Alaska. Later, when he returned to the States, he was given a Book of Mormon by the father of a friend. His next service assignment took him to France where he contacted servicemen who were members of the Church and grew to love them.

He returned to the States and attended the local branch at Dover, Delaware. The missionaries laboured with him and he was baptised on Nov. 16, 1963. Two years later he was shipped to England and became an active member of the Bedford Branch. He has advanced in the priesthood and is now an elder. He has held positions of responsibility and trust and has served as Bedford Branch clerk.

Brother Gwin had the opportunity to attend the recent Servicemen's Conference at Berchtesgaden, Germany. He reported that there were over 1,100 present from Britain, the United States, Canada, Germany, Finland and Switzerland, plus military personnel from as



far away as the Azores and Turkey. Elder Paul H. Dunn of the First Council of the Seventy presided at the conference. It was a memorable experience for all who attended, Brother Gwin said.

He is now out of the service and lives in Marion, Ohio. In leaving he expressed appreciation for the Saints in Britain. I will miss many wonderful friends in England, and I appreciate the many opportunities for service in the Church during my assignment in England, he added. His new address is Lot 19, 725 N. Main Street, Marion, Ohio, U.S.A., 43302.

ON THE DEVIL'S GROUND

"A person is known as much by his language as he is by the company he keeps."

—Joseph Fielding Smith

PEN PALS

Evelyn Broadbent	83, Northumberland Terrace, Rosehill, Wallsend-on-Tyne, Northumberland.	Age 20
Linda A. Clark	57, Blackbridge Lane Horsham, Sussex.	Age 19
Neil Gahagan	45, Grove Road, Ray Leigh, Essex.	
Susan Pietzka	103, Honiton Road, Llanrumny, Cardiff, Wales.	Age 12
Nancy Porteses	4, Viewbank Drive, Bonnyrigg, Midlothian, Scotland.	Age 18
Sue Rogers	123, Tithe Farm Road, Houghton Regis, Dunstable, Bedfordshire.	Age 17
Maureen Beddall	120, Hayward Avenue, Donnington, Wellington, Shropshire.	Age 17



Britons Plan Flight To Conference

★ April Conference is still several days away, and already British saints are preparing for the annual General Conference in Salt Lake City in the fall.

On Monday, Sept. 18 at 2 p.m., 250 persons will board a new DC8 TIA jet at Manchester for the flight to Utah. They will spend several days in the Salt Lake area and attend sessions of conference and the temple before leaving for Manchester on Sunday Oct. 7 at 9 a.m.

The plane is the latest and largest jet in the world. It was just commissioned this year. Due to the World Series baseball tournament in the United States and difficulties in obtaining television time, the Church moved conference ahead one week.

Pan American Airways was unable to find an alternative aircraft for the trip to the U.S., but Pres. William Bates announced that the DC8 was secured from a world famous charter company of 20 years professional standing. Dates for the flight are the only ones available.

There are only 18 seats still available for the trip so arrangements should be made soon. Arrival time in Salt Lake City is 10 p.m., Sept. 18, while arrival on the return flight to Manchester will be October 8 at 2 p.m.

Because Pres. William Bates has been released from the stake presidency, Pres. Archibald McCormack, first counsellor in the Manchester Stake presidency will now also direct the visit of the Manchester Mormon Choir on the same aircraft. His address is 4, Coniston Road, High Lane, Disley, Cheshire. Tel. Disley 3417. Daniel Grindley, stake clerk, will continue to handle bookings. His address is 91, Fouracres Road, Manchester 23. Tel. WYT 4927. Reservations for the flight should be made by writing to Pres. McCormack.

Cost of the flight is £125 per adult and £65 per child. The age limit for children may be raised or lowered according to how many adults book on this flight.

A deposit of £10 for each adult and £5 for each child over two must be made. The full amount must be paid by Aug. 10.

Britain Welcomes



Pres. N. Eldon Tanner, Pres. Derek Cuthbert, Pres. George I. Cannon, and Pres. Harry W. R. Jones, at the Newcastle-under-Lyme chapel.

MANCHESTER STAKE REORGANISED

★ President N. Eldon Tanner of the First Presidency visited briefly in the British Isles during February to meet missionaries, members of the Church and to reorganise **Manchester Stake**.

His trip began with a visit to the London Temple Feb. 16. He also attended a series of missionary meetings and talked to the members and non-members of the Church. Missionary meetings began with the **British and British South Missions** at Hyde Park chapel in London.

President Tanner then went to Manchester to reorganise the stake. As the General Authority continued northward in the British Isles, he visited the Scottish Mission where 763

members and investigators attended a meeting in the Airdrie chapel. The following day he addressed large gatherings at two meetings in Newcastle-under-Lyme in the **Central British Mission**.

At all meetings President Tanner's inspirational talks encouraged members of the Church to live the gospel and to be a missionary.

The General Authority's visit coincided with the sixth anniversary of his first major visit to England when he was called as European Mission president and when he assisted President Hugh B. Brown in the organization of Leeds, London and Leicester stakes. Four years ago President

President Tanner

Tanner left England when he was named to the Council of the Twelve.

On Sunday, Feb. 19, the **Manchester Stake** was reorganised under the direction of President Tanner, assisted by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

The first general session of the stake conference was conducted by Pres. William Bates. Pres. Bates was given an honourable release with the thanks of all stake members for his service as stake president during the past six years. He is leaving for the United States because of business interests there.

President Tanner, Elder Brockbank and local brethren commended the stake and Pres. Bates for the "tremendous growth and achievements" of the past six years, which have included the completion of many fine new buildings, successful youth conventions, the launching of the Tax Covenant system in the stake. Many other varied activities include the formation of the "successful" Manchester Mormon Choir.

The following men were sustained as the new stake presidency: Derek J. Plumbley, formerly first counsellor, now president; Archibald M. McCormack, first counsellor; John H. Weightman, second counsellor; Daniel Grindley, stake clerk; Norman Dale, assistant stake clerk.

Pres. Plumbley and his wife, Jean, have been members of the Church for over nine years. They have four children. He was formerly a counsellor in the district presidency, then a high counsellor before becoming a member of the stake presidency. Outside the

Church, Pres. Plumbley is a development engineer for a large electrical generators manufacturing firm in Manchester.

Pres. McCormack is also married and has five sons and one daughter. His wife, Elizabeth, is a graduate of Edinburgh University and the family has been in the Church 15 years. He is a director of a brick company, a proofing works and a plastics company.

Pres. John Weightman is an area sales manager for a large electrical company. He and his wife, Eileen, have four children. Pres. Weightman has done much work with the youth in athletics, being a professional cricketer and athlete himself in earlier years and is currently vice-chairman of the British Athletic Association of the Church in Great Britain.



Audience in Newcastle chapel.



Audrey Willmott meets President Tanner.

GENERAL AUTHORITY SPEAKS IN LONDON

★ "Be not ashamed of the gospel of Christ. Thank the Lord for the privilege of belonging to His Kingdom; don't make apologies for being a member of the Church."

President N. Eldon Tanner of the First Presidency issued this challenge in an address at Hyde Park Chapel in London on Feb. 17.

The visiting General Authority spoke on the restoration and the Prophet Joseph Smith.

The meeting was conducted by Pres. Reed E. Callister of the British Mission who also spoke. Other speakers were Pres. Joseph W. Darling of London Stake and Elder Anthony LaTurner of the British Mission.

In his talk Pres. Tanner told the story of the founding of the Church, and several times during the service he emphasised the importance of gaining a strong testimony of the Prophet Joseph Smith.

"The story he told sounds like a fairy tale to some people because they don't believe God can act through His prophets like He did in olden days," President Tanner said. "The Prophet Joseph was not an educated man. He

takes no credit for the Book of Mormon except that he translated it through the power of God and through revelation." The Book of Mormon is a new witness for Christ, he said.

Continuing, he asked the audience: "Brothers and Sisters, do you think that boy could make up that story? Do you think for a moment he would tell this story to the world if it weren't true?"

The speaker also briefly discussed teachings of the Church on the pre-existence and celestial marriage.

"The Lord makes it clear that the family unit is the important thing in this life. What a wonderful thing it is that even though death separates a man and wife that they will be reunited in the next life if they live the gospel," President Tanner said.

In his concluding remarks, President Tanner challenged the audience to follow the counsel of President David O. McKay in being a "missionary to all the world."

"You members of the Church have a great responsibility . . . we each have a responsibility to tell our friends of the Gospel," he said.



Youngster waits for autograph.

Building Department Outlines Plans For Chapels



(Map by Leonard Barber)

★ The Church building programme in Great Britain received a boost this month with the announcement that appropriations have been approved for six new chapels in England. Application has also been made for a seventh building.

Orval N. Lloyd, British area supervisor, said the chapels will be constructed in Sheffield Ward, Leeds Stake; Coventry Ward, Leicester Stake; Bilingham Ward, Sunderland Stake; Medway Branch and Chelmsford Branch in the British Mission; and Worcester Branch, Central British Mission.

Application has also been made for an appropriation for a new chapel at Preston, England, in the North British Mission. The first missionaries to the British Isles arrived in historic Preston on July 22, 1837, where the first branch was organised about a month after their arrival.

Construction of the new edifices this year will be the first to be started since December 1964, when there were 50 chapels being built in Great Britain.

Seventy-five buildings have been completed here since the building programme was inaugurated in Britain Sept. 1, 1961. The first chapel to be built at that time was in York in the North British Mission.

Work has begun on the chapel at Medway. Members and workmen have been clearing the building site at Coventry. Sheffield and Worcester's projects should begin by April 1, the area supervisor explained.

The chapels will be built under the Church Building Committee's direction with local members donating 15 to 20 per cent of the labour on each project. The chapels, which will take about one year to complete from the time construction begins, will be lovely structures, with recreation facilities separated from the chapel. They will also contain Relief Society rooms and an average of 10 teaching units. Donald O. Hendon and J. Dean Pierce of the Church Building Department are architects for the projects.

The 75th chapel to be built in Great Britain since the building programme started five years ago was recently completed in Plymouth.

Financial Aide Named

★ A financial department representative has been appointed for the Church in the British Isles.

He is Willard L. Van Wagoner who has been supervisor of the accounts receivable section of the Church Finance Department in Salt Lake City.

Brother Van Wagoner, his wife, Marilyn, and their five children arrived in London Jan. 21 on a three-year assignment. They are members of the Epsom Ward, London Stake. They formerly lived in the Riverton (Utah) Fourth Ward, Riverton Stake, where Brother Van Wagoner was second counsellor in the bishopric.

Accounting for all Church funds in the building programme in the British Isles and handling of a centralised payroll operation will be Brother Van Wagoner's responsibility. The payroll operation was devised for the missions, the London Temple, the Building Department, Genealogical Society and Financial Department. The accounts were previously handled on a local mission basis.

Beginning with the April report, the financial department at North Cheam will process all ward and branch

financial reports. They were previously handled by the stakes and missions. Upon receipt, the financial department will send a weekly report to the Church Financial Department in Salt Lake City. An IBM summary of all building projects will then be returned to England.

"Through the new programme the Church is endeavouring to achieve unification in better utilising Church funds for the building programme. We also hope to alleviate the missions of a lot of detailed financial work," Brother Van Wagoner said. "The centralised payroll system and handling of ward and branch reports is completely new. It has never been handled in this way in any other foreign country of the Church," Brother Van Wagoner added.

Assisting Brother Van Wagoner is Peter D. Manners, assistant financial department representative since May 1965, who will do accounting for building projects in the British Isles. Brother Manners started work with the building department in December 1964. He is high priests' group leader in the Epsom Ward. He also serves as a London Stake high councillor.

STRENGTH OF THE CHURCH

"No man is safe unless he is master of himself. There is no tyrant so merciless, or more to be dreaded, than an uncontrollable appetite."

—President Joseph F. Smith

NEWS

Compiled by Muriel Cuthbert

SOUTHWEST BRITISH MISSION



Team members, from left, front row, A. Taylor, S. Hull, E. Nilson, W. Emmer, L. Gertsch; back, D. Lloyd, S. Shamo, A. Williams, G. Harding, B. Brogden.

★ Enthused by the success of the Bristol Mormons basketball team, the Bristol MIA decided to enter a young men's basketball team in the Bristol Amateur Basketball League and a young women's team in the women's section of the league. The success of these two teams has been outstanding. In the pre-season rally, held at the church centre in Bristol, the girls team defeated the Cheltenham YMCA by a

score of 58 to 9. A letter of congratulations was received from the Bristol league. It stated that the girls were the first team in the league to score more than 50 points in a game. Under the direction of Bernice West, the team has played 8 games. It has won 5 and lost 3, and is at present vying for third position in the league.

Young men have also seen success, having entered the third division of the

league. They are now undefeated on top of the league, having played and won 8 games. They have played some of the best teams in the area. Directed by Steve Yull, they are hoping for even more success this season. They are at present in the quarter finals of the Open Knock-Out Tournament, run by the Bristol Basketball League, which includes some 40 basketball clubs and teams throughout the Bristol area.

Even more honours have come the way of these two teams. When trials were held for the West of England ladies' team in Bristol, teams from Gloucester, Cheltenham, Bristol, Bath and surrounding areas participated in order to select 16 players. Out of

approximately 100 ladies playing basketball in this area, four girls from the Church team were chosen. They are Adrian Weber, Linda Cheek, Avril Stanbury and Jane Taylor. In addition, Steve Yull was selected out of a possible 48 coaches to coach the Ladies' West of England Team. Also, the Mormon District Centre at Wells Road, Bristol, was chosen from 50 other gymnasiums to be the centre and headquarters of the Western England Amateur Basketball Association. It will be here where all the official West of England matches and trials will be held in the future. This is an honour for the Church. Credit should be given to the young people who have successfully represented the Church.



From left, Linda Cheek, Steve Yull, Avril Stanbury, and Adrian Weber.





Cast members in pantomime, "Snow White and the Seven Dwarfs" at Merthyr Tdyfil.

★ **Merthyr Tydfil** Branch has been producing pantomimes regularly for the past few years and has acquired a good reputation locally for their performances. This year the branch put in extra effort for a production of "Snow White and the Seven Dwarfs," which attracted 3,000 people. Over 90 per cent of the audience were non-members of the Church. The pantomime ran from Feb. 9 to 18 with audiences of 500 nightly.

The seven dwarfs were adult men, but they had special cut clothing and stools on wheels to propel themselves around the stage. The special effects gave the appearance of the men being small.

Scenery was also effective. Actual mining equipment was used in scenes which showed the dwarfs working in their underground mine. In the cottage scene there were old oak beams to support the roof, while in the forest, huge trees with fantastic features were used.

There were 65 members of the cast, but the scene-stealers as usual were little children dressed as creatures of the forest.

★ **Redruth** MIA held a special talent show in January to honour Pres. Jeffcock and his family who were leaving the area to join their daughter in California.

The following week the **Cornwall** District held its Gold and Green Ball. Approximately 50 members gathered together for this occasion. Everyone enjoyed the dance so much that the band has already been booked again for next year.

Gregory Harris of **Helston** Branch, **Cornwall**, who won the 220-yard race at the mission convention at Torquay last year will represent his school in a cross country race for all the Cornish schools.

★ "Larfter all the Way" was the title of a family show presented at the Wells Road chapel in Bristol during February. Produced by Enid Fulfit, the show was full of fun for everyone and fulfilled expectations of the title. Others taking part and working backstage were Frank and Phyllis Gilbert, Barbara Woodhead, Roland Elvidge, Kenneth Fulfit, Charles Bridgewater, Pres. Norman Woodhead, Bruce Woodhead and other members of the **Somerset** District.

★ Not many building supervisors have the opportunity to baptise their sons in the chapels that they have worked on, but Elder Carl Spencer did. He supervised the construction of the Plymouth No. 2 Chapel where he baptised his son Randy on his 8th birthday.

A few days later a social was held in honour of the Spencers in appreciation for all the work they have done on the building and in the branch. Elder Gerald G. E. Folley, the branch president, presented them with cutlery and salad servers and their children with toys. Terrence Gardner, a church builder, was presented a watch.



John Crabtree dishes out food at encampment.

★ Seventy-eight Aaronic Priesthood boys from various districts of the Southwest British Mission attended an encampment in the fall with their priesthood leaders.

The three-day outing was held at Stratford Park at Stroud.

Priesthood sessions were conducted under a large marquee. Pres. Ray H. Barton, Jr., mission president; his counsellors, and a number of district presidents and many branch presidents were in attendance.

Bristol District was awarded the annual Mission Cup for winning the football competition. The large cup went to Chippenham, winner of the soap box derby.

LEEDS STAKE

★ Members of the **Wakefield** Branch hold their meetings in a large house, which was painted on the interior by Alan Lingwood. As soon as the weather permits the ward plans to paint the outside.

★ **Dewsbury** Ward bade farewell to Pat Buchan who sailed to the United States for a year's tour of work.

Orange juice sipped from jam jars was enjoyed by a motley crew at a recent Tramps' Ball in the cultural hall. Those in attendance wore ragged clothes and socks with holes in them. No one seemed to care about their appearance during the evening.

★ The Stake Music Festival was won by the **Sheffield** Ward, with **Huddersfield** second and **Leeds** third. Performance bordered on "professional,"

especially the two young men from Dewsbury who played music of Bach in a modern arrangement.

★ Early last December members of the **Leeds Ward** braved a cutting wind and posed outside the chapel for the ward's first photograph. The ward also held a sports social recently. The evening's activities included a knockout competition in a number of indoor games.

★ **Bradford** Ward held a concert in the cultural hall for the building fund. Star of the evening was six-year-old Stephen Kirk who thrilled the audience with jokes and patter. Behind the scenes Jeffrey Scott had a difficult time handling the curtains, lights and acting as call boy. Newsom Kirk was compere of the show.

IRISH MISSION

★ Gale warnings had gone out, the fishing boats were tied securely in the harbour, and the waves of the Irish Sea beat against the promenade at Douglas Bay, Isle of Man, sending a profusion of seaweed and a salty spray across the roadway.

Sunday, Jan. 29, was definitely not an agreeable day, and as Pres. Rolland L. Jaussi of the Irish Mission walked down steep steps among craggy cliffs to the little beach that Jennifer Speed had selected for her baptism, eight-foot waves rushed up the steps. Below, the deep, icy, turquoise water churned and swirled.

Sister Speed had looked forward for nearly a year to being baptised on the shores of her homeland, former area of the Vikings and the Danes. Her

enthusiasm about being baptised was not dampened by the stormy sea.

Members of the Church and other friends gathered in Douglas, and undoubtedly, many Manxmen in the country and villages wondered about the procession of cars which travelled to more calm water on the opposite side of the island: The sands on the beach of Glen Moora near Peel were soft, but the stones were slippery and the sea was turbulent.

Pres. Jaussi successfully performed the baptism. Even though the clouds hung low it was a beautiful and glorious day for Sister Speed — one that she will always remember along with those who shared the experience with her.



Pres. Rolland L. Jaussi and Jennifer Speed walk to ocean for baptism.

LONDON STAKE

OBSERVES SIXTH ANNIVERSARY

★ There was a birthday anniversary Feb. 28 in London, but no one was in attendance to celebrate. Instead, the work of the Lord went on.

London Stake, 323rd stake to be organised in the Church, observed its sixth birthday. The stake was organised Feb. 28, 1961, by President David O. McKay, assisted by President Hugh B. Brown, President N. Eldon Tanner and Elder Alvin R. Dyer. President Tanner, who has since become a member of the First Presidency, was then an Assistant to the Council of the Twelve.

Donald W. Hemingway was chosen as the stake's first president. Pres. Joseph W. Darling has been president since June 17, 1962. His counsellors are now Joseph Hamstead Jr. and Brother Hemingway, who returned to London last year from America.

Since its organisation, the stake has grown from 1,604 members in seven wards and four branches to the present eight wards and one independent branch.

Stake officers must travel long distances to fulfill their assignments. Located within a population area of 13,000 million people, London Stake also is within an area which overlaps the British and British South Missions.

Approximately 75 per cent of the stake membership are converts to the Church. All bishops and auxiliary leaders are Britons. Four Americans serve on the high council.

"The greatest accomplishment in our stake is to have local people serving and working in the various organisations. But in spite of our growth, our greatest problem is manpower," said Pres. Darling. The stake leader sees the full Church programme in operation by the stake's seventh birthday.

Stake presidency members pointed out that tithing and voluntary contributions have increased both on a per capita basis and in the total amount during the six years. "This shows a good measure of the people's faith," they said.

Chapels in Epsom and Stevenage have been dedicated since 1961. More than 100 stakes have been formed throughout the Church since London Stake was organised.

★ North London Ward won championship honours over Hyde Park Ward in the London Stake netball tournament Feb. 11 at the Holland Park Comprehensive School in London.

Players from North London were presented with the Hemmingway Netball Trophy for 1967.

Five wards and branches participated in the tournament, including Catford, Epsom, North London, Romford and

Hyde Park, according to Margaret Atterbury, London Stake YWMIA age group counsellor who was in charge of the tourney.

Results of games: Catford, 3, vs. North London, 11; Hyde Park, 20, vs. Romford, 7; Epsom, 0, vs. Hyde Park, 9.

There were 39 participants in the tournament, including reserves and 24 spectators.

★ Bishop Dougald McKeown of the **North London Ward** conducted a special programme March 5 on the official opening of the new addition to the ward chapel.

"Already the fruit of our work is showing," Bishop McKeown told the large audience who attended the service. He told of the work of building missionaries who along with ward members laboured on the addition. The building was originally dedicated about nine years ago.

"We hope that the young men who worked on this building grow spiritually as we saw them grow to mature men while working on this building," Bishop McKeown said. He observed that attendance at all meetings of the ward is increasing.

Other speakers included Maud Hawkes, a member of the Church 47 years, who traced the history of the various meeting places of the ward.

"I've learned that acceptance is a great thing in this life," Sister Hawkes said as she recounted experiences in meeting in various chapels, some of which were not in "desirable physical surroundings."

Other speakers were London Stake Pres. Joseph Darling. Pres. Darling outlined some of the new aspects of the Church's new programmes in preparing the world for the Saviour's second coming to the earth.

"Stick to the programme of the Church as it is outlined, and you will see joy in your labours," Pres. Darling advised.

Also speaking were British Mission Pres. Reed E. Callister and Orval N. Lloyd, British area building supervisor. Elder Desmond Gorman, building supervisor for the North London Ward addition, told of his work with building missionaries. Paul DuPuy, David Fletcher, John Robson, Terry Laffy, and other members who contributed labour. All were presented gifts from the ward.

Elder Gorman noted that more than 500 hours of donated labour in electrical work went into the building.

A Relief Society chorus sang "Each Cooing Dove," and a chorus of Primary children sang "My Heavenly Father Loves Me." Prayers were offered by Thomas Price, London Stake high councillor, and Gus Quant, a member of the Church since 1893.

★ London Stake MIA presented a varied programme of vocal, instrumental and dance numbers at the Stake Music Festival, Feb. 18, in the cultural hall of the Hyde Park Ward.

The programme, which was conducted by Pres. Pauline Doggett of the YWMIA, included the following participants: MIA Chorus, Catford; David Boulton, John Trevor, Kenneth Goddard and Berdene Ferren, Quartet, South London; Elizabeth Firstbrook, vocal solo, Hyde Park; Audrey Gillett, solo, Romford; Heather Bleakley and Alistair Ray, flute and oboe duet, Hyde Park; Pauline Doggett, Janice Gardner and Berdene Ferren, vocal trio, South London; Elder Richard Adams, missionary from California, folk songs; MIA Chorus, directed by Douglas Summers, Hyde Park.

Thoma Lloyd, Joan Palmer, Judy Lloyd, vocal trio, Epsom; Rita Prowse, piano solo, North London; Alan Carter, John Cary, Chris Saunders, Rosalind Miller, Gillian Tanner, folk singers, South London; Wati Clarke, Maori Poi Dance, Epsom; MIA Chorus, Romford; Lusa Liukkonen, from Finland, folk song, Hyde Park.

Brian Teacy, Irish folk songs, Catford; MIA Chorus, St. Albans; Jim Corlass and Bob Marsh, vocal duets, Catford; Pauline Doggett, vocal solo, South London; Audrey Gillett, Maureen Reekie, Coral Wolfe, Andrea Reed, vocal quartette, Romford.



NEW MANCHESTER STAKE PRESIDENCY

Sustained at recent Manchester Stake Conference were, from left, A. M. McCormack, first counsellor; Pres. D. J. Plumbley; and J. H. Weightman, second counsellor. Standing is former Stake Pres. William Bates. Reorganisation was directed by President N. Eldon Tanner of the First Presidency (See complete story on Page 48.

MISSIONARY CALLED TO SERVE IN SCOTLAND

★ Elder David J. Peacock was honoured recently at a farewell testimonial in Reading.

He has been called to serve a two-year full-time mission in Scotland. The meeting was attended by Pres. Don K. Archer of the British South Mission and his wife, Virginia Archer. Pres. K. Wigglesworth of the Reading Branch conducted the service.

Elder Peacock is 19 years old; he has been a member of the Church for nine years. He has been assistant branch clerk, YWMIA secretary and has earned two Aaronic Priesthood awards.



LEICESTER STAKE

★ **Nottingham's** attendance has increased to the point during the past year that it was decided that a second Sunday School could be started in the Carlton District to serve the members from that area of the town. Enquiries were made and the Co-operative Hall, Westdale Lane, was made available. On Sunday, Feb. 5, the first Carlton Sunday School was held at the hall, directed by David Bourne, second counsellor in the bishopric, with Sydney Vaughan as the Sunday School superintendent. Forty-four members were in attendance. Six young children were blessed at the Fast and Testimony meeting that followed. Even more remarkable was the fact that the attendance at the Nottingham chapel was as high as usual, even though 44 regular members were attending another service.

★ Valerie Richards celebrated her 21st birthday on Feb. 18 with a party given by her parents at the **Woodsetton** Chapel. Her uncle, Ernest Hewitt, from Loughborough Branch organised dancing and games. An attractive array of good things to eat was prepared and arranged by the **Walsall** Relief Society. The party was made more pleasant by decorations of flowers and candles set in silver lace on a white table cloth, meticulously arranged by Prim Degville.

★ On Feb. 7 the Stake YWMIA presented the Beehive Standards Night, "We are the Weavers," at the Stake Centre.

Valerie Bowler, stake beekeeper, arranged and conducted the programme. In attendance were Olive Attenburrow, Stake YWMIA president, and Vera Hewitt, age group counsellor, and 36 Beehive girls, class leaders and mothers of the girls.

The girls participated in the programme with a poem, musical items and talks. Ada Lenton, a mother, spoke on "The Warp — Your Heritage and You." Guest speaker was Betty Paul who discussed the theme, "Weave with a Divine Purpose."

At the conclusion of the programme refreshments were served by Barbara Waldron and **Leicester** Ward Beehive girls.

★ At **Loughborough's** Daddy-Daughter party, eleven girls and their own or "borrowed" daddies enjoyed a dinner with their teacher, Ethel Harrold. They all tucked in to pie, potatoes, carrots and peas, followed by fruit and ice cream, crisps and crackers. There was food for thought as well as eating as they also played some pencil and paper games.

Robert Harrold of **Loughborough** Branch is the "apprentice of the year" in his course at Rolls Royce Ltd. Robert travelled to the company's offices at Derby to receive his prize.

★ Two coaches of 70 people from the **Leicester** Ward travelled over to Coventry one night to see the Pantomime, "The Pied Piper." Another outing is planned for the following month.

★ Members and missionaries from **Hucknall** MIA spent a pleasant morning touring the Nottingham Council House where they learned its history and saw the council chamber.

On February 25, all the **Hucknall** Branch members gathered for a Salad Tea, after which they enjoyed a holiday film taken by one of the members and some slides of the Primary Children's Hospital in Salt Lake City.

CENTRAL BRITISH MISSION



Scene from Hereford's pantomime.

★ Saturday, Feb. 11, was a red letter day for the **Midlands West District MIA**. It was their first exposure to an experienced audience in their presentation of Mini-Pantomimes at the Norbury Theatre, Droitwich.

Their fear was unnecessary, however, because the experienced theatre goers of Droitwich enjoyed the entertainment along with the local saints. The theatre was filled to capacity, an ample reward for the cast who worked hard to make their presentations a success.

Redditch Branch presented "Cinderella," in which Brothers Harrison and Summers as the ugly sisters, scored notable success with their clowning. They had the audience practically begging for more.

Worcester Branch chose "Jack and the Beanstalk," and Kenneth Chapman and David Passey became the front and rear ends of "Buttercup" the cow. The scene where "Buttercup" laid a dozen

tins of well-known brands of condensed milk for Bernard Haw as Simple Simon and Roger Smith as Dame Durdon will take some time to be free of kidding which took place at priesthood the following morning.

"The Sleeping Beauty," performed by **Hereford Branch**, deserves a special mention. Ann Dawes as Bad Fairy Sludge was ably supported by her evil companions, Slime and Grime, alias Brian Moore and Graham Burton Jnr. Slime brought a lot of laughter when with one exciting leap he knocked over a dividing section which landed in the front row. Fortunately no one was hurt.

Guests of honour for the evening were Mission Pres. George I. Cannon and his wife and family. It was a new form of entertainment for the Cannons but they appreciated it.

The audience showed their appreciation and are looking forward to further evenings of similar entertainment. Thanks were given to many members of the Norbury Theatre and Arts Club, who co-operated with lighting, scenery, costumes and gave interest and encouragement.

★ **Lincoln MIA** held a farewell social for Mary Steele as she left the branch to do genealogical work in London. Sister Steele has been an active member of the Church since 1964. She was Primary president for the branch, and for a time was first counsellor in the Midlands East District Primary. Good wishes of the members go with her.

★ "Sew and Sow" was a novel theme for the Mission Relief Society Conference which has just been completed in five districts.

The mission Relief Society presidency worked hard to show the sisters just what could be achieved and how to do it. There were many spiritual aspects of the conference which had the following clever departmental titles: Sowing — Visiting Teaching; Cultivation—Magazine; Harvest Time—Records; Tested and Tried — Singing Mothers; Sewing and Sowing—Bazaars.

The sisters made collapsible booths which were decorated with Relief Society colours. They also displayed many of their articles and home-baked items. To make certain that the prices were clearly shown, price tickets were gaily decorated and threaded through knitting needles. Also original were the table favours, which consisted of pin cushions made from different coloured foam. In the foam were needles made from dowling, threaded with coloured ribbons.

★ Genealogy is well under way in **Northampton** with good attendance at regular workshop meetings. Visits are being made by the genealogical committee to the members' homes in the district.

At the last leadership meeting Elder Perris Jensen, the mission genealogical chairman, gave a very illuminating and helpful talk. After the meeting a "Bring and Buy" sale was held to help raise funds for Relief Society members who will attend the May convention.

★ **Stourbridge** MIA took a night out on Feb. 9 when 15 members went to the local bowling alley and had two games each on three lanes. Some of the sisters had not played before, but the scores were good. One score was 154.

★ Telerama programmes are being held successfully all over the mission, and on Friday, Jan. 27, one was held at the **Newcastle-under-Lyme** branch.

The "New Missionaires" are now a big part of the programme for the film, "Man's Search for Happiness," and 250 people listened attentively as they harmonised to open the evening's programme

Guests of honour were Mayor Proctor of Newcastle and his wife, the Mayoress. Relief Society Pres. Key presented them with the Book of Mormon and Meet the Mormons.

The mayor addressed the assembly. He said that although he knew little of the Mormon faith he had watched the building of the chapel with interest.



Steve Hutchinson, Delia Williams and Ken Voss at their combined 21st birthday party.

★ There were three good reasons for a party at **Peterborough** on Feb. 9. Three persons were celebrating their 21st birthday. Delia Williams, and two American servicemen, Steve Hutchinson and Ken Voss. It was the day of Delia's actual birthday; Ken's was on the 13th and Steve's the 14th, but they all combined efforts for an enjoyable party for all their friends.

NORTH BRITISH MISSION



Litherland Male Voice Choir who sang at Liverpool chapel.

★ A feast of food and song was enjoyed by the members of the **Liverpool, Crosby, Wirral and Southport** branches at a party held by the **Liverpool** Relief Society. The dinner, which was cooked by first Counsellor Doreen Nugent and her assistants, Sister Torr and Sister Donaldson, under the direction of Pres. Laura Sinclair was excellent. The real treat of the evening was the Litherland Male Voice Choir who came to share their talents with the Church members and some of the old-age pensioners of the district.

The conductor was Mr. Norman Chambers. The soloists were Miss Audrey White and Mr. Jockin. The humorous monologues by Mr. Glover were an entertaining lead to the songs, enjoyed by the audience when chorus

time came round. Both sides are looking forward to another visit soon. Gentlemen of the choir confessed that they had learned something of the Mormon Church which altered some of their ideas about the Church.

★ The **Liverpool** District Gold and Green Ball had the theme of "Hearts." There were hearts on the walls, the tables, on menu cards and as general decorations. The dinner was prepared by the District Relief Society Board members. It was voted one of the "best ever held" in the building.

The dancing was led by Brother Hindley from **Southport**, and followed by 140 members of the district.

★ Denise Morris from **West Hull** went to Germany as an au pair nanny and learned the language so quickly that she has already given her first talk there in Sunday School.

★ Some months ago Mary Sweeting of **Scarborough** was involved in a car accident. She felt better after an administration by priesthood holders. Some time later she visited her dentist who observed that the person who had set her jaw had done an excellent job. But Sister Sweeting, who is thankful for her recovery after the accident, had not had her jaw set.

★ Andrew Watson, aged 16 of the **Southport** Branch is one of two boys chosen from Southport to attend the Outward Bound School at Ulleswater in the Lake District on March 6th.

★ On November 19 in the newly-opened **GRIMSBY** Chapel, a Spanish Fiesta was presented by the district Relief Society presidency who extended an invitation to all members, their husbands and friends.

Nearly 100 people took part in the games, competitions and dancing. Many colourful Spanish costumes were worn. Prizes were given. There were also prizes to be won for travelogue and general scriptural knowledge competitions.

A Spanish supper, followed by fruit salad and ice cream, was served by the younger women by the branch **YWMIA**. Prizes were awarded by two guests who judged the costumes.

More dancing followed until it was finally time to go home.

★ **SOUTHPORT** Branch was happy to welcome home Iris Hogg from a long spell in the hospital. Members were also grateful to learn that Winifred Watson has recovered from a recent operation.

★ Cora Cunningham and Gordon Matthews, both of Newcastle Ward, Sunderland Stake, announced their engagement at Christmas.

★ **WIRRAL** Branch has at last achieved a desire for a permanent chapel ... in **BIRKENHEAD**!

★ **Beverley** Branch Relief Society sisters and their husbands were invited to a three course meal, cooked by Elsie Fenwick and assisted by other sisters. The dinner was served in the lounge to 21 persons. Following the meal Brother and Sister Dunning arranged some quiet games, and Elder Maloney concluded the evening programme with music on his guitar. Everyone joined in singing folk songs.

★ The **Hull** District **YMMIA** held a friendly football match in January with the **Grimsby** **YMMIA** on the Beverley Westwood. Although the snow was up to their ankles, the boys and men enjoyed the game. Grimsby won 2 to 1. Ray Yoward was the organiser.

Saturday Jan. 28 was a busy day for the Hull District **MIA**. In the afternoon the young men played off the 5 a-side football finals for the 1967 Sports Tournament. Teams which will represent the district were Beverley Junior Team and West Hull Seniors.

At the same time the young women were having friendly volleyball matches in the **Beverley** Chapel. At 6 p.m. both groups took part in a mixed volleyball tournament. The winning team was Beverley.

★ The first presentation of awards to Primary workers in the **Liverpool** Branch were given at a district conference in January. The awards ranged from service of one year to 11 years and were presented by District Counsellor, President J. Jones, and District Primary Pres. Edith Ireland.

★ "The Future is Yours—are you prepared?" This question was given a most emphatic "YES" by all the participants in the **Preston** District MIA Speech Festival at **Blackburn**. Fourteen speakers from nine branches challenged those present to prepare for the future. They gave helpful instruction on how to prepare for the future. Time taken by the judges indicated the difficulty they had to select winners. Sister A. Heath, **Blackburn** Branch, was in the 16 and over category, and Brother F. Boydell, **Bolton** Branch, was in the under 16s. **Bolton**, the winning branch, was presented with a trophy by Albert Evans, Manchester Stake MIA superintendent.

★ The **Lake District** Valentine's Dinner and Dance was held at the **Carlisle** Chapel. The Priesthood members cooked and served a turkey dinner with all the trimmings. Proceeds were for the branch budget. Dancing followed until 11 p.m. The branch president of Carlisle, Gerald Ramsbottom, announced that the chapel had been paid for and could be dedicated.

★ Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, who has been attending stake conferences in Britain, dedicated the **Southport** chapel on Monday, February 20. Over 300 members and civic guests were present. Other speakers included Pres. Wilford H. Payne, president of the North British Mission; Liverpool District Pres. Peter H. Watson; Brother Davies of the Church Building Committee; Sister Brockbank; Pres. Gerrard, Southport Branch president; Brother G. Aspinall, president of the first Quorum of Elders and Mrs. May Bamber, former Mayor of Southport.

Patricia Goulding of Wigan Branch sang a solo, and the Liverpool Branch MIA Choir also performed a musical selection.

★ About 80 members and friends attended the **Hull** District Music Festival following the February Leadership meeting at the West Hull chapel. **East Hull, West Hull, Scarborough** and **York** Branches took part. Scarborough won the trophy with 271 points and East Hull was a close second place winner.

The duet, "Meg Merrilles," was sung by Susan Bagley and Sheila Fairley; the family number, "Some Enchanted Evening," by Brother and Sister Mike Reynolds, and the choral number was "When the Saints Come Marching In."

President and Sister Jenner of the **Grimsby** District were the judges.

★ As the **Liverpool** Relief Society women gathered together for the social relations lessons in February, they were faced with the aftermath of the work of vandals. The contents of the kitchen cupboards had been hurled against the walls; other cupboards had been emptied and the contents damaged. Walls were mutilated and books and music were torn and scattered in every direction. The cultural hall was a mess of jam and squeeze and polish. The Relief Society room was a shambles, and ironically, on the blackboard ready for part of the discussion for the evening's lesson were the words, "At what age is a child accountable for his actions?" The vandals turned out to be three boys, the eldest of whom had just reached the age of nine years.

The damage to glassware, crockery, curtains and other items is estimated at approximately £200. The sisters spent the evenings and the rest of the week cleaning, and as far as possible mending and salvaging the damage. They also planned ways to replace the broken items.

Because of the damage to the building, members and custodians of other wards are advised to make sure doors and windows are locked.

BRITISH MISSION



Attending Norwich Sunday School faculty dinner Feb. 11 were, from left, Sheila Johnson, Stake Sunday School Supt. George Johnson, Kathleen Margetson, District Pres. John Margetson and Rosemary Smith.

★ The **Norwich** Sunday School faculty dinner was held at the Norwich chapel on Feb. 11. The evening began with a turkey dinner and was followed by a speech from Sunday School Supt. George Johnson. At the conclusion of his talk he proposed a toast to the teachers. Kenneth Johnson and Mildred Jennis represented the teachers and replied to the toast. The branch presidency was represented by Counsellor Joseph Read who spoke on the unification of the Sunday School and the "excellent" job being done by both

officers and teachers. He finished his speech by proposing a toast to the district president and his wife.

District President John Margetson said that he had always felt a close association with Norwich and that the Sunday School gives a great opportunity to meet other people. I hope the branch Sunday School faculty will be united, fruitful and make the progress it deserves, he said.

The dinner was followed by dancing and games organised by Brother and Sister Brian Smith.

★ **Leigh Park** is only a small branch in Portsmouth District and its MIA consisted of two girls and two boys. All are active members. In spite of the small MIA the youths have big plans.

The girls, Christine Bridger and Jill Robbins, decided they would like to hold a Valentine's Dance. So they began planning for the event. They wrote letters to invite all the inactive youth. As a result, four inactive boys started attending. A total of 48 people attended. They asked the Relief Society to help with refreshments. Highlight of the evening was an entertaining pie eating contest. It was fun to watch but messy for the boys who were eating. The pies were also supplied by the Relief Society.

The two girls, who are only 14 and 15 years old, won the praise of church members for their efforts in organising the dance.

★ Brother Wood of **Medway** organised an Aaronic Priesthood outing in February, and Pres. Herbert went along to help control some of the young boys as they toured the Imperial War Museum, the Science and Natural History Museums and finally tea at the mission home. Eleven Aaronic Priesthood boys made the trip. They enjoyed the tour, but had sore feet and were weary when they returned home.

Medway branch members are happy that they will build a new chapel. Work has begun. The branch needs £1,000 by February, 1968, so that once the chapel is completed it can be dedicated. Plans are being made to raise the money, including a T-bone steak dinner at the chapel site in June. They hope to sell 1,000 tickets at £1 each, with children at 10 shillings. They are very ambitious — let's hope they succeed. Other branches of the mission wish the branch success in its building efforts.



Relief Society members from the Medway Branch, North Kent District show items made for Relief Society Bazaar.—(Photo courtesy, Chatham Observer.)

SCOTTISH MISSION



Edinburgh District members who attended dance.

★ The **Edinburgh District** held a fancy dress ball in the Edinburgh cultural hall.

Winners of the costume contest were Margaret Dean of Musselburgh and Malcolm Smith of Edinburgh. Refreshments were tatties and tunch (potatoes and turnips).

★ The Young Artists' Festival for the **Dundee District**, which was held at the Bingham Terrace chapel in Dundee in February may not have acquired as much attention as the Salzburg Festivals, but it certainly gave youths the opportunity to increase their talents. Many different types of numbers were presented.

There was a wealth of musical items, which were divided into sections—duets, solos, piano renderings and folk music. The accompanist for a number of the selections was Kenneth Roy of **Dundee Branch**, who also played Debussy's "Claire de Lune." Also included in the musical entertainment was a selection of songs on the piano

accordion and the mouth organ. Unfortunately these artists did not have much opportunity to display their talents for very long. As soon as a song was recognised an enthusiastic audience of over 100 joined in singing or accompanied with clapping and foot tapping.

All the entries were not of the musical variety. One ambitious pair from the **Kirkcaldy Branch** performed a pas de deux, danced to the music of the "Mazurka" from the ballet, "Coppelia." Sister Elliot of the **Dundee Branch** showed some beautiful pictures that she had embroidered and gave advice on how to choose materials.



Youth Visit Romford

Twenty-three Scottish Youth from the **Edinburgh Branch MIA** stop in Trafalgar Square in London. During their three-day visit, the youths were guests of the Romford Ward in London Stake. They attended a New Year's Eve dance, sight-seeing trip to London and a theatre show. On Sunday they attended services in Romford. Youths from around Scotland made the trip.

SUNDERLAND STAKE

★ Members of the **West Hartlepool Ward** searched their attics, opened their old trunks and blew away the cobwebs from their feathered hats, long dresses and high button shoes to find clothing suitable to wear to a "Those were the Days" dance. The gentlemen stuck false beards and long side whiskers to their face, capturing the spirit of olden days. The occasion was enjoyed by ward members. The following week things were back to normal at another dance. This time the mood of the evening was set by silver and gold heart decorations for a Valentine's dinner and dance. Someone must have reminded the sisters that the way to a man's heart is through his stomach,

because a delicious three-course meal of soup, roast beef and two vegetables, followed by peaches and cream was served. (Further developments may be observed in the engagements column!)

★ Nearly all the **Sunderland Ward** Primary children took part in the presentation, "The Wizard of Oz" at the end of January. The children gave an enjoyable performance. Credit is also due to those who helped train the children and prepare the scenery.

Congratulations go to four MIA girls and four leaders of the **Sunderland Ward** and two girls from **Billingham** on gaining their Individual Awards.

BIRTHS

★ Jan. 14.—To Kathleen and Samuel Martin of Eastwood Ward, Leicester Stake, a daughter, Gillian.

★ Feb. 14.—To Brother and Sister Farley, Loughborough Branch, Leicester Stake, a daughter, Sarah Louise.

★ Feb. 17. — To Josephine and John Turner of South Shields Ward, Sunderland Stake, a son John.

★ To Margaret and Gordon Williams of Dewsbury Ward, Leeds Stake, a daughter, Melanie Kay.

★ To Jean and Brian Hutchinson of Dewsbury Ward, Leeds Stake (formerly of Bristol Ward) a son, Randy.

★ To Brother and Sister Kristaps Redisons, of Eastwood Ward, Leicester Stake, a son, Mark Andrew.

OBITUARIES

CLARA W. SILCOCK

★ Feb. 11. — Clara Wildes Silcock, of Burton-on-Trent Branch, Central British Mission, passed away at the age of 71.

A funeral service was held at the Derby Chapel on Feb. 16. It was attended by Sister Silcock's family and friends, including Pres. and Sister George Cannon, of the Central British Mission, Pres. and Sister Reynolds of the Midlands North District, and Bishop and Sister Clarke of the Derby Ward.

Sister Silcock had been a member of the Church for four years. During this time she was respected by friends who knew of her gentle ways and testimony of the gospel.



CLARA W. SILCOCK

JANE C. FINLAY

★ Jane Cowen Finlay, a member of the Cavehill Branch, Irish Mission, died Jan. 31 at her home. Sister Finlay was born May 22, 1894, at Belfast, Northern Ireland. She married Edward Finlay on June 7, 1911, in Belfast. They were the parents of eight children.

Sister Finlay was baptised a member of the Church on Nov. 24, 1961. Since that time she has been active in building the Church in Ireland. Two of her children are members and are also very active. Mrs. Thomas Dowdall (Elsie) lives in Reading, Berkshire, England, with her family. Her husband is an elder and they have been of "great" service to the Church. Mr. John Finlay and family also live in England. He has served in the British South Mission presidency.

MARY P. MOGERLEY

★ Mary Pratt Mogerley, a long-time member of the Church, died Jan. 31, 1967, from an attack of bronchial pneumonia at her home in Dublin, Ireland. She was born May 30, 1881, at Sherburn, England. Sister Mogerley married Heinrich Mogerley on Sept. 6, 1905, at Durham, England. Shortly after their marriage they moved to Dublin. In 1908 they came in contact with the Mormon missionaries and were baptised on May 24, 1908, in Dublin. Brother and Sister Mogerley became the parents of four sons and two daughters, all of whom were raised in the Church.

MARRIAGE

★ Brian Whitehead was married to Lesley Margaret Helliwell at the Bradford Ward chapel. Brother Whitehead, who served two years as a Church builder, is now a member of the Leeds Stake MIA Board. He is also the elders' group leader in the Bradford Ward.

His new bride has held positions in the Sunday School, Primary and Young Women's Mutual Improvement Association. Both are members of the Bradford Ward Choir.



ENGAGEMENTS

★ Maureen Reeky to Terry Bownes, of Romford Ward, London Stake. Terry was not a member of the Church at the time of the engagement, but was baptised a few weeks later.

★ John William Passey, formerly of Worcester, Central British Mission, to Charlotte Hughes of California, USA. John is now serving with the U.S. Air Force.

★ Philip Aldred and Marion Barnes, both of Eastwood Ward, Leicester Stake. The couple announced their engagement at the stake New Year's Eve dance and Marion was presented with a rose corsage and Philip with a carnation.



Temple Holiday Programme

★ Because of the success of the London Temple Holiday Programme during 1966, it will be continued again this year, according to Pres. LeRoy J. Buckmiller and his counsellor, Albert Parsons of the London Temple presidency.

Persons who participate are asked to begin their week of work at the temple on Saturday. Bookings will be accepted for reservation accommodations at Edenbrook at a reduced rate for those who attend the Monday, Wednesday and Thursday sessions.

Children who are eligible for baptismal work for the dead (children aged 12 or over and if boys, priesthood holders) may come with their parents. Baptismal services will be held at 10 a.m. and 11.30 a.m. on those days.

Cost of accommodations at Edenbrook includes the maximum charge from Saturday to Thursday. Temple clothes rented at the temple may be used for the entire period. Because of other commitments during the summer, reservations are not available from July 10-28. During the remainder of the time, the full holiday programme will be effective until Sept. 21, provided a minimum of five couples from the British Isles participate.

For a total of £3 5s. during the week, accommodations may be reserved at Edenbrook from Saturday to Thursday nights with seven meals provided at the temple, and rental of clothing for 2s. 6d. also included.

All temple sessions are available to members with recommends regardless of whether it is the assigned day for an individual's stake or mission.

The temple schedule through October, in addition to dates printed on page 51 of the March Millennial Star,

is as follows. Stake and mission assignments at the temple: Sept. 2, British South and Central British Missions; Sept. 9, British and North British Missions; Sept. 16, Leicester Stake and Southwest British Mission; Sept. 23, Glasgow Stake, London Stake, Leeds Stake and Scottish Mission; Sept. 30, Sunderland Stake and British Mission.

Dates for the Holiday Programme are Sept. 2-7, Sept. 9-14, Sept. 16-21. Sept. 25-28 is assigned to Relief Society members from the North British Mission, Southwest British Mission, Glasgow Stake and Manchester Stake.

Assigned temple dates for October are Oct. 7, British South Mission; Oct. 14, British Mission, London Stake and North British Mission; Oct. 21, Manchester Stake and Glasgow Stake; Oct. 28, London Stake, Leeds Stake.

Relief Societies from Sunderland Stake, Leicester Stake, Leeds Stake and the Scottish Mission are assigned to attend the temple Oct. 16-19, and Relief Societies from the British Mission, British South Mission, Central British Mission and London Stake are assigned from Oct. 30 to Nov. 2.

Sessions begin at 8 a.m. on the Relief Society programme and continue until 7.30 p.m. Relief Society members must be at the temple by 7.30 a.m. for the 8 a.m. session. During the Holiday Programme, a normal temple schedule is as follows. Stake and mission worship services are conducted on Sunday at Crawley. Initiatory ordinance work begins Monday at 8.15 a.m. during the Holiday Programme period. Church members may attend endowment sessions at 10 a.m. and 7 p.m. At 3 p.m. they may participate in either sealings or initiatory ordinance work.



PRESIDENT SMITH HONOURED

★ At a special meeting in Salt Lake on Feb. 12, President Joseph Fielding Smith of the First Presidency was honoured for his service to the Church and community. Speaker at the service was Elder Bruce R. McConkie of the First Council of the Seventy. A portrait-bust of President Smith, made by noted sculptor Dr. Avard Fairbanks was presented to President Smith.

MAORI HONOURED BY QUEEN ELIZABETH

★ Dr. Manahi Nitama Paewai, who received the OBE Award (Order of the British Empire) from Queen Elizabeth of England has been awarded an expense paid trip to receive the award at Buckingham Palace.

Dr. Paewai, who is a member of the Church, has been a leader in New Zealand for many years. He is recognised primarily for his welfare plan for the Maori people which began as a Church project within the New Zealand Mission. It included a plan of family budgeting, housing improvement and savings.

THREE NAMED TO WELFARE COMMITTEE

★ Three new members of the Priesthood Welfare Committee of the Church have been selected by the First Presidency.

They are Dr. William H. Bennett of Logan, Utah; Ara O. Call, of Provo, and Sidney M. Horman of Salt Lake City.

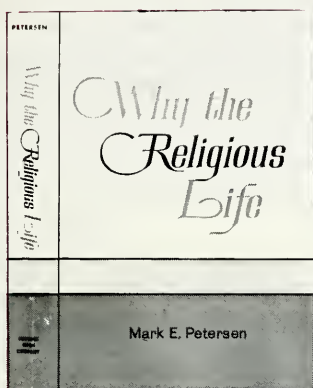
The three men will attend quarterly stake conferences and also perform assignments under the direction of Church Welfare directors.

REALTOR TO SERVE IN EUROPE

★ Salt Lake realtor Milton L. Christensen arrived in Europe in February where he has been called to represent the Church in its European continental real estate department in the purchase and sale of Church property.

Brother Christensen is a former president of the French Mission and served there as a missionary from 1923 to 1926. He has also been a guide on Temple Square.

The Church has legal counsel in Frankfurt, Germany, to assist in real estate transactions for property suitable for chapels, mission homes, and seminaries.



Why the Religious Life

Mark E. Petersen

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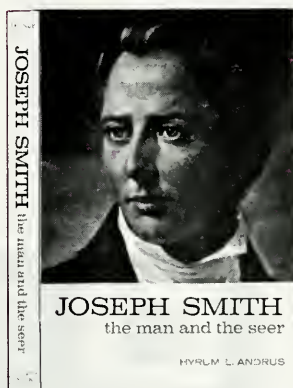
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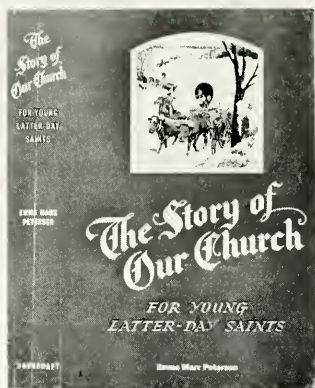
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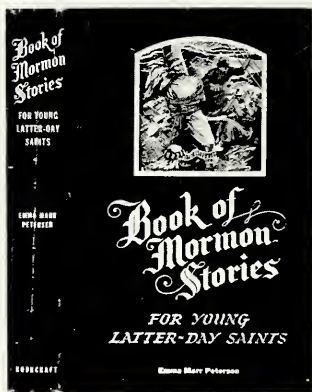
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What is Your Problem

Mark E. Petersen

Question: How long should new converts to the Church be fellowshiped before they can stand on their own feet?

Answer: Fellowshiping of the Saints is a life-long process. Both old and new members of the Church need fellowshiping. They need to feel the spirit of brotherhood and sisterhood that should always exist among the Saints. It is friendliness and good will that makes our Church activities so pleasurable. Church activities without good feeling would soon fall and die. So how long should fellowshiping last—ALWAYS.

Question: The scriptures seem to teach that even animals have spirits. Is this true.

Answer: We believe that animals do have spirits, and that all things were created spiritually before they were temporally in the earth. This is taught in several places in holy writ. See for instance Genesis 2:4-7, Moses 3:4-6 (Pearl of Great Price); Abraham 5th chapter, and particularly verses 3-5. There is an interesting scripture, too, in the Doctrine & Covenants on this point. See D. & C. 77:2. God was the Creator of all things, and all things were made spiritually before they were temporally in the earth. From Section 77 we see that the temporal body is made after the likeness of the spiritual body.

Question: Should sick people be required to fast on fast days?

Answer: We believe that treatment for sick people is to make them well as rapidly as possible. If it is unwise to restrict a sick person's meals, then certainly it would not be wise for them to fast. We must be sensible in all things. Very old people, too, may find it unwise to fast, because some of them must take food every few hours to keep well. We have never taught that religious practices should interfere with health. On the contrary, we believe the Lord expects us to keep well so that we may comply with His religious practices. That is one of the reasons for the Word of Wisdom. We might say that some people with small children compel their little ones to fast. Again, wisdom should prevail, and little children should be cared for and their health guarded. As very little ones they should be provided with their food regularly. As they get to age 8, and receive membership in the Church, they might begin to fast probably from one meal, and then as they grow older they might go to the two-meal-fast. We should not make little children learn to hate fast day because we press them into fasting too early in their lives. As they grow old enough to understand the meaning of fasting and prayer, they will learn to love this doctrine.

Question: The Bible says the Lord commanded Adam and Eve to multiply and "replenish" the earth. Why is that expression used for our very first parents?

Answer: That is probably an error of translation. Most of the Bible translations say our first parents were to multiply and "fill up the earth."

Question: Is it really necessary for a person to go to the temple? Are temple ordinances really essential to salvation?

Answer: Yes. There are two sets of ordinances in the Church, both of them essential to our exaltation in the Kingdom of God. There are those that may be performed in our chapels or other buildings. Baptisms, for instance, may be performed in a font in a meeting house, in the sea or in a river. The place doesn't matter, if there is sufficient water to permit immersion. The laying on of hands for confirmation may be performed where ever the Church officials may designate, those in charge of the work locally. And the same may be said of ordination to the offices in the priesthood. But there are certain other ordinances—just as essential to our eternal welfare—which are so sacred that the Lord has decreed that they must be performed in a temple specially built for that purpose. These higher ordinances can only be given in a temple, and therefore all members of the Church should plan to receive them. These higher ordinances are so sacred that worthiness is an essential on the part of all persons. For that reason members of the Church must be specially recommended for admission to the temples. Likewise, persons must have proven their worthiness by past good performance as Church members before they may receive a recommend. Temple marriage is one of the higher

ordinances of the temple. Every Latter-day Saint should therefore plan on a temple marriage or sealing.

Question: I have heard of one church where baptism in water is given but the Gift of the Holy Ghost is not given. Can this be right?

Answer: That, of course, would be a sectarian church which does not have the truth. You will be interested in a statement on this subject once made by the Prophet Joseph Smith: "You might as well baptise a bag of sand as a man if not done in view of the remission of sins and getting the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost."

Question: I have heard that the Prophet Joseph Smith gave us some proverbs. Is this true?

Answer: The Prophet did not set forth any formal set of statements which he called proverbs. However, he did give many statements which in fact are proverbs. For instance:

"The glory of God is intelligence."

"No man can be saved in ignorance."

"Never exact of a friend in adversity what you would require in prosperity."

"Never afflict thy soul for what an enemy hath put it out of thy power to do, if thy desires are just."

"Any person who is exalted to the highest mansion has to abide the celestial law and the WHOLE law too."

Question: It is true that there is no forgiveness for murder?

Answer: That is correct. Read Alma 39th chapter, for instance. The Prophet Joseph said: "A murderer, one who sheds innocent blood, cannot have forgiveness." It is for this reason that our missionaries do not baptise murderers even though such persons are taught and believe the truth. Since baptism is for the remission of sins, and inasmuch as there is no forgiveness for murder, bap-

tism would not be appropriate for such persons. Only God can determine their place in his "many mansions."

Question: I am the only member of the Church in my family. How can I comply with the teaching to have family prayer?

Answer: If the rest of your family are Christians, they will believe in prayer, and if you present the matter to them properly they will most likely join you in family prayer. Each one could take a turn, from time to time, so that each could pray in the family group in his own way. In this way they would learn how you pray which would be a good influence.

Many Christian families do not have family prayer because in their churches they have never been taught this principle. Many of our missionaries find this to be true, and have to teach investigator families how to pray. Since other members of your family, even though not of our faith, believe in God, they will of course believe in prayer. Why not ask them to pray as a family—each one praying in his own way as he takes turns. It is customary in our Church to have family prayer night and morning every day, with a different member of the family leading in the prayer each time, that is being voice for the family, on each such occasion.

SALVATION

"Salvation comes, not by being tossed about by every wind of doctrine, but by learning the truth as it is taught by the inspired, authorised leaders of the Church, and then, having learned the truth, by living up to it and enduring in faithfulness to the very end."

—Mark E. Petersen

Thoughts For NOW

★ Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

And that I am the true light that lighteth every man that cometh into the world;

And that I am in the Father, and the Father in me, and the Father and I are one—

The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

I was in the world and received of my Father, and the works of him were plainly manifest.

And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

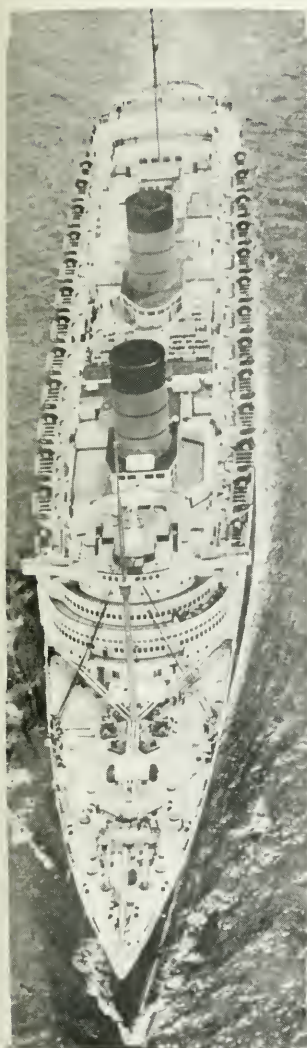
The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

—D. & C. 93:1-11.

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I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatise, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

—Joseph Smith



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The Ascension

—Act 1:9-11

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President David O. McKay

The Great . . . Hate Opposing and Forces . . . Love

President David O. McKay

★ There are two great forces in the world more potent than ever before, each force more determined to achieve success, more active in planning, and, on the one side, scheming, than ever before.

These two great forces are hate and love. Hate had its origin in our pre-existent state. There is a significant reference in the Apocalypse to "a war in heaven." (Rev. 12:4.) It is not only significant, but seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention exist. The passage is significant because it implies a freedom of choice and of action in the spirit world. In The Pearl of Great Price we are given this account: "Wherefore, because that Satan rebelled against me, and **sought to destroy the agency of man**, which I the Lord God, had given him, and also, **that I should give unto him mine own power**; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive

and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Two things you will note in that passage: one, that Satan was determined to destroy the free agency of man. Free agency is a gift of God. It is part of His divinity. The second point is that he desired to supplant God. I quote, "Give me thy glory." (See Ibid., 4:1)

The world does not comprehend the significance of that divine gift to the individual. It is as inherent as intelligence which, we are told, has never been nor can be created.

In the spirit of hate, as is manifest today in the world, the very existence of God is denied, the free agency of man is taken from him, and the power of the state supplemented. I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom.

A fundamental principle of the gospel is free agency, and references in the scriptures show that this principle

is (1) essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organisations, of nations may be judged.

"Therefore," we are told in the scripture, "cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Nephi 10:23)

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D. & C. 104:17)

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Ibid., 101:79-80)

"My independence is sacred to me," said Brigham Young, "it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organised as God is, that would be deprived of the free exercise of his agency so far as he does not infringe upon other's rights, save by good advice and a good example." (Discourses of Brigham Young, 1943 ed., p. 62)

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation.

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

When man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man, a transgressor. It is the function of the state to curtail the violator and to protect the individual.

Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has the most precious of all life's endowments — the gift of free agency, man's inherited and inalienable right. It is the impelling source of the soul's progress. It is the purpose of the Lord that man becomes like Him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment, not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: "... thou mayest choose for thyself, for it is given unto thee; ..." (Moses 3:17) Without this divine power to choose, humanity cannot progress.

With free agency, however, there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times or helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery.

Man is responsible not only for every deed, but also for every idle word and thought.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout His ministry He emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (Moses 1:39.) Only through the divine gift of soul freedom is such progress possible.

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

Though it is not a pleasing thought, we must realise that over half the world is under the influence of hate, as manifest by the Chinese leader, manifest by the communist group in Russia, and manifest to us in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he tried to replace the Creator. But his power is still manifest. He is active and is prompting at this moment the denial of God's existence, of the existence of his Beloved Son, and denying the efficacy of the gospel of Jesus Christ.

The Associated Press some time ago related some instances that are taking place in China to change men's minds in a nation of over six hundred million people, whose hearts, whose minds have been changed as far as they could be changed by the spirit of hate. Forty-five or fifty years ago there was a spirit of tolerance and respect in China for Americans. In a school at Peking, which was fostered by Americans, I personally saw some of

the most active young men in junior high school that I have ever seen in my life. I have never seen more courtesy in any country in the world. Today all that is changed. The Associated Press made this report:

"A decade ago Mao Tze-Tung's newly-created People's Republic of China threw its Red Shadow across an alarmed Asia. Today, the lengthening Shadow has crept half way across the earth to the Americas. No one can say with certainty where it will stop . . . In his sixty-sixth year this round-faced, lofty-browed son of peasants has been raised by his communist followers to the eminence of a demi-god. His words, actions, and even his thoughts, are holy writ for 630 million people. He is one of the most powerful men on earth, and much of his power is based on the most debilitating of human emotions—hate. Hatred for the United States, hatred for rich landlords, for counter-revolutionaries, for Chiang Kai-Shek, hatred for anyone who fails to conform. 'Hatred,' said a traveller recently returned from Mao's China, 'has become an institution, particularly hatred for the United States. It is horrible to see this vast human machinery run by only one fuel—hatred! If it used love instead it could become the most powerful nation on earth.'" (Associated Press, appearing in the Salt Lake Tribune, Sunday, December 11, 1960.)

In the spirit of hate these men would supplant God. In the spirit of hate they deny His existence. They deny the existence of His Only Begotten Son. They would destroy the free agency of man. Here, in the spirit of love, we praise His name and teach His precepts.

Let us for a moment or two consider Jesus, the man of love. He revered and worshipped God, and is himself revered and worshipped by all Christian nations and classes of individuals.

"Whatever may be the surprises of the future," wrote Renan, "Jesus will never be surpassed."

Millions of people, speaking different languages and cherishing various ideas, worship Him and revere Him today. We revere Him because His wisdom and spirituality comprehend and exceed that of all others. He it is who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) He also said to His disciples, "... I have given you an example, that ye should do as I have done to you." (Ibid., 13:15)

First, in the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny Him, Mao ridicules Him, and they have poisoned untold millions of minds against Christ.

What about Jesus as manifest in the flesh? In announcing His birth the heavenly hosts sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) In that message there is godliness, peace, and brotherly kindness.

Godliness, Jesus exemplified every hour of His earthly existence. On the banks of the Jordan at the beginning of His ministry, we hear Him say to John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15)

On the Mount of Temptation, which rises just above the Jordan where Jesus was baptised, He was tempted by that Tempter who tried to supplant God; tempted with all the things of earth and the power thereof. We hear Him say in sublime majesty, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Ibid., 4:10)

When He taught the disciples to pray, he included in the first petition

godliness—"Hallowed be thy name." (Ibid., 6:9)

Praying in the presence of the Twelve at the Last Supper, He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

That is the spirit of love, the spirit of faith in God the Creator of heaven and earth through His Beloved Son. God is worshipped by His Only Begotten Son.

What about the condition of peace?

Peace has been defined as the happy, natural state of man, the "first of human blessings." Without it there can be no happiness, and "Happiness," said the Prophet Joseph Smith, "is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; ..." (Teachings of the Prophet Joseph Smith, p. 255)

Jesus said, "... In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33)

On the same occasion, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. ..." (Ibid., 14:27.) All through His life peace was on His lips and in His heart, and when He came forth from the tomb and appeared unto His disciples, His first greeting was, "Peace be unto you. ..." (Ibid., 20:21)

Peace as taught by the Saviour is exemption from individual troubles, from family broils, from national riots and difficulties. Such peace refers to the person just as much as it does to communities. That man is not at peace who is untrue to the whisperings of Christ—the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he transgresses the law of righteousness, either in dealing with himself by indulging in passions or appetites, in

yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law.

Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us establish among men — peace to the individual that he may be at peace with his God; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home, families living at peace with each other and with their neighbours.

There are some who would say His teachings are not applicable today.

A few years ago there was a boy among boys who saw Him, who heard Him and received His teachings. Joseph Smith saw the Redeemer, and he has given that testimony to the world; he has recorded his message, and emphasised again the eternal truth that Christ's teachings are divine and as applicable to the civilised world today as to the people among whom Jesus walked and talked.

Fundamental in all Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, hate, jealousy as vehemently as he did the results that avarice, enmity, and hate produce. Modern psychology, as all students know, proves the virtue of such teachings regarding the injury that follows the harbouring of hate. He who harbours hatred and bitterness injures himself far more than the one towards whom he manifests these evil propensities.

Equally applicable to present conditions are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving power of love, the immortality of man.

If men ever reject the fact that Christ is our Lord and Saviour and fill

their souls with hatred as that nation of over six million people are compelled to do, and not only deny Christ, but deny that His mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by Him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognise Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when he reverently exclaimed: "My Lord and my God (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of Him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage.

In conclusion, the obligation and duty rests upon The Church of Jesus Christ to proclaim the mighty truth that the Man of Galilee, the resurrected Christ, is truly the Way, the Truth, and the Life—that He is in very deed the Saviour of all mankind.

Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle. With faith in the revealed word of God, let all true believers in individual freedom cherish the spiritual ideals of the Christ, and ever strive to make real the dream that all men shall be free, and that some day many nations will unite, not for war, but for peace and the establishing of the Kingdom of God on earth.

Making One's Calling and Election Sure

Marion G. Romney

★ The theme I have in mind to discuss is "Making One's Calling and Election Sure." To do this one must receive a divine witness that he will inherit eternal life. The supreme objective of men who understand God, their relationship to Him, and His designs for them is to gain eternal life. This is as it should be, for eternal life "... is the greatest of all the gifts of God." (D. & C. 14:7.) To bring men to eternal life is God's "work and glory." To this end He conceives, rings into being, directs, and uses all His creations. (Moses 1:38-39)

Eternal life is the quality of life which God himself enjoys. The gospel plan, authored by the Father and put into operation by the atonement of Jesus Christ, brings eternal life within the reach of every man. The Lord gave this assurance when He said, "... if you keep my commandments and endure to the end you shall have eternal life, ..." (D. & C. 14:7)

The fullness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life. The Lord has promised that "... he who doeth the works of righteousness shall receive His reward, even peace in this world, and eternal life in the world to come." (Ibid., 59:23)

I think the peace here referred to is implicit in the Prophet's statement, "I am going like a lamb to the slaughter, but I am calm as a summer's morning.

I have a conscience void of offence toward God and toward all men." (DHC, 6, 555)

I also think it is implicit in this statement of the late Apostle Alonzo A. Hinckley which he wrote in a letter to the First Presidency after he had been advised by his physician that his illness would be fatal: "I assure you I am not deeply disturbed over the final



results. I am reconciled and I reach my hands to take what my Father has for me, be it life or death. . . .

"As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more." (The Deseret News Church Section, March 27, 1949, p. 24)

Now I come directly to my theme:

I take my text from Second Peter, and as he did, I direct my remarks " . . . to them that have obtained like precious faith with us. . . ." (2 Peter 1:1.)

Peter, having put the Saints in remembrance of gospel fundamentals, admonished them to " . . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" (Ibid., 1:10)

By making their calling and election sure, the Saints were to gain entrance " . . . into the everlasting kingdom of our Lord and Saviour Jesus Christ." To this fact Peter bore powerful witness. He reviewed his experience on the Mount of Transfiguration with James and John, where, he says, they heard the voice of " . . . God the Father . . ." declare of Jesus, "This is my beloved Son, in whom I am well pleased." Then by way of instruction that such an experience did not of itself make one's calling and election sure, he added, "We have also a more sure word of prophecy; . . ." (Ibid., 1:11, 17, 19)

Speaking on Sunday, May 14, 1843, the Prophet Joseph Smith took this statement of Peter for his text. From the Prophet's sermon I quote:

"Notwithstanding the apostle exhorts them to add to their faith, virtue,

knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony 'that Jesus was the Son of God, yet he says we have a more sure word of prophecy than to hear the voice of God saying, "This is my beloved Son, etc." Answering his own question, the Prophet continued, "Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. Then they would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the Kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation."

Then speaking directly to his listeners, the Prophet continued:

" . . . I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, . . ." (DHC 5, 388-389)

A week later, May 21, 1843, the Prophet preached another sermon on the same text, from which I quote:

"We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this in-

junction would lie largely on those to whom it was spoken," he said, "how much more those of the present generation!" And then in conclusion, "It is one thing to be on the mount and hear the excellent voice, etc., etc., and another to hear the voice declare to you, You have a part and lot in that kingdom." (Ibid., 5, 403)

These two sermons were given by the Prophet just thirteen months before his martyrdom. Four years earlier, however, he had thus instructed the Twelve: "After a person has faith in Christ, repents of his sins, and is baptised for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, ... " (Ibid., 3, 380)

In the 88th section of the Doctrine and Covenants is recorded a revelation in which the Lord, addressing some of the early Saints in Ohio, said, "... I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

"This Comforter is the promise which I gave unto you of eternal life,

even the glory of the celestial kingdom;" (D. & C. 88:3-4)

I should think that every faithful, Latter-day Saint "... would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (DHC, 5, 388.)

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this sure anchor to their souls, this peace in their hearts.

Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until "... there came a voice unto [him from heaven] saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Years later he revealed the nature of this promised blessing when he wrote:

"... I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father." (Enos 5, 27)

To Alma the Lord said: "Thou art my servant; and I covenant with thee that thou shalt have eternal life; ..." (Mosiah 26:20)

To His twelve Nephite disciples the Master said: "What is it that ye desire of me, after that I am gone to the Father?

"And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may

speedily come unto thee in thy kingdom.

"And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:1-3)

As Moroni laboured in solitude, abridging the Jaredite record, he received from the Lord this comforting assurance: "... thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father." (Ether 12:37)

Paul in his second epistle to Timothy wrote: "... I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: ..." (2 Tim. 4:6-8)

In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball laboured against great odds caring for the Saints and striving to free the brethren. On April 6 he wrote:

"My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind, and the Spirit said unto me, 'write,' which

I did by taking a piece of paper and writing on my knee as follows: ... "

This is what he wrote as dictated by the Lord:

"Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from the least to the greatest of them; **therefore thy name is written in heaven, no more to be blotted out for ever ...**" (Orson F. Whitney, Life of Heber C. Kimball, 1888 ed., p. 253.)

To the Prophet Joseph Smith the Lord said: "... I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity; for **verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.**" (D. & C. 132:49)

Now in conclusion, I give you my own witness. I know that God our Father lives, that we are, as Paul said, His offspring. I know that we dwelt in His presence in pre-earth life and that we shall continue to live beyond the grave. I know that we may return into His presence, if we meet His terms. I know that while we are here in mortality there is a means of communication between Him and us. I know it is possible for men to so live that they may hear His voice and know His words and that to receive "the Holy Spirit of promise" while here in mortality is possible. And so, in the words of the Prophet Joseph, "... I ... exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves, ..." (DHC, 5, 389)

The Heavens Declare

Alma Sonne

Assistant to the Council of the Twelve

★ "The heavens declare the glory of God; and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language, where their voice is not heard." (Psalm 19:1-3)

The testimony of nature is strong and convincing regarding the existence of an overruling Providence. One need but look into the sky and see the sun, the moon, and the stars and observe their regularity as they glide through space. I have always been impressed with the majesty of the universe. We see enough of it to be profoundly touched by its grandeur and vastness.

There is no confusion in nature. Every one of its manifestations is a solemn declaration of a supreme power, a supreme knowledge, and a supreme design. It is not the result of chance, for the Creator is the source of intelligence and order. And intelligence is His glory, and it

operates perfectly and is in harmony with established law. I see all this, and I am sustained by an "unfaltering trust."

I look around me, and I see the green fields, the flowers, the trees, and the shrubbery, and in the autumn, I see the earth illuminated with red and gold before nature goes to rest. I witness God's handiwork. It bears the mark of a superior intelligence which is beyond my meager comprehension. I can conscientiously conclude that there is a divine plan which provides for man's future when and where mortality ends. I can join with the prophets and seers in the revelations from God and accept them as God's commandments. I am not a stranger, wandering aimlessly without purpose. I am a child of God, and I see evidences of His existence all around me. In other words, I believe in God. I do not serve and worship Him blindly. I trust Him. He hears and answers my prayers. He sustains me in emergencies and comes to my rescue in times of need.

I realise that a mastermind has planned and made tangible all these things. They are gifts from Him to His children. The Lord has given them freely regardless of their obedience. It is a manifestation of His love for His sons and daughters.

How are the gifts received? Some receive them with thanksgiving, some with scorn, and some deny the existence of the giver. Others fail to recognise and identify this giver. They "knew him not" (John 1:10), for they are absorbed in materialistic aspirations so characteristic of our day.

I read St. John's testimony regarding this giver and Creator of all things.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"All things were made by him; and without him was not any thing made that was made.

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (Ibid., 1:1, 3, 14.)

The above quotation answers the question: Who is the Creator? Paul the Apostle is even more explicit in his letter to the Colossians. In speaking of Jesus, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him ... " (Col. 1:16)

Jesus, therefore, becomes the greatest benefactor of the human race. There is no one with whom He can be compared. He gave His life that we might live and enjoy the blessings of eternity. He offered the plan by which we may enter His kingdom and receive the exaltation promised to the faithful.

Those who deny His place in the eternal programme of things are victims of deception and darkness. If Jesus Christ is not the Creator and Saviour, the New Testament is fiction and not history, and the testimonies of Matthew, Mark, Luke, and John are figments of the imagination—false and unfounded. The same can be said of Peter's positive and fervent testimony regarding the man he called Lord and Master, and of the restored gospel and the divine calling of Joseph Smith the prophet of the latter days.

But they were not mistaken. All of them, without exception, gave their testimonies as eyewitnesses. We may deny Him and fail to recognise His pre-eminence in nature and in a world of strife, contention, and corruption,

but He is a reality. Millions of men have assailed him, and millions are indifferent to Him, but He cannot be expelled. He cannot be eliminated by the sophistries of intellectuals or the bigotry of the ignorant. His name and His works of righteousness are secure on the pages of history. He came with a message of peace and goodwill. His programme is the only thing that will end war and bloodshed. I hope we will remember that. He demonstrated His love for humanity, a love that knew no bounds and a devotion that has no parallel.

In this day, in the blaze of the twentieth century since His birth, we need Him more than ever. Nations and individuals need to be comforted by something outside and above the avarice and greed of men. All the world is in search of peace. International councils are in session in an attempt to avoid war. So far as the casual observer can see, no headway has been made. We are still groping in the darkness.

Members of the true Church are aware that Jesus Christ is the Creator of heaven and earth and is the way to peace on earth and goodwill to men. They marvel at the beauty of His creations, and they accept His divine leadership and agree with Paul the Apostle that Jesus is also the author of the plan of life and salvation. "Mormonism" declares to all the world that Jesus Christ lived upon the earth in the meridian of time; that He was born of the virgin Mary; that He preached the Sermon on the Mount to a small group of friends and followers who had gathered on a mountainside to hear Him; that He performed many mighty miracles; that He was crucified on the cross by His enemies who were

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One Knows — If He Tastes the Fruit

Boyd K. Packer

Assistant to the Council of the Twelve

★ Some time ago a representative of the Church on a plane bound for a large west coast city of the United States was drawn into conversation with a young attorney. Their conversation centred on the front page of a newspaper, a large city tabloid with the sordid, the ugly, the tragic openly displayed.

The attorney said the newspaper was typical of humanity and typical of life — miserable, meaningless, and in all ways useless and futile. The elder protested, holding that life was purposeful, and that there lives a God who loves His children, and that life is good indeed.

When the attorney learned that he was speaking to a minister of the gospel, he said with some emphasis, "All right! We have one hour and twenty-eight minutes left on this flight, and I want you to tell me what business you, or anyone else has traipsing about the earth saying that there is a God or that life has any substantial meaning."

He then confessed himself to be an atheist and pressed his disbelief so urgently that finally he was told, "You

are wrong, my friend. There is a God. He lives. I **know** He lives." And he heard the elder proclaim with fervour his witness that Jesus is the Christ.

But the testimony fell on doubtful ears. "You don't **know**," he said. "Nobody **knows** that! You can't **know** it."

The elder would not yield and the attorney finally said condescendingly, "All right, You say you know. Then [inferring, 'if you are so smart'] tell me how you know."

The elder had been faced with questions before, in written and oral examinations attendant to receiving advanced degrees, but never had a question come which seemed to be so monumentally significant.

I mention this incident, for it illustrates the challenge that members of the Church face—all of them. This challenge particularly becomes a stumbling block to our youth. They face a dilemma when the cynic and the skeptic treat them with academic contempt because they hold to a simple child-like faith. Before such a challenge many of them turn away, embarrassed

and ashamed that they cannot answer the question.

As our friend attempted to answer this question, he found himself helpless to communicate with the attorney, for when he said, "The Holy Ghost has borne witness to my soul," the attorney said, "I don't know what you are talking about."

The words "prayer" and "discernment" and "faith" were meaningless to the attorney, for they were outside the realm of his experience.

"You see," said the attorney, "you don't really know. If you did, you would be able to tell me how you know." The implication was that anything we know we readily can explain in words alone.

But Paul said:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14)

The elder felt that he might have borne his testimony unwisely and prayed in his heart that if the young attorney could not understand the words, he could at least feel the sincerity of the declaration.

"All knowledge is not conveyed in words alone," he said. And then he asked the attorney, "Do you know what salt tastes like?"

"Of course I do," was the reply.

"When did you taste salt last?"

"Why, just as we had dinner on the plane."

"You just **think** you know what salt tastes like," said the elder.

"I know what salt tastes like as well as I know anything," said the attorney.

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience; I know it as well as I know anything."

"Then," said the elder, "may I ask you one further question? Assuming that I had never tasted salt, could you explain to me, in words, just what it tastes like?"

After some thought the attorney ventured, "Well ... I ... it is not sweet, and it is not sour."

"You have told me what it isn't," was the answer, "not what it is."

After several attempts he admitted failure in the little exercise of conveying in words knowledge so commonplace as that. He found himself quite as helpless as the elder had been to answer his question.

As they parted in the terminal the elder bore testimony once again, saying, "I claim to know there is a God. You ridiculed that testimony and said that if I did know I would be able to tell you exactly how I know.

"My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to perform the simple exercise of telling me what salt tastes like. But I say to you again, there is a God. He does live. And just because you don't know, don't try to tell me that I don't know, for I do."

Young people, do not apologise or be ashamed because you cannot frame into words that which you know in your heart to be true. Do not repudiate your testimony merely because you have no marvellous manifestations to discuss.

Lehi saw in his dream those who "tasted the fruit," and "were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost." (1 Nephi 8:28)

We sympathise with young members and know how difficult it is to hold to the truth, particularly when professors of worldly knowledge—some of them counterfeit Christians — debunk and scoff. We know from personal experience that you may have some doubts. You may wonder at times, "Can I ever really know for sure?" You may even wonder, "Does anyone really know for sure?"

President David O. McKay once told of his search for a testimony as a youth. "I realised in youth," he said, "that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it."

He indicated that he had somehow received the impression that the testimony would come as a great spiritual manifestation.

"I remember," he said, "riding over the hills one afternoon thinking of these things and concluded that there in the silence of the hills was the best place to get that testimony."

"I stopped my horse and threw the reins over his head. ... I knelt down and with all the fervour of my heart poured out my soul to God and asked Him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive

some transformation that would leave me without doubt.

"I arose, mounted my horse, and as I started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, saying to myself, 'No, sir, there is no change; I am just the same boy I was before I knelt down.'"

President McKay continues, "The anticipated manifestation had not come. Nor was that the only occasion. However, it did come, but not in the way that I had anticipated. Even the manifestation of God's power and the presence of His angels came, but when it did come, it was simply a confirmation; it was not the testimony."

In answer to your question, "Can I ever really know for sure?" we answer, just as certainly as you fill the requirements, that testimony will come. The Lord has never said, nor was it ever pretended, that this testimony yields itself to scientific investigation, to mere curiosity, or to academic inquiry.

In answer to your question, "Does anybody really know?" Yes, tens of thousands know. The brethren know. Your parents know.

I have respect for the truth. It is wrong to fabricate, to invent, to mislead.

There is another dimension also. When one has received that witness, and is called to testify, for him to dilute, to minimise, to withhold would be grossly wrong. It is in the face of this that I feel the urgency to bear witness. And I bear my solemn witness that Jesus is the Christ. I say that I know Jesus is the Christ, that the gospel of Jesus Christ was restored to Joseph Smith, a prophet of God, that David O. McKay who presides over the Church is a prophet of God.

The Body Without the Spirit



Marion D. Hanks

The First Council of the Seventy

★ One of my daughters in leading our family in prayer, thanked God for her and our eyes and our ears and our mouths, and asked the Lord to bless us that we could say good things through our mouths, and because she knew her daddy had to talk that morning to some people not of the Church, she prayed that he would be able to explain the gospel understandably to them. I echo her great appreciation for God's gifts and her earnest petitions also.

A time ago I had the privilege of going to a university campus to participate in what they called "Religion in Life Week." Their theme, which I was to treat at the beginning of the week, was "Something Missing." I walked about the campus and into some of the buildings in the period preceding he appointed hour, and in a certain building where there were advertisements placed by students, I saw this written, line by line as I shall quote the words:

For Sale
1929 Ford
Good body and fenders
New paint job
No engine
\$20
See _____

And I had the idea which permitted me to treat the theme, "Something Missing." The car looked all right, I suppose. It may have seemed adequate from the exterior appearance to fulfill its purpose, but in fact, it was not. Something was missing, and that something was the chief element, the motivating power.

As I listened to President McKay speak to the missionaries of the Church one evening, I thanked God in my heart that over a large part of my life I have been blessed to serve on that interesting frontier where the Church meets the world — in the missionary cause. I rejoiced as he talked of the wonderfully fine, loyal,

intelligent people of integrity in the world, because though I seek premier position in few things in this world, I would not want to be second in my appreciation of the wonderful people there are who are not of us and not like us, but who are good and decent and honest and live to the light they have received. But I confess that much as I have learned to love them, and as honest as is my respect for them and their integrity, I have recognised that in their good lives there is something missing, and time and again I have had the blessing, with many of you, of attempting to bear witness to them of what that something is.

Why do they miss it? Why do they not enjoy it? Perhaps because they have a seemingly satisfactory circumstance in life. Perhaps because though they may sense they miss something, the pressures and problems and influences of their lives keep them from responding, from being willing to pay the price.

I read with some of you some time ago in an eastern newspaper a little article which had no prominent place, but which represented something meaningful. It was the story of a fire in one of the clothing districts in New York City. It told of the death in this fire of more than a dozen people—fifteen, as I recall, and one sentence from the latter part of the short article was impressive and important to me. It said that these people had perished within easy access of an escape door, but had not used it, rather had huddled together and had died in the middle of the floor because of "smoke and fear." I have wondered if some one of the fifteen or so who died had been conscious enough of the door, whether if he had known of it and realised its importance, he might have led the others through it to life.

And I have thought a good deal more, as perhaps you will in contem-

plation, about what may have happened in that clothing factory. Apparently they had been sitting within easy access of that door, some of them, at least, for years, had paid no heed to it. It had not apparently meant much to them, and in their hour of extremity they were not able to find it.

There are many wonderful people in the world for whom I have personal respect and love, and whose intelligence and integrity I consider at least equal to our own, in terms of what they are willing to do for what they believe. Yet I testify with all my heart that there is something here for the finest of them, but it requires a consciousness that not all is well, that there is something to be had in the world besides social competence or other of the earthly pursuits which satisfy the ambitions of men.

"Smoke and fear" are everywhere about us. I read recently out of the eighth chapter of First Nephi, and then in the subsequent explanatory chapter, the vision of Lehi. You remember the chief symbols—the tree representing the tree of life, or the love of God; the path to it; the rod by which one holding fast could reach it, and the chasm; the large and spacious building on the other side; the mists of darkness, of vapour, rising from the river of filth to overcome those who would try to reach the tree. Do you remember these words? An exceeding great mist of darkness came up and obscured the path, while across it the great spacious building was filled with people, old and young, male and female, their manner of dress exceeding fine, and who were in the attitude of mocking and pointing their fingers toward those who had come and were partaking of the fruit. Some of those who had tasted it were ashamed because of those who were scoffing at them, and they fell away into forbidden

paths and were lost. Note these words in the twelfth chapter of First Nephi: "**... the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.**"

"And the large and spacious building, which thy father saw [said the angel to Nephi], is vain imaginations and the pride of the children of men." (1 Nephi 12:17-18)

My testimony and witness and the assurances of my heart are that though there are wonderfully fine people all about us, with whom I have the occasional privilege of association, some of whom I have the blessing of attempting to teach, and to many of whom I have the privilege of bearing witness, and while I have great respect for what they represent and are, yet there is something missing in them if they have not found willingness to realise that within easy access is a door leading to life, and that the Saviour stands there and knocks, but they must open and walk through.

I have been deeply blessed by the great strong statements of the General Authorities reaffirming that there is something in the Gospel and Church of Jesus Christ which will bless the lives of the very finest of men who do not have it, and who therefore have something missing.

The message of salvation is sometimes greeted by some of the people of whom I have spoken, with murmurings as to arrogance and smugness, with some objection on the basis of lack of goodwill, even sometimes, they say, lack of Christianity, in such a statement. I say, and humbly, that though the prophets were good and compassionate men who loved brotherhood and goodwill, yet in every instance they testified that there is a way, that men must follow that way and obey the commandments of God. We could proceed from the beginning to the end of the sacred records, but I choose just one as the example, and this, Section 52 of The Doctrine and Covenants, where the Prophet, under the inspiration of God, encouraging and suggesting compassion and love and brotherliness, and prayer and humility and every other virtue, also had something else to say:

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances." (D. & C. 52:15-16)

I thank God for the blessing of the Gospel, of some understanding of it, and of certain witness that it is the very plan of God, and that they who speak for God are His servants in this day, as anciently, which witness I bear, in the name of Jesus Christ.

JUNE MILLENNIAL STAR

The June issue of the Millennial Star will be a special Relief Society edition. It will include speeches of the Relief Society general presidency at May conferences in Great Britain and features and pictures of British Relief Society members. Contributions may be sent to Mrs. Gwen Cannon, Bywood, Nightingales Lane, Chalfont St. Giles, Bucks., England; Mrs. Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham, England, or to Douglas D. Palmer, the managing editor, 17, Walnut Close, Epsom, Surrey, England. News of the conferences will also appear in the magazine. Regular features and news should continue to be sent to Mrs. Cannon and Mrs. Cuthbert. The June issue will also include this news.

My Purpose

To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along my way;
To use possessions that are mine
In service full and free;
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendship true may live;
To be less quick to criticise,
More ready to forgive;
To use such talents as I have
That happiness may grow;
To take the bitter with the sweet,
Assured 'tis better so;
To be quite free from self-intent
Whate'er the task I do;
To help the world's faith stronger grow,
In all that's good and true;
To keep my faith in God and right
No matter how things run;
To work and play and pray and trust
Until the journey's done.
God grant to me the strength of heart,
Of motive and of will,
To do my part and falter not
His purpose to fulfill.

—Henrietta Heron

One Does Not Break the Commandments

—He Breaks Himself Against Them



★ I have had two experiences which I desire to relate to the young people of the Church.

One of them occurred nearly 35 years ago down in Manti (Utah) in a testimony meeting when I was 12 years of age. Several of us boys were to be ordained deacons in the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were presented. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned to us young boys, he pointed his finger at us and said: "Young men, I want you to remember—and never to forget—that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the king of England, because those who ordain you will have the authority direct from God."

A. Theodore Tuttle

The First Council of the Seventy

I did not realise at the time the magnitude of what he said, but through the years I have reflected on it many times. I have come to realise that by virtue of the priesthood which we hold, we **do** have more power to save ourselves and ultimately others than any earthly ruler, for power to move oneself or others toward exaltation comes only from God — from whence this priesthood comes. Our obligation as young people is to honour the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us. Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this, my friend and I promised each other—we made a covenant—that we would never take the name of the Lord in vain. During the intervening years, each of us kept the vow which we had made.

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the bony withers of that

horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realised what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off of the horse, I kneeled immediately — right there in the stubble of the field — and asked the Lord to forgive me. I vowed again, this time with repentant fervour, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

As young people, we oftentimes think it's hard to live the standards of the Church because they are so high. It is true that no church on earth has higher standards than The Church of Jesus Christ of Latter-day Saints—you'd expect that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because our standards are so high — so different from the standards of the world—we tend to feel that it is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of 17 or 18 years of age. She said: "I have broken all of the Ten Commandments, except the sixth one, and lots of other laws besides." During the course of the interview, which, incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near

the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle. "Those aren't mosquito bites," she said pathetically. I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobs racked her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma, made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness." (Alma 41:10)

I have thought since of the statement Cecil B. DeMille made at the beginning of the film "The Ten Commandments." You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break God's laws, rather we break ourselves against them."

I thought of this girl behind bars—she had not broken God's laws at all, but rather had broken herself against them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for our good, and when we

violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Saviour said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know — as did my friend who repented of swearing at his horse — you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry His burden, for the Lord has said, "Come unto me . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Idem.)

**SUCCESS
OR
FAILURE?**

Life is a grindstone, and whether it grinds a man down or polishes him up depends on the stuff he is made of.

—Josh Billings



Three Regional Relief Society Conferences

Louise W. Madsen

Second Counsellor

Relief Society Presidency

★ May holds exciting promise for Relief Society sisters in the British Isles. Three regional Relief Society conferences will be held. The first will be in Manchester, May 20-21, involving the Central British Mission, North British Mission, and Leeds, Leicester, and Manchester Stakes; the second in Edinburgh, involving Glasgow and Sunderland Stakes, and the Scottish and Irish Missions; the third will be in London, involving the London Stake, and the British South, Southwest British and British Missions. This will make it possible for a greater number to attend and participate than would have been possible with one All-British Relief Society Conference.

These conferences are patterned after the Relief Society Annual General Conference held in Salt Lake City just prior to the semi-annual conferences of the Church in October. Many people who may not have the opportunity of attending a Relief Society conference at Church headquarters will enjoy conferences planned especially for them. This gathering together holds the promise of an enlarged vision of

Relief Society and a greater understanding of that portion of His work that the Lord has decreed for His daughters.

With the holding of these conferences in the British Isles, world-wide sisterhood will achieve greater meaning as the realization comes that more than 300,000 women the world over are enjoying the benefits of Relief Society. Far from being limited to one nationality, or one language-speaking group, Relief Societies are found from Finland on the north to the southernmost cities of New Zealand, from Europe to Asia and Africa, in the Americas and in many islands of the sea. The great value of uniformity of the work and procedures of Relief Society will become evident as the sisters see more clearly their relationship to sisters in all parts of the world. A warm and righteous pride should fill the soul of each Relief Society member as she receives the assurance that the Lord's work is the same everywhere. A sincere determination to conduct Relief Societies in the approved manner should come to

each officer.

Many phases of Relief Society work will be presented and discussed at the conferences. The many assignments given to the English, Scottish, Irish and Welsh sisters to aid in the various activities of the conferences have been received with joy and accented with humility. This ready acceptance and willingness to be involved holds the delightful promise of making the meetings effective and beautiful.

Four general meetings, four separate departments, and a reception have been planned, to be conducted by Pres. Belle S. Spafford, her counsellors and other members of the general board. Sister Emma Marr Petersen will give instruction in the music department.

Membership in the Church and active membership in Relief Society changes the lives of individuals, uplifts them, brings spiritual and intellectual advantages which were before unattainable, raises their standards and gives greater security and more beauty to living. The refining influences of Relief Society upon the sisters becomes an effective influence upon the homes of Latter-day Saints, as do the practical aspects of homemaking.

All of these things will be part of the conferences.

The Relief Society general presidency feels privileged to have the opportunity to meet with the sisters of the British Isles, to come closer to them through meeting them in their home areas, to learn and participate with them in the vital aspects of Church work. Members of the general board have aided in the planning and preparation of the various activities of the conferences. All send their love and best wishes.

Each of the three co-ordinating committees who have carried endless responsibilities in making arrangements for the respective conferences have rendered devoted and invaluable service. Their closeness to the British sisters, their understanding of the work of Relief Society, and their appreciation of the importance of the conferences are reflected in the outstanding service they have performed.

May all the treasured promise of these conferences be fulfilled in the hearts and minds of those who attend, open the eyes of their understanding, enlarge their souls and lead them to praise God and acknowledge His blessings.

The Heavens Declare—Continued from page 13

inspired by disgruntled religious leaders of His day; that He arose the third day from a borrowed grave where He was buried; and finally that He is the Son of God, the Messiah, about whom the prophets of Israel spoke.

Mormonism also declares that He chose twelve apostles to be His representatives and witnesses, that He commissioned them to preach the gospel of the kingdom which He had taught them during His three years of ministry among them. And that same

gospel was restored to earth through the Prophet Joseph Smith. This restored gospel makes life in all of its aspects worth living. It gives beauty, significance, and purpose to man's sojourn in mortality and fills him with courage and conviction and satisfies his spiritual longings.

May we live the gospel. May we introduce it into our lives, and may we not forget to remember that Jesus Christ is the Creator and Ruler of all things.

The Priesthood Administers;

The Lord Heals

★ The elder was walking rapidly down the hospital corridor toward the building exit. His wife, quite ill, had asked for an item from home, and he was on his way to procure it—losing no time in the effort. A woman stopped him in the corridor.

"You are Elder Jones, are you not?"

"Yes."

"I know you are in a hurry, but will you stop long enough to administer to my son? He is very sick. The doctors say he will die."

"I shall be glad to help. Is his father in the room?"

"Yes."

"And is he an elder?"

"Yes, he is an elder."

The elder accompanied her to the room, asking her the nature of the disease. The woman explained that her boy was a senior in high school — a star athlete on the basketball court. The disease was little known and it acted upon the nerves, slowly affecting them until those controlling heart and diaphragm were finally involved. The doctors had given him two more weeks to live. He might possibly live three more weeks.

They entered the room. There on the bed lay a young man. He looked quite well. He was more than six feet tall, well muscled. He was as fine a specimen of physical youth as the elder

had ever seen. He greeted the father, spoke briefly to the boy, then the two of them performed the ordinance, the father anointing and the elder sealing and pronouncing the blessing.

In rebuking the disease, the elder explained to the boy that healing would come and the rebuke be effective at the good pleasure of the Lord through the boy's faith to be healed. The blessing was not spectacular, the parents calm, the room quiet.

The elder went his way. Due to his own problems he quickly forgot the boy. Six months went by and the elder accepted an invitation to deliver an address to a group of students in a city three hundred miles away. His time schedule was such that he must leave at the end of his address to catch a returning airplane.

During the course of his address a note was passed to him. The note read:

"_____ would like you to come to the hospital as soon as you finish speaking."

Turning to the presiding officer he said:

"Is this an emergency?"

"No, the boy wants to thank you."

"For what?"

"You administered to him in Salt Lake City six months ago. He was slated to die but is recovering and wants to thank you."

"If that is the case, I'm glad; but I must be excused to catch my plane. Tell the boy to thank the Lord for He is the source of the healing, not me."

Again time passed. A year went by. And in the Church Office Building the time arrived to set missionaries apart for their missions. The elder was passing down the hall when he was stopped by a tall young man, fair and handsome.

"You don't remember me, do you?"

"No, I don't."

"You will remember administering to a boy about to die at the hospital about two years ago?"

"Yes."

"Then you were in my home town

giving a speech and couldn't go to the hospital so send word for the boy to thank the Lord, not him."

"Yes, I remember."

"I am that boy. I am healed and I am being set apart today to go on a mission. It was a miraculous healing for I was given up to die by the physicians on the case. I thank you for your part."

"My part was to administer; your part was to get faith to be healed. And so the credit should go to the Lord."

As he walked away the elder gave thanks that there is power to invoke healing in the priesthood when the Lord is asked in faith.

ORDER OF ADMINISTERING TO THE SICK

"In the matter of administering to the sick, according to the order and practice established in the Church, care should be taken to avoid unwarranted repetitions. When an administration is made, and when the blessing pronounced upon the afflicted one has been received, the ordinance should not be repeated, rather let the time be given to prayer and thanksgiving for the manifestation of divine power already granted and realized. No limit should be or can be set to the offering of prayer and the rendering of praise to the Giver of Good, for we are specially told to pray without ceasing, and no special authority of the Priesthood or standing in the Church is essential to the offering of prayer; but the actual administration by anointing with oil and by the imposition of hands by those who hold the proper office in the Priesthood is an authoritative ordinance, too sacred in its nature to be performed lightly, or to be repeated loosely when the blessing has been gained."

—Gospel Doctrine, pp. 256, 257.



Hearts Turned To Their Fathers

David Ensign Gardner, F.S.G.

★ Last month the relationship between the records of the census and the registrations of the births, marriages, and deaths kept at the local Superintendent Registrars' Offices was discussed.

In the case of the Osborne family that resided in Camborne, Cornwall, in the 1830s and 1840s, the Superintendent Registrar at The Register Office, Redruth, in response to the postal inquiry, searched the birth records 1837 to 1855 and found recorded the following children of Henry Osborne and his wife Elizabeth Osborne, formerly Harvey:

Born 26 Mar 1848, Trelowarren St.,

Camborne, John James Osborne

Born 4 Mar 1850, College St., Camborne, William Osborne

Born 5 Nov 1851, College Row, Camborne, Llewellyn Osborne

The registrar also searched death records from 1837 through 1855 in the three sub-districts in his care for children of Henry Osborne, but no

such records were found. He did, however, find the following death record:

Died 14 Jan 1847, Trelowarren St., Camborne, Elizabeth wife of Henry Osborne, miner, who died aged 46 years.

To further aid in the unraveling of this family record, the registrar searched the marriage records and found:

Married 28 Jan 1847, Parish Church, Camborne.

Henry Osborne, full age, widower and miner, of Trelowarren Street, the son of John Osborne, a deceased miner

to

Elizabeth Harvey, full age, spinster of Vyvians Row, the daughter of James Harvey, a miner.

Most of the differences pointed out last month between the 1841 and 1851 census records can now be resolved. Henry was married to two wives, both with the Christian name of Elizabeth. Apparently there were no children born to Henry Osborne between 1837 and the death of his wife, Mrs. Elizabeth Osborne, in 1847, and that is why there is a lapse of 13 years between Faith (aged 16 years) and John (aged 3 years) as recorded in the 1851 census. Certainly it is quite important to know that the E(lizabet)h aged 35 years in the record of 1841 is **not** the mother of the children born to the other Elizabeth aged 33 in the 1851 census.

It will be noted that the 1851 census gives a child named Llewellyn as aged 1 year, who was born in 1850. There is still some discrepancy in the records

of birth sent by the registrar. Apparently William (born 4 March 1850) is for some mysterious reason recorded in the census taken in March 1851 as Llewellyn, but the brother, Llewellyn, was not born until the 5 November 1851, a matter of over seven months later!

Having exhausted the records of the 1841 and 1851 census, attention is now paid to the registers of the Church of England kept at the parish church of Camborne. The excellent work of the Devon and Cornwall Record Society, Exeter, Devonshire, makes the task a lot easier, for that fine Society has, at great expense and labour, transcribed and published all the records of the baptisms, marriages, and burials from 1558 to 1837.

Important ancestral records are in those printed books. Earliest is the marriage on 2 May 1817 of Henry Osborne and Faith Vine.

The Baptismal registers record the following children of Henry and Faith Osborne, of Troon Graze, a miner.

28 Mar 1818	Mary Osborne (bur 17 Mar 1820)
17 Mar 1820	Mary Osborne
1 Feb 1823	Lavinia Osborne
24 Seot 1825	Henry Osborne
5 Apr 1828	Jennifer Richards Os- borne
17 July 1830	Elizabeth Osborne

1 June 1833	Anna Osborne
26 Dec 1835	Faith Jane Osborne

The burial register shows that there was a funeral on 9 July 1836 for Faith Osborne, of Troon Graze, who died of typhus fever at the age of 38 years. Then the following year, there is the marriage dated 23 March 1837 of Henry Osborne, widower and miner, to Elizabeth Rule.

When the above baptismal records are compared with the 1841 and 1851 census records it will be noted that they relate to persons of the same names and ages residing with Henry and Elizabeth Osborne.

These searches show that Henry Osborne was married three times, and that he was the father of eight children by Faith Vine, his first wife; with no children by Elizabeth Rule, his second wife; and of three children by Elizabeth Harvey, his third wife.

It should be noted that pedigree research cannot fully establish the truth of family connections by relying solely upon one source. In the Osborne family, the 1841 and 1851 census records, the birth, marriage and death records at the Register Office, and the parish registers of the Church of England had to be searched before it was fully apparent that three family group records must be compiled for Henry Osborne to make his record correct and complete.

**BELIEVE
IN CHRIST**

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

—St. John 21:31

IS IT WORTHWHILE?

Is it worthwhile that we jostle a brother,
Bearing his load on the rough road of life?
Is it worthwhile that we jeer at each other—
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart: Words are keener than steel,
And mightier far for woe than for weal.

Were it not well, in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain—
Shamed by the beasts that go down on the plain.

Is it worthwhile that we battle to humble
Some poor fellow down into the dust?
God pity us all! Time too soon will tumble
All of us together, like leaves in gust,
Humbled, indeed, down into the dust.

—Joaquin Miller

Words of Wisdom

★ Latter-day Saints often point to the Word of Wisdom as a guide to their more healthy living and discover that its provisions are of universal application although given in a very limited locale.

For example:

"And again hot drinks are not for the body or belly."—D. & C. 89:9.

When the revelation was given in 1833 the common drink on the frontier of New York State was coffee. Tea ran a close second. In either case the pot constantly was on the stove and the beverage drunk several times a day. There was no orange juice and no lemonade, except as curiosities. Even the limes which ships carried to reduce scurvy were nonexistent. There were medicinal plants, the leaves and berries of which were steeped for their extracted medicines, such as sassafras, yarrow and the like. But these medicinal plants were used infrequently. Coffee and tea were the hot drinks of that day.

As always, when the Lord reveals a truth it is couched in terms which allow its complete application to a situation — then and now. The Lord didn't say tea and coffee were the drinks to which he referred. He said "hot drinks." The Prophet Joseph Smith and the apostles were asked many times what was meant by hot drinks. One day in 1842 in a sermon, Hyrum Smith publicly answered the question by stating that tea and coffee were the hot drinks referred to.

Time has a way of vindicating the words of a revelation of the Lord. Certainly tea and coffee are hot drinks, but it has been learned that

drinks which are really hot may be the irritant which causes cancer in areas of the digestive tract especially the throat, esophagus, and stomach. Many of these people get around conscience by serving iced tea or iced coffee.

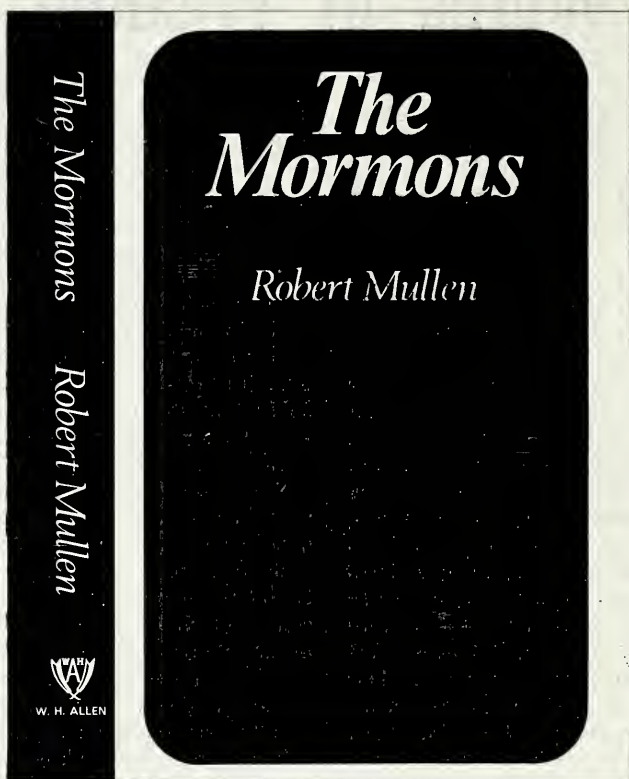
But, hot or cold, these drinks contain drugs which affect the body and are habit forming. In the case of coffee caffeine is the stimulant. There are other irritants as well. And so we discover that the Lord is correct again. We shouldn't drink these beverages declared out of bounds in 1844.

Now, using the scripture that "... men should be anxiously engaged in a good cause, and do many things of their own free will ..." (D. & C. 58:27) we may make a series of decisions, which is wisdom, not included in the "Word of Wisdom."

1. If caffeine is a drug and its use one of the reasons why tea and coffee are not good for man, then it follows that any drink which contains this drug is not good for man. The drink may be cold, or warm, or "soft," or carbonated. If it contains this drug, it is not good for man.

2. Enlarging the subject — as we discover anything in our food or drink which is not good for man, we should have wisdom in the use of that item.

3. We should not need a commandment of any kind to leave entirely alone such things as pep pills, glue sniffing, hallucinatory drugs, etc. Even with doctors' prescriptions we should understand which of these could be habit forming and cooperate with the doctor so as not to get the habit when habit forming drugs are prescribed.



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A Church For A Changing World

William F. Lye*

★ Have you ever given thought to how completely your world has changed of late? All of us have been swept up in these changes and yet they have occurred so naturally that we hardly realise the difference without conscious reflection. Consider how swiftly we can travel across the ocean from America. Within three years a return trip to New York, allowing time for business, will be possible in a single day. And already we can recognise many changes in a mere decade. All of us wear some synthetic fabrics and most have dispensed with the pencil in favour of the marvellous ball-point pen. Our meals include frozen, dehydrated and processed foods unheard of before, and the dishes and clothes we use are universally washed with detergents in preference to soap. And so it goes — we shall never have to return to a simpler but less comfortable life.

These changes in the products we enjoy are paralleled by changes in our opportunity to enjoy them. Where twenty-five years ago one half of all working people were required to produce the food for society, today nearly half the work force is employed at jobs which never existed at

the turn of the century. The rest, who still "work" in the traditional sense, have had their jobs transformed by magnificent inventions which relieve them of most of the drudgery of their jobs while increasing their productivity so much that the government is hard pressed to resolve the problem of "redundancy" in the factories. Our wives are experiencing the same revolution through the use of labour-saving appliances in their housework. A far cry from the circumstances in which our grandparents were born.

All of these changes have been of a materialistic nature. Consider now other changes which have taken place since the restoration of the Gospel, both spiritual and social. At the very time that the Spirit of the Lord was acting upon the mind of the boy Joseph Smith, preparing the way to emancipate men's souls, Parliament in this great land was moved upon to end slavery throughout the Empire, thereby emancipating men's bodies. Contemporary with the founding of the Church which gave man an opportunity to participate in his own salvation, legislation was enacted in Britain whereby men of lower classes were to



have an ever-increasing share in their own government. By the time the Saints had fled to the Mountain West of America where they could escape the oppression of their enemies, Parliament initiated the first of a series of laws which forbade the oppression of the workers of England by their employers.

These achievements both of the spirit and of the body are so well established by today that we hardly realise how long it was before they were fully achieved. In fact, in each sphere, the period extended until after World War II. By then every citizen could participate in and demand the protection of his government for his secular well-being. In the Church this, too, was a long period of consolidation. As the Saints assembled in their new land, they found the freedom for spiritual development which had formerly been forbidden them. They gradually built a system which provided all their spiritual needs. Stakes and wards were organised in every hamlet as the Saints colonised throughout the area. Academies, colleges and even a university guaranteed them the means of perpetuating their creed. A welfare plan removed the fear of temporal want and patriarchs blessed them with spiritual guidance. Temples were built to tie the Saints with all the generations of mankind.

During this time the Church intentionally drew together its adherents to its hard-won Zion. The overwhelming majority of its members lived within two hundred miles of Salt Lake City. As missionaries went forth to preach, they called their converts to the centre of Zion.

Then came the war. In secular matters, this was the time when new powers of man were unleashed. He could now travel faster than the speed

of sound and could even hope to rise beyond the force of gravity and visit others of God's worlds. In medicine and technology he made possible the means of expanding men's enjoyment of the earth. Men could look forward as never before to a life free from hardship, want or disease which could be had for less effort than at any previous time in history.

Having achieved this material security, men became increasingly confident of their own powers. They gained assurance from the philosophies derived from the discoveries of Newton and Darwin. Then came a change. Instead of enjoying their new world, men discovered that their new found ability did not assure happiness or guarantee peace. Their very successes made them jealous of each other and frightened by their power to destroy or subject each other. The "Brave New World" became a nightmare to its occupants because, while they discovered their own strength, they lost confidence in God whom they had retired as an anachronism.

But God was not willing to leave men alone in this challenge. Rather, the same font of hope which He had built in the heart of Mormondom now became an active force to change the world. First, missionaries went out in increasing numbers. Then, as converts accepted the Gospel, the Prophet of God sent forth the blessings of the Church in more tangible ways. Missions were divided and districts organised to give local members a chance for leadership. Then stakes and wards were organised for the first time in Asia, Europe, Australia and Latin America. Then came the full flowering of the Church programme. With stake organisation came more fully organised auxiliaries, the highest offices of the priesthood, patriarchs to bless the Saints. Finally, temples were

granted the Saints in Britain, Europe and the South Pacific. The missionaries were supplemented by a call from the Prophet that every member should be a missionary to his neighbours. And the Saints were instructed to remain in the world rather than to assemble in America.

The significance of all these changes in the Church is more than expanding numbers. We can still be counted well within the proportions of one in a hundred in America, one in a thousand in the world. The real significance seems to be that finally the full programme of the Gospel is available to men of good faith in many corners of the earth with many diverse cultures. The original commission of the Lord to His apostles was "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:" (Matt. 28:19.) This same commission has been reiterated in this dispensation. (D. & C. 133:37)

Much has been accomplished in spreading the message of hope to lands formerly forgotten; much has yet to be done. But, as we examine the changes which are taking place in our world, let us not forget that God, too, is prepared to meet the needs of men to the end of the earth.

* William F. Lye recently returned from a year and a half of research in South Africa and England on the "History of the Native Wars of the Interior of South Africa, 1822-1837." He holds a B.S. degree from Utah State University, Logan, Utah, and a M.A. degree from the University of California, Berkeley. He has taught at Ricks College in Idaho for four years and is completing work for a Ph.D. degree in African history at the University of California. He is married and has three sons and a daughter all of whom accompanied him to South Africa.

RESURRECTION

"The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection, will develop to the full stature of man."

—President Joseph F. Smith

Life Through the Eyes

Of a Sculptor



Walter Germann chisels out one of his creations in workshop.

★ A Swiss sculptor picked an appropriate location for his workshop while searching through southeast London.

It is located on Stonehouse Street.

A sculptor who works with stone, plastics and metal, Walter Germann has won several awards. He has also been honoured for his work in sculpturing abstract art pieces in welding.

An ordinance worker in the London Temple and a London Stake missionary, Brother Germann was born in Zurich, Switzerland. He has been a member of the Church 2½ years. His wife, Lubov, who is an artist from Bulgaria, has

been a member 3½ years. They met in a south London art school.

"To realise that we have latter-day revelation, that God is not dead but that He speaks to prophets in our day is important in my life," Brother Germann said. Several years ago the artist served a printing apprenticeship in Zurich. He then went to Hamburg, Germany, to work and from there to Paris. He then studied art for four years in London and a year in the United States. In 1963 he won first prize for sculpturing at the annual competition of the City and Guild of the



"Man With Bird"

London Art School where he was presented a bronze medal by the mayor of London. In 1964 he received a scholarship from the Swiss government and completed his studies at the School of Visual Arts in New York.

He has exhibited sculptures in stone, wood, plaster, polycester resin and welding in various galleries in New York, London, and in Zurich and Bern, Switzerland. His works are also in private collections in the United States, England and Switzerland.

Walter was attracted to sculpturing because of the opportunity it gives to "enrich men's lives."

"Too often we don't really comprehend the marvellous things God has created by man. By sculpturing I feel I can convey part of what I feel about the blessings we enjoy." Walter works with raw materials, including old stones which he acquired from a church being razed in London. Because he prefers to work by natural light, the 30-year-old artist starts early in the morning. Natural sunlight makes it easier to fashion likenesses of people he has known. He first sketches preliminary drawings before the actual work of chiseling and moulding begins. A sculpture of an Old Testament prophet

was completed in a week, and a remarkable likeness of his wife was modeled in clay and then cast in polycester resin.

"It is difficult for a young artist to make a breakthrough; very few reach the top," he said. On his work bench is a pale green plastic landscape scene enveloped by ivory white clouds. He is also working on a plastic sculpture which was motivated by listening to an impressionistic symphonic poem by German composer Richard Strauss.

But sculpture in welding holds the greatest interest for the young artist.

"In welding you can mould movement into sculpture, which isn't possible in stone. The latter is heavy, compact and static," he explained.

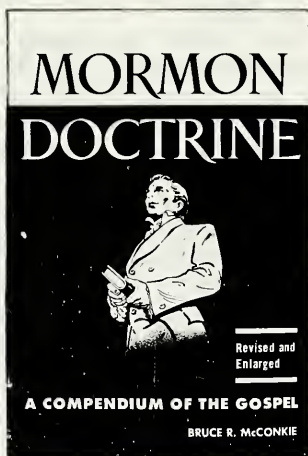
To Walter the biggest challenge is to "portray the tremendous wisdom and beauty of God's work."

"God has created a beautiful world, and I just can't possibly stand here and just look at it—I must do something to show what I feel," he exclaimed.

With that he was back to work at the workshop bench and chiseling away on his latest product.



Walter Germann, native of Switzerland, fashions out likeness of his wife, Lubov.



"Mormon Doctrine"

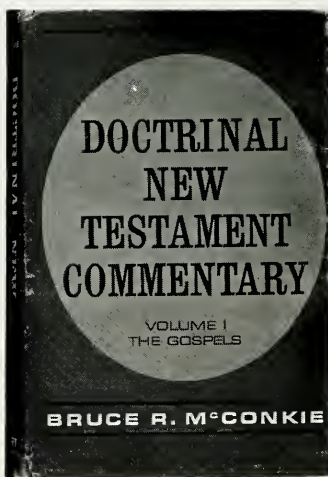
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THE SOWER

Remember Johnny Appleseed
That pioneer who trod the plain
Whistling and sowing precious seed
For those who followed on, to gain
Blossoms where desert was, in May—
Pink blossomed paths to mark the way ...
Picture the joy the pilgrim knew
As the sweet harvest helped him through.

And so it is with you, my friend;
You sow your seeds of light, and go
Like Johnny Appleseed, afar,
Praying the seed will thrive and grow.
Be joyful then, my friend, someday
You will return, and smiling, see
On that bare acre that you tilled
A spray of blossom—and a tree ...

—Vera Martin



Pres. DON K. ARCHER

A MISSION TEAM

★ Directing the affairs of a mission which encompasses an area of 7 million persons requires teamwork.

Captain of the British South Mission team is Pres. Don. K. Archer who calls all "plays" with his wife, Virginia, close by to assist him.

As quarterback of a 365-days-a-year effort in spreading the Gospel, President Archer knows the team must be united.

For the Archers, who were called as the first missionary parents to the newly organised British South Mission in December 1964, the missionary day begins early and ends late. It's up at 5 or 6 and few breaks in between. Their day includes work at the office, study classes and visits with the missionaries, and gatherings with members of the Church in Reading and other towns of the mission.

"Our business is missionary work. For 1½ to 3 years, it should be our only concern," President Archer tells his 206 elders and lady missionaries, "because for this period of time we have been called by and set apart under the

direction of a prophet of the Lord."

Visualising the effect of the Gospel on the lives of converts, President Archer has encouraged teamwork not only among the missionaries but with members of the Church in the mission.

"One of greatest aids we have are the English members in the branches. Since we applied this wonderful 'Plan from a Prophet,' the Member Referral Programme, in our daily missionary work, we have seen success. The Lord has blessed us with an increased number of baptisms."

The missionaries know they must study, pray, work and live the commandments for a good harvest.

President and Sister Archer were called as proselyting missionaries to the Southwest British Mission in September 1964; and when the British South Mission was created from parts of the British and Southwest British Missions, they were called to direct the new mission.

Previously, President Archer was Holladay 11th Ward bishop. Sister Archer was supervisor of a surgical ward at LDS Hospital. In the mission she is supervisor of Relief Society, Primary and YWMA work.



Elder J. Dell Holbrook and Elder Richard S. Boyer, mission assistants, and President Archer consulting on problem.



President Archer, Elder Randall H. Ririe, mission recorder, and Elder Gordon Stewart, accountant, discuss mission finances.



Sister Virginia Archer and Elder John Cannon, mission printer, plan for mission publication, "The Advocate."

These are portions of a long poem about the Prophet Joseph Smith to be published in the fall under the title:

“The Long Road—Vermont to Carthage”

By S. Dilworth Young

NEW YORK, 1820

Growing

Where is there a better place to grow
Than on a new made farm?
Here he learns to know the
Wild things as they pass,
And reads
The lore of tree and
Bush and grass;
Here he watches stumps
Dissolve in furrows straight,
And sees the interplay
Of storm and sun;
Here he learns the joy
Of work begun and finished,
And feels his muscles
Change from flesh to iron bands.
Hands
Grow big and strong,
Legs untiring sinew.
He can run all day
And yet at night
Find still more strength
To run.

Here at winter's night
He reads the Word,
Stumblingly at first,
Spelling out the names,
Strange names.
How does one pronounce Habakkuk?
He asks his father.
And reading Matthew,
Stumbling o'er each fingered word,
Spells out the ancestry
Of Christ the Lord.

The Plowing (Spring 1829)

David Whitmer plowed his
Father's field.
The oxen, slow and stupid,
Pulled with measured tread
The plow which turned
The loamy land.
As soon as I get through this field,
He mused, then I must go
To Harmony and bring Oliver and
Joseph Smith and Emma
To the farm.
And here they'll stay
Until the work
Of translating the plates is done.
I should be through
Within a week or so,
Then I shall go.
At the end of day
He put the oxen in the stall
And fed them
Corn and fragrant hay,
Retired to the house
And early bed, tired from
The efforts of the day,
And slept the sleep of
Those who labor hard, and toil
The daylight hours away.
Arising then at dawn,
He fed the quiet beasts,
Returning to the house
For his own meal.
How soon, his father asked,
Will you repair to Harmony
For Oliver, and Joseph Smith?
With luck, within the week.
The field is one-half plowed.
Well, goad the oxen up
And get it done,
And then be on your way.
And now
He drove the oxen
To the field to hitch
The plow.
To his surprise the field
Was three-fourths plowed,
The furrows running neatly
Row on row, as though
He had been plowing
It himself. The plow

Stood in the furrow,
Sod half turned.
Of the plowman
Not a soul had caught a sight,
Who had done two days' plowing
In one night.

The Meeting (Spring 1829)

David Whitmer sat on the
Board seat of his wagon,
Ruminating about the
Plowing of his land—
Some unknown hand,
And in a single night—
He shook his head.
It couldn't be a mortal man,
He thought, and slapped a rein
Against the rump of the off horse.
Giddap! He said.
And as he drove along
On the third day from home
He saw approaching
Two young men,
Walking toward him
On the road.
He recognised
The slighter of the two
As Oliver Cowdery.
The other then,
A large and fair-haired man
Must be the Prophet Joseph Smith.
And it was he,
And so they met.
But I did not expect
To see you here
Five miles this side of Harmony.
Oliver laughingly replied,
Joseph told me where you
Stayed two nights ago,
And last night, too,
And said that
We should walk along this road
And here meet you.
Well I vum!
Said David Whitmer,
Overcome.

MAINLY FOR WOMEN



Way to Understanding

Elizabeth Loeffler

Manchester Ward, Manchester Stake

★ If you intend to go on a long car journey, say from Lands End to John o' Groats, you don't just hop into your car and start off, expecting to get there in one single day. If you are an expert, you make up your own route, otherwise you write to the RAC and ask them to help you to find the best and quickest way to get there.

In planning our ultimate goal, namely to become as perfect as our human nature will allow us to be, we, too, need a route-finder. Our spiritual RAC is our Church. Often we do not quite understand why we are asked to do certain things or to follow certain instructions, just as we don't always know why our RAC route advises us to take turns to the right or to the left or why not to take seemingly obvious short-cuts. There are no short-cuts on the way to perfection, and we are well advised to accept this and trust to the guidance that is offered to us.

Our first sign-post on our way points to a supremely important quality called "Understanding." It is the most basic necessity on which we

are to build our progress, just as essential as our ability to drive a car before setting out on our journey. To have understanding means many things. It enables us to perceive what goes on around us in the world at large, as well as in the people with whom we come in contact.

Understanding the cause of other peoples' actions will give us the urge to help or to improve or to repair, whichever is the appropriate reaction needed at the moment. Understanding will help us to show compassion for the troubles and problems of others, not just offering idle sympathy or degrading pity.

Understanding is also needed to appreciate cultural achievements. We see, hear and read beautiful works of great masters. The more we understand, the more our interest is aroused to learn more about the people the Lord has endowed with genius. We listen to a symphony by Beethoven. It will affect us more poignantly when we know that this immortal master was completely deaf and never able to hear what he created

for mankind. We listen to the music of Delius, perhaps "On Hearing the First Cuckoo in Spring." If we were not trying to increase our range of understanding, we would have never found out that he was blind and that to him the effect of the bird's call was entirely based on hearing. Still, by the grace of God, he was able to give so much joy and pure pleasure to millions of fellow humans.

We look at pictures, perhaps Gauguin, who left his whole world behind to paint his riotous colours on a Pacific island among the natives. Consider the poor, little, diseased hunchback Toulouse-Lautrec, whose pictures are so full of earthy, lively movement and feeling, showing all the things he might have wanted to be or to touch or to perform himself and was never able to do.

We look at the famous buildings of this world of ours, the pyramids created as long ago as three or four thousand years before Christ was born, or the cathedrals of the middle ages, all of them built without the help of cranes, cement or labour-saving devices used today and erected to the praise of God. Look at our own St. Paul's Cathedral and ask yourself what you know about Wren who built it. All these wonderful achievements of man we would take as much for granted as the local railway station, had we not understanding of their beauty and the resulting desire to know more and more about them.

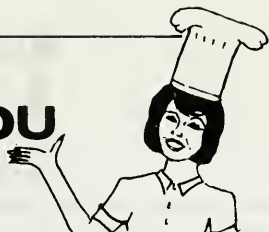
Is it not natural that a woman who has reached this first point on her journey to perfection will want to pass on her discoveries to her family? Will she not try to encourage them to listen to music that has enthralled her? Maybe at first her family will agree to listen simply out of respect and love for mother, but is it not likely that

sooner or later at least one member of that family will join in her pleasure and share the uplift great art gives? And which mother does not know the pleasure of hanging one or two nice pictures on the living room wall? With her growing understanding she might choose prints of some of the marvellous works hanging in our National Gallery. I love the Murillo-Boy or the "Child with Apple" by Greuze, or "First Visit to the Opera" by Renoir, and so many more to suit all tastes.

A next step in the right direction will be the choice of good books. Being a woman of understanding and sensitivity, another would not press a book into the hand of a young son or daughter and say, "You simply must read this." She would more likely discuss books and authors with her husband in the presence of her children and then leave them around so that any of them could pick them up and investigate the reason for mother's enthusiasm.

Once the course is set, development is bound to follow. Appreciation and understanding will foster the wish for visible beauty around the home; it will also increase — no, necessitate the desire to think beautiful thoughts and a perfectly natural consequence will be dignified and courteous behaviour. Example is always the best teacher, and who can doubt that the standard set by such a mother is bound to carry with it the rest of the family? To look at the wonderful things that occur as a result of a persistent, sincere endeavour to become a better, more understanding person, must surely increase any woman's humble gratitude for the Lord who gives her this opportunity. She will grow and reach out to Him for further help on her road for perfection.

RECIPES FOR YOU



The recipes and household hints were sent to the Millennial Star this month by Marjorie Godfrey of Gerrards Cross, Buckinghamshire. She is the wife of the High Wycombe branch president, mother of four children and president of the YWMIA.

MUFFINS

- 14 oz. self-raising flour
- 2 oz. castor sugar
- $\frac{1}{2}$ teaspoon salt
- 2 oz. soft shortening (Spry)
- 1 egg
- 1 tea cup milk (8 oz.)

Sift dry ingredients together into a mixing basin. Add the shortening, egg and milk. Mix together with a fork or pastry blender. Stir just until mixture is blended. Fill greased muffin cups two-thirds full and bake at 400 degrees or Mark 6 for twenty minutes. Serve hot with butter and jam, marmalade, honey or any other desired spread.

PORK CHOP CASSEROLE

- 6 pork chops
- 6 onion rings
- 6 green pepper rings
- 1 cup uncooked rice
- 1 tin Campbells Cream of Celery Soup
- 1 tin Campbells Chicken Rice Soup
- $\frac{1}{2}$ tea cup milk (4 oz.)

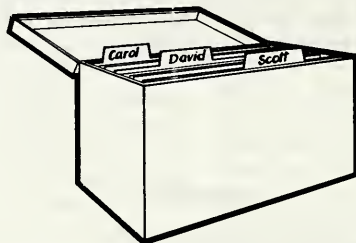
Brown pork chops and place in a baking dish. On top of each chop place one onion ring and one green pepper ring. Sprinkle the uncooked rice around the chops and cover with the soup and milk that have been mixed together. Cover and bake at 350 degrees or Mark 4 for one hour. Uncover and brown the last ten minutes.

HOUSEHOLD HINTS

Marjorie Godfrey

Washing Instruction File

★ I have a recipe file that I keep for articles of clothing that need special care in washing. The box is divided into sections for each person in the family. When I have a blouse which requires special washing care, I write on the tag that comes with the blouse the name of the person to whom it belongs and file it in the box. I keep these instructions until I have washed the article several times and am sure of how to treat it.

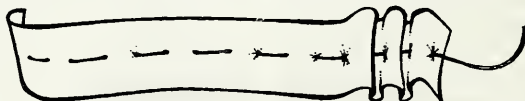


Nylon Scrubber

★ I keep a nylon scrubber in the bathroom so that each person can wash out the basin and tub very easily. These scrubbers are made of a strip of nylon net. You may choose a colour to match your colour scheme. They clean well, can be rinsed out easily and they dry quickly. I keep one by each basin with a small tin of cleaner. They last a long time.

Directions:

1. Cut 4 inches of nylon net, using the full width of the material. It is usually 72 inches wide.
2. Gather by hand or on the machine using the basting stitch.



3. Pull gathering thread until the straight fabric is pulled into a rosette.
4. Tie threads securely.



'I Will Teach'

★ Sylvia Neale always wanted to teach. She first made the decision that this would be her life's work when she was only five. She was a "promising" student as a child and at age 11 she won a scholarship. While she was attending high school, she contracted a serious illness which kept her from school for a year. The illness left her completely deaf.

Sylvia wondered for a time if now she would achieve her desire to teach others. Undaunted, she went back to school and took her GCE examinations in A and O levels in several subjects. She learned to walk, swim, play badminton and even learned to play the piano.



SYLVIA NEALE

Her hope to teach was renewed when she learned that she could probably teach deaf children in America. She enrolled in an art college to begin preparations for the work. But before things had time to materialise, Sylvia was involved in a serious accident which paralysed her from the waist down and impaired the use of her hands. Deaf and paralysed, Sylvia wondered again if she would ever teach.

Five months before the accident Sylvia became a member of the Church. Her testimony of her newfound faith sustained her during the long months of recuperation and the realisation that she would be further handicapped.

Sister Neale's optimistic outlook on life has also had an effect on other members in her branch. "Anyone in need of spiritual uplift goes to Sylvia for help," said another member, Sylvia Allen. Sylvia, who could have chosen to be very dependent on others, actually helps them instead.

And she has realised her ambition of teaching. It may not be quite as she had expected, but she loves and teaches the members of the Northampton Branch in the Central British Mission. She also instructs the literature lessons in Relief Society and the Gospel Doctrine class in Sunday School. The members of the branch note that Sister Neale's effective teaching techniques have aroused and sustained their interest and faith in the gospel.

Sylvia may have to sit down, but to the members of Northampton Branch she "stands tall" in many other ways.

WAKENING THOUGHTS

Bright sun of morning.
Startles my eyelids!
Bids me accept beginning of day.
Clouds on horizon are tiny and formless,
Gold, crimson jewels—entrancing display.

Bright sun of Gospel,
Startles my senses!
Bids me accept what heart always knew;
Clouds on horizon, like troubles are harmless,
Diminished in size when Truth is in view.

—SYLVIA NEALE,
Northampton Branch

A LOVELIER YOU

★ A conscious effort to improve yourself spiritually, physically, and intellectually is bound to result in a lovelier you.

Live the gospel more fully, take part in the ordinances worthily, be truly Christ-like in your relationships with others, and deepen your testimony by study. This will develop your spiritual self.

You will be lovelier physically if you develop and maintain good health. This is usually possible when you get sufficient sleep, eat proper food and keep scrupulously clean. You are lovelier to look at when your clothes fit well and are comfortable. Clothes must be appropriate for the occasion, as well.

A lovelier you must be an interesting person with the ability to talk easily. Stimulate your intellect and improve your conversation by reading widely, visiting the museums and art galleries, attending concerts whenever possible. Lift your standards of enjoyment above the movie level to that which will truly expand your understanding and appreciation of your world.

Be a lovelier you!





A Voyage of Discovery

Irene Bates

Manchester Ward, Manchester Stake

★ The question is often asked, "If God is all-knowing, all-powerful and if He knows everything about us, our capabilities, our virtues and our weaknesses, why do we have to come here to prove ourselves?" The answer must be, of course, that we come here to prove ourselves to ourselves. In other words to discover ourselves.

Life is a voyage of discovery, finding our talents, our potential, our depth and capacity, discovering our real character. And, like all voyages, this can have its stormy passages, its tranquil waters, its sight of cool, clear depths, of beauty, of ugliness, of hope and of faith. Our own particular voyage will be very different from that of another, but it will also have much in common in the experiences we all meet.

When we get beyond babyhood and the protecting care and vigilance of parents and first meet the outside world at school, we begin to discover new horizons, new knowledge and also new fears. What we do not often realise when we are young is

that fear is not really fear of a situation but rather it is fear of the revelation of self that this new experience could bring to us. When we fear a visit to the dentist, it is not the dentist's drill that we are afraid of, but the possibility that we may not meet this ordeal bravely. When we fear ridicule, we are really concerned about our inadequacy in dealing with it. When we fear activity in a school group, it is more likely the lack of needed ability that we fear. Most fear is based on a lack of confidence in ourselves or our capacity.

Our Heavenly Father is aware of this. He knows that if He were to select a number of His children for the Celestial Kingdom based on His knowledge of their innate character and their potential, those children would never know that they were capable of justifying God's faith in them. Fear would still be theirs because they would not have gained confidence through knowledge. And so we all come here to this earth to learn for ourselves what we are.

If we can meet life as a challenge,
regarding every experience as a

Our lives can be a day by day discovery of a new and more confident being who can take his rightful place in this world and in the world to come. The opportunity is there; what we make of it, what we discover on our journey, rests with us.

HAVE YOU SEEN?

Frank Paterson

Bishop, Hyde Park Ward

★ "Some are born great, some achieve greatness and some have greatness thrust upon them."

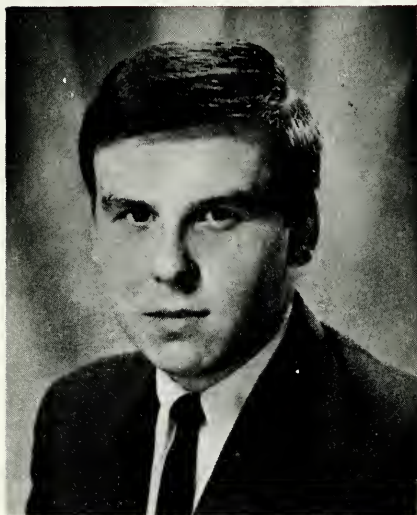
Whenever an attempt is made to label a person "great" his critics will be bound to compare him with other generally accepted "greats." Can there ever be an orator in the future whose speeches will not be compared with Churchill? Will ever a modern painter not be compared with Picasso? Never, if he has any pretention to greatness. Henry Moore will be fortunate if he ever achieves unanimity amongst those who choose to pass an opinion, but by general consent he is the greatest of living sculptors. Unlike Picasso and many others, he is little in the public eye and this is from choice. He has said, "It is a mistake for a sculptor or a painter to speak or write very often about his job. It releases tension needed for his work."

Moore's work is not easy to appreciate without a conscious effort to understand it or without a generosity of heart. His work is seemingly simple but conceals both intellectual and emotional depths. His command of his craft is such that he is capable of producing subtle tones and effects by the very monumentality of his pieces without sensitive detail. This can be seen very clearly by a comparison of two works. Both are the same subject, mother and child.

One, "Madonna and Child," is in

St. Peter's Church at Claydon in Suffolk, and the other, "Mother and Child," is in the Manchester City Art Gallery. Comparing the two babies you can see in the one at Manchester the race, determined, strong and a living part of his mother. The Claydon child is less dependent upon the Madonna but sheltered in her serene clasped hands. Not the physical future of the race but the ineluctable spiritual authority. The Madonna has the same gentle aura as that of a Michelangelo tondo and her frame of composure is the golden setting of the child jewel. How different is the Manchester mother. Strong, feminine, producing her child from her mental as well as from her physical being. The same restfulness that is to be seen in the face of a good mother when safe with the company of her healthy child can be seen in her face, although this is indicated by an economy of detail. The twenty-two inches of mass is what Moore called "this monumentality." Both sculptures have in common those qualities that he himself used to describe a Renoir painting. "... these rounded forms have a marvellous, supple rhythm such as people are apt to associate with outlines." Whether you are in Claydon or in Mosley Street, Manchester, pause to look at Mother and Child and to add to a quotation from Shakespeare, "Be not afraid of greatness."

YOUTH in the SPOTLIGHT



CHRISTOPHER BROADRIBB

★ Being a good friend helps bring new members into the Church. This statement is certainly true in Christopher's case.

He was first introduced to the Church by a friend who invited him to attend MIA. Knowing nothing of the Church but respecting his friend, he decided to attend. He enjoyed the people and the activities of Mutual and soon found himself attending all of the Church services. He investigated the Gospel and soon gained a testimony. Chris is now an elder in the priesthood and second assistant superintendent in the Sunday School. He conducts the Sunday School service in such a way that one would believe that he had been a member all his life instead of just two and a half years.

Chris has many interests. In school he won awards in swimming and other athletic activities. He loves to read and

is an avid stamp collector. Chris is in government service in the Inland Revenue and is continuing with his studies.

The friend who introduced Chris to the Church will soon become his wife. Christopher and Susan Paterson recently became engaged and within the next 18 months plan to be married in the London Temple.

FRANCES CRAVEN

★ Frances Craven is the first full-time missionary sent from Kingsheath Branch, Central British Mission. The members of the branch are proud that she is the first to represent their fairly new branch. She is serving in the Scottish Mission.

Frances returned home last autumn after an extended trip to New Zealand. She worked and traveled while there and enjoyed her association with members of the Church "down under."



Forgiveness

Peter Houghton

Birmingham Ward, Leicester Stake

★ To err is human, the saying goes; to forgive is divine. There is much wisdom in this remark. In the study of human behaviour one is impressed by the long standing grievances held by people against one another, even among members of families. On the surface we seem to have forgotten, but underneath we hold deep-seated antagonisms and dislikes.

Human nature being what it is, people are bound to hurt us and we are bound to hurt others. We expect to be forgiven and have our misdemeanors and misjudgments overlooked; therefore, we must be willing to forgive others who transgress, as we feel, against us.

On the whole, however, to allow ourselves to be hurt is to some extent to enslave ourselves to the person who is hurting us. We are permitting his feelings to determine our own and our response is governed by his attack. In psychology this response is very important. A social worker or a psychiatrist interviewing a client will be continually attacked by him. The client will demonstrate his aggressions and anger and turn them on the worker. The worker has to learn not to respond angrily, not to react as most would, but to see behind the aggression and anger into the motivations of the client. If a worker cannot learn to do this, he will not be successful at his job.

We would rarely be hurt in life if we

could set aside our own immediate anger and feelings of hurt and try to ask why. If we are parents and observe our children's rages and know what is behind them, we see them for what they really are and we are not troubled by them. It is only when we cease to understand that we find it hard to forgive. When we cannot be sure what the motivation is, we feel a vague sense of threat and react accordingly.

The Christian duty is, however, to continue to forgive. Christ taught us we should forgive seventy times seven, which is one way of saying indefinitely. This view is often criticised because it is said it makes us dupes and we appear to be weak. This is to misunderstand what is really meant. Christ meant two things. The first was that most things we feel we have to forgive are really due to our own faulty understanding of the real situation and that it would be helpful to our own happiness, let alone that of others, to forgive and forget. To hate, to hurt, to feel misused is to waste an enormous amount of energy to very little purpose. What is more, it is usually for very little cause. The second thing Christ meant was that unless we are prepared to try and understand, why should anyone else understand us. Thus, it is not weak to forgive and forget, it is wise and strong.

CONTINUED ON PAGE 75



MISSION'S RECORDS RELEASED

★ New record albums which feature choirs from the Southwest British Mission of the Church have been released by Decca Records.

The records were recorded in part or full by the Incomparable Mormon Choir of England and the American Mormon Chorale.

The latter choir was a 35-voice missionary group which preceded the Mormon Choir of England.

Pres. Ray H. Barton, Jr., of the Southwest British Mission and director of several groups in the mission since he was called as mission president, said the large choir will present more tours in the Southwest British Mission this year. It performed last Christmas in Cardiff and was joined by a 40-piece augmentation from the British South Mission.

The three record albums are entitled, "The American Mormon Chorale," "The Incomparable Mormon Choir of England," and "France." The latter record album, a phase 4 stereo spectacular with Stanley Black, was recorded at the invitation of Decca Records. The Mormon Choir of England, directed by President Barton, is featured on two numbers in the album.

All albums are available at 32s. 6d. each at music stores in the British Isles and at Deseret Enterprises.

Numbers featured on "The Incomparable Mormon Choir of England" album include: "Let the Mountains Shout for Joy," "Sweet is the Work," "The Lord's Prayer," "The Builder," "Abide with Me," "I Walked Today Where Jesus Walked," "God of Our Fathers," "Holiness Becometh the House of the Lord," "Eternal Life," "Stranger of Galilee," "Thanks Be to God," "Love at Home," "One World," and "Come, Come Ye Saints."

Side one of "The American Mormon Chorale" album includes "The Lord's Prayer," "Linden Lea," "Climb Every Mountain," "Vigilin," "The Blind Ploughman," "Joseph Smith's First Prayer," "The Dam Busters;" while side two includes the following numbers: "You'll Never Walk Alone," "Your Land and My Land," "High on the Mountain Top," "No Man is an Island," "There is No Death," "Pilgrims' Chorus," and "This is My Country."

The American Mormon Chorale was organised in the summer of 1965 and has since made many personal as well as television appearances. Their repertoire is "appealing along the lines of the epic, patriotic, musical comedy and religious."

NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

LEICESTER STAKE

★ Eight branches and wards from Leicester Stake competed in six-a-side football and in hockey matches at the stake centre on March 4.

It was a good day for football and every team was prepared with full kit, although the pitches were very soft. The draw was made for preliminary games, and **Loughborough** and **Leicester** kicked off first while the other teams were being organised. **Loughborough** and **Derby** reached the finals, played after a 10-minute break from the previous matches. In the first half the teams were equal, the post being hit by both sides. In the second half **Derby** went ahead with a goal from **Wayne Cooper**, and shortly afterwards **Loughborough** equalised through **Tim Corbin**. Another good shot by the latter was tipped over the bar for a corner, and this allowed **Loughborough** to win.

Taking place at the same time was the girls' hockey match, with the **Nottingham** girls versus a combined stake team. After a very "gallant" game by **Nottingham**, the stake team finally won.

In the evening everyone enjoyed a concert which included singers from various parts of the stake and group items from **Nottingham** and **Leicester**

wards. **Nottingham** gave a humorous skit, and **Leicester** vanguards an appropriate mime to a **Barron Knights'** record, with cardboard and plywood instruments. The whole company, audience and players, took part in the community singing led by **Jean Taverner**.

★ Twenty-nine members from **Derby** MIA also travelled to **Nottingham** one Tuesday evening for an MIA party. This is the first time the two wards have combined for such an event.

★ A Stake Badminton Tournament was held at the Leicester Stake Centre in January. **Derby**, the Cup holders, won six victories out of eight finals. Among the new champions were **Pearl Clarke**, ladies singles; **Graham Conway**, men's singles; **Robert Sherlock**, under 18 men's doubles; **Sister Clarke**, with **Betty Sherlock** as a partner, also won the ladies' doubles.

★ A Valentine's social and dance, organised for the **Eastwood** Ward MIA by **Keith Plumb**, **K. Mead**, **Eva Wild** and **Mabel Hill**, consisted of a full programme of games and dancing. Refreshments were prepared and

served by the younger MIA girls under the direction of Lillian Barnes.

Six fathers and their daughters from the **Leicester** Ward Primary had a Daddy-Daughter Country-style Dinner Party on February 1. They enjoyed roast potatoes, sausages and beans, followed by fresh fruit. To add to the atmosphere they ate it by candlelight. The meal was followed by country dancing and games.

To ensure success at their Valentine's Dance, all the classes in the Leicester MIA were assigned to provide refreshments, decorations, or to organise dancing or games. Attendance was good, and everyone was able to enjoy themselves.

★ Mother's Day on March 5 at **Nottingham** was a very uplifting occasion. The chapel was crowded, and the youngest child from each family collected a potted primula to give to their mother. They also "planted" a special kiss on their mothers.

★ The highlight of the month of February for **Derby** Ward came on the 25th when the second ward budget dinner was held. Over 60 people sat down to a wonderfully prepared meal, served by young men of the YMMIA.

The guests of honour were the Stake Pres. and Sister Kenneth Poole who expressed thanks for a wonderful evening. President Poole gave a talk following the dinner, and the entertainment was provided by Jean Taverner, Eric Dutton and Brother and Sister Kendal all from the **Leicester** Ward. Bishop Clarke was the master of ceremonies for the programme which was highlighted by a magician who amazed everyone with his tricks, in which he used doves and cards.

Early in the afternoon **Nottingham** and **Derby** fought out a 3-3 draw on a muddy and wet local football field.

Nottingham started off well, and within six minutes the first goal had been scored by Ray Searston. It was followed shortly afterward by another point by John Rigley. Derby really began to put the pressure on, but Nottingham held firm and went even further ahead when John Rigley took a magnificent corner kick which went straight into the net. Some brilliant playing by Owen Johnson of Derby brought three quick goals for his side to equalise. Towards the end of the match it was beginning to get dark. It started to rain, and although both teams played well, neither could score again.

HOME

"The restored gospel teaches that our homes should become warm nests where children may be protected and grow into noble men and women; where love may find privacy; old age repose; where prayer will find an altar; and the nation a sure source of strength and perpetuity."

—President David O. McKay

BRITISH MISSION



Pres. Reed Callister of the British Mission turns the first shovel of earth at Medway Chapel site. Brother Fish, building supervisor, is at right and branch members at left.
(Photo courtesy, Chatham Observer.)

★ Sixty-three members of the **Medway** Branch watched with interest as Pres. Reed E. Callister of the British Mission broke ground for the start of their new chapel. The service was conducted by President Herbert. Short talks were given by President Bourne and President Callister.

★ For their Relief Society birthday celebrations at **Medway**, each family was asked to represent a country. This they did by wearing costumes of their native lands and also by songs and skits. The theme was followed through in the refreshments, too, with various foods from other countries. The sisters

then gave a presentation entitled "The Gift," which told the story of Relief Society. The evening programme was attended by 60 members and investigators.

★ Five girls and one leader from the **Ipswich** Branch earned their individual awards for last year.

★ Another Relief Society birthday party is reported from **Ipswich**, this time in the form of a pot-luck supper. Soup and rolls were provided by the presidency; other dishes were brought by those who attended. This was a function for the whole family. In addition to the play, "The Gift," there was also a film show for the children. The hall was cleverly decorated with pictures of covered wagons. To add colour, bouquets of daffodils were inserted where the water barrels should have been.



TOUR MUSEUMS

Eleven Aaronic Priesthood boys and their leaders from the North Kent District, British Mission, toured the Imperial War Museum, and the Science and Natural History Museums in London in February. The tour was arranged by Brother Wood of Medway. President Herbert assisted.

SUNDERLAND STAKE

★ Judith Noble, who serves as a stake missionary for the **West Hartlepool** Ward, celebrated her birthday with a party for all the ward and many of her friends who are not members of the Church. The programme consisted of dancing, games and entertainment items by ward members. Elder Caldwell played his guitar and sang.

★ **Newton Aycliffe** Ward is trying new and novel ways of raising money for their building fund. On March 9 the MIA held a dance especially for youngsters under 14. It was so successful that it will continue each month.

The Relief Society sisters held Easter egg competitions on March 21.

BRITISH SOUTH MISSION

MISSION OFFICIAL SPEAKS IN SWANSEA



Lt. Col. and Mrs. Loren A. Stoddard receive the official welcome to Swansea, South Wales, from the Mayor and Mayoress, Alderman and Mrs. T. R. Davies.

(U.S. Air Force photo.)

★ "Of all the people of the free world today we, as former prisoners of war, should place the highest value on our liberty and free agency. We should be the most ardent supporters of the right to freedom of choice for all the peoples of the world."

Lt. Col. Loren A. Stoddard, director of engineering and construction for Headquarters Third Air Force and a member of the British South Mission presidency, made this statement during a talk April 1 at the Far East POW's Association of Great Britain 25th anniversary meeting and reunion in Swansea, South Wales.

Colonel Stoddard and his wife received the official welcome to Swansea from the Mayor and Mayoress, Alderman and Mrs. T. R. Davies. That evening they were guests of honour at a reunion dinner.

As a former prisoner of war in Japan, he represented all U.S. servicemen who fought in that theatre of operations during World War II. The Air Force officer is stationed at RAF Northolt. He flew with the 19th in the Pacific until 1943 when he joined the 7th Bomber Command, flying B-24 Liberators. During the next year he flew bombing missions over the

Mariannas, Marshall and Truk islands until May 1944, when his aircraft was shot down over Saipan. After spending four days on a life raft, he and three of his crew members were taken prisoners by the Japanese.

In his address Colonel Stoddard pointed out that the loss of individual liberty was most significant to prisoners of war, and it is this liberty that men should value most highly in a free society.

"When we think back over our POW experiences, we should be so impressed with the joy that freedom brings that we would be willing to go through the same experience again, if necessary, or even give up our lives to ensure that all men have the right to choose the type of life they wish to live.

"We, above all," Colonel Stoddard said, "should realise the disastrous results from the loss, even for a short period, of our personal freedom."

Continuing, the decorated officer pointed out that there are many examples of nations where "dictatorships were allowed to be established because the people felt that they would individually benefit from it."

"They gave up their freedom for what they thought was security," he said; "they gave up their individuality and joined the mass for the sake of that security. . . ."

"I am convinced that man cannot fulfill the measure of his existence unless the sacredness of the individual is preserved; unless man as an individual is allowed and encouraged to exercise his free agency, to utilise his talents and intelligence, to care for himself, his family and assist his neighbour when necessary. Man cannot accomplish what the Creator intended for him to accomplish if he is a slave to other men, to habits, or to his own society. . . ."

★ On Wednesday March 15 the **Aylesbury** Branch Relief Society celebrated the annual Relief Society birthday with a dinner held at the home of Maureen Howells, 1st counsellor in the branch Relief Society. The menu was as follows:

Melba toast with assorted pâtés.

Roast saddle of lamb with orange and prunes, lemon potatoes, sweet corn, mint sauce.

Normandy pear tart with cranberry tartlets.

Cheese and biscuits.

Both red and white grape drinks were served with the meal. The table

was attractively decorated with a tablecloth, serviettes and crockery in tones of blue and gold. The centre piece was an arrangement of violets in a gold basket decorated with gold ribbons.

At the end of the evening a bouquet of spring flowers was presented to Sister Howells in appreciation for her efforts in preparing the meal. Each sister received a small posy of violets from the flower arrangement. Guest of honour for the evening was the Watford District Relief Society Pres. Doreen Lucas.

MANCHESTER STAKE

★ Celebrations for the Relief Society anniversary took many forms throughout the stake.

Ashton Ward held their party on Wednesday March 15, and all sisters, friends and inactive members were invited. They gave the dramatisation of "The Gift" and then enjoyed refreshments.

Husbands and children were also invited to the **Rochdale Ward** party, and the children provided the entertainment with piano solos, dancing and singing. About 60 people were in attendance, and the Relief Society honoured their visiting teachers who were presented corsages.

Attendance at the **Manchester Ward** party was high with about 90 people, including husbands and children watching a short play called "On Your Birthday," produced by Ellen Booth, with Joyce Roberts, Rita Bowler and Vera Slater taking part. MIA members sang, danced and acted numbers from "My Fair Lady." Primary children also sang. Cecile Longden, Margaret Barnes and Graham Burton from **West Manchester Ward** sang folk songs. To round off the evening there were refreshments, followed by games and dancing.

Stockport Ward MIA recently held a Beat Night Dance. It was popular with the younger members, with over 100 in attendance. The elders of the ward enjoyed a dinner in February which was cooked by the bishopric.

★ The priesthood dinner at **Ashton-under-Lyme** commenced on a cheerful note, with the promise of wonderful things to come. The audience was certainly not disappointed. Highlight of the priesthood show afterwards was Albert Evans with his extremely amusing monologues on the Relief Society's "Christmas Pudding" and "Ethel the Visiting Teacher." Another popular item was John Whitely's rendering of the country and western hit, "Riders in the Sky," with Bishop Preston accompanying with the chorus of "yi-pi-yi-a" in a style all his own.

The Elder's Minstrel Choir was a riotous affair with touches of the old time and modern music halls. To complete the evening's entertainment, they had Bill Standing and Brother Macmara with their off-beat humour and enjoyable comedy act.

HAPPINESS

"The key to happiness is to get the Spirit and keep it. The right to get it we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles."

—Marion G. Romney

CENTRAL BRITISH MISSION

MISSIONARIES SPREAD GOSPEL THROUGH SONG

★ For the Central British Mission, 1966 was a year of challenge and change. When a mission receives a new leader, it can expect to receive new ideas, methods and systems. However, the reasons for bringing people to a knowledge of the Gospel always remains the same. When Pres. George I. Cannon arrived last July he brought with him new ideas on ways to spread the Gospel. Realising that the image of the Church is frequently bad because of a lack of understanding by the general public, President Cannon decided to launch a programme in which the happy Mormon way of life could be portrayed to the British people. He did it by forming an octette

of young, enthusiastic missionaries, later to be known to England and Wales as the "New Mission-Aires."

Almost immediately a mission-wide audition for musical talent was conducted under the direction of Brother John Craven, musical director at the Dudley Teacher's Training College. After approximately one month of intensive interviews, the group of eight was chosen from among the 230 Central British missionaries. A rigid rehearsal schedule was set up, and the group sang for Elder Mark E. Petersen at the Charles W. Penrose Memorial Ceremony in the Handsworth Chapel, Birmingham, just 24 hours after being organised.



The New Mission-Aires of the Central British Mission.

Since then the New Mission-Aires have performed in almost every major city within the mission. They have entertained the honourable mayors of Nottingham, Hereford and Newcastle-under-Lyme and have presented familiar Mormon songs to thousands of people from north Wales to the northeast of England.

Their style and appearance warms the hearts of their audiences when they appear. One admirer remarked, "It's so good to see such clean-cut, happy looking singers on our programme." Refraining from the loud, amplified sound that is so familiar with other singing groups of today, the New Mission-Aires perform their material either unaccompanied, or accentuated by Spanish guitars. Together with John Craven, they do their own arranging and enjoy transforming popular songs into what has been referred to as a melodic "pop masterpiece." Their repertoire includes spiritual, popular, folk, barbershop, humorous, classical, and jazz arrangements designed to delight all age groups.

Just who are the New Mission-Aires? Well, they all come from the western United States — from California, Idaho, Oregon, and Utah. Singing first tenor for the group are two Salt Lakers, Elder William Rees, who provides the unique, ultra high-pitched voice, and Elder Earl Dorius who handles the solos. He also arranges and accompanies the group on the six-string and twelve-string guitar. The second tenor section includes the mellow voice of Elder Michael

Knowles of Ogden, Utah, and Elder Evan Allred from Salt Lake City, who also arranges and plays the Spanish guitar. Singing baritone are Elders Kerry Yeates from Hyrum, Utah, who directs one of the quartets from the octette, and John W. Williams from Grace, Idaho, who announces their programmes and is business manager. Completing the group is the bass section which consists of the deep voice of Ted Meldrum from Ontario, Oregon, and the delightful humour of Gregory Stillman from Lancaster, California.

After a successful season of performances, the New Mission-Aires have portrayed the musical heritage of the Mormons to the people of Great Britain. They have performed for youth clubs, charity balls, women's leagues, welfare organisations, hospitals, church groups, schools, and have served as a vital part of the Church's Telerama programme which is currently being shown throughout the mission. It is similar to the programme offered at the Mormon Pavilion at the New York World's Fair.

Perhaps the most amazing quality exemplified by the group is their strong desire to be not only singers, but full-time proselyting elders. Realising that they have come to England to teach and spread the Gospel, they continue to work in their own specific areas. They are eight "devoted" young men, serving with additional responsibilities and assignments, who include in their proselyting work the spirit of song which is a vital part of the Gospel.

★ **Banbury Branch** held the official opening of their newly decorated chapel on March 5. Mission Pres. George I. Cannon, Sister Cannon and their family were in attendance. Also present were Pres. and Sister Alfred

Elger of the district and Arthur Turvey, first counsellor.

President Cannon paid tribute to the members for the fine efforts they had made in decorating the chapel. He also extended appreciation to Miss

Miller, a Methodist lay preacher, for her hospitality in making the rooms available to the saints. After the meeting, attended by Miss Miller, she met President Cannon and expressed appreciation for the way the rooms were used.

To make the occasion even more memorable, it was Mothering Sunday and small buttonholes of snowdrops were distributed to all the sisters present.

On March 18 the sisters commemorated the 125th anniversary of the formation of Relief Society by presenting a short play. The remainder of the evening was spent in old time and modern dances.

Pres. Brian S. Heath, second counselor in the **Banbury Branch** wishes to thank everyone from all over the country for their response to his appeal for used postage stamps in aid of the "Save the Children Fund." For anyone still wishing to send stamps, the address is "Dei Gratia," 41, Beaconsfield Road, Banbury, Oxon.

★ The Relief Society room at **Northampton** was tastefully decorated in blue and gold with gay lighted lanterns suspended from the ceiling for the annual birthday party on March 14. About 30 members and friends enjoyed new guessing games, quizzes and a delicious buffet meal. Near the end of the programme, Evelyn Allen played several classical pieces of music and Olive Turvey and Betty Wade sang a duet. Relief Society sisters also welcomed Sister Ottley and her daughter from New Zealand, who are here to do genealogical work.



Some of the members of Bangor Branch Primary outing.

★ In February the children of the **Bangor Branch Primary** and their parents boarded a hired bus for Colwyn Bay Mountain Zoo. The children clutched tickets shaped like elephants which the missionaries had designed. Everyone enjoyed a seal display and then an eagle display. During the afternoon the weather became very cold and windy so they all made a beeline for the reptile house, warmest place at the zoo.

★ Another successful "Telerama" programme has been held in the mission, this time at **Kidderminster**. It was the same as that produced in other branches. The missionaries gave permission for a Mr. Turner to record the entire programme, so that he could play it later for the local blind people to hear.

NORTH BRITISH MISSION

★ Two recent efforts by the **Grimsby** Branch Relief Society sisters to raise money for their trip to the May Convention at Manchester have proved successful. During February a film show was held at the home of Brother and Sister Jenner which was attended by 32 people. At least half of the group were not members of the Church. £5 1s. 9d. was raised. Films were loaned by the mission office, including the World's Fair film, "Man's Search for Happiness." They also saw a film made by John Jenner which showed scenes of Canada and America. And to bring back memories, shots of the 1960 All England MIA Convention held at Filey under the direction of President and Sister Woodbury. Pres. Wilfred Eley was responsible for showing the films; Sister Jenner prepared the food and sent out the invitations.

The second event was a "Family Evening" held at the Grimsby chapel on Feb. 24. Refreshments were provided by the Relief Society sisters, and they also organised the dancing. Master of ceremonies for the games was President Casbon. About 35 people were present.

★ Wives and sweethearts were also invited to an elders' quorum social and business meeting at **East Hull** on Feb. 4. A delicious meal was prepared by the sisters, and the elders showed their appreciation for the lovely cakes, sandwiches and trifles. The entertainment provided by East Hull was also excellent.

★ A Surprise Night for all the mothers of the branch was given on March 4 by the **Liverpool** MIA. Under the guidance of Christine Anderson, mistress of ceremonies, the evening started

with the choo-choo name game, and finished with sisters who, to their great surprise, turned out as "splendid" country dancers.

A supper, beautifully prepared and charmingly placed at separate tables was served by Mia Maids Judith and Averil Donaldson, Yvonne and Marion Nugent and Susan Ireland under the guidance of Phyllis Gibson. Highlight of the occasion was the presentation of a gift to each mother. It was a fine gesture to mothers of the branch on the eve of Mother's Day. Sister Biddle and her helpers cleared the tables after the meal.

★ **Widnes-Runcorn** Branch recently welcomed Sister E. Foster and her family who have moved from Grimsby and Brother Donald Bradbury and his family who are from Leeds.

★ Mike Dobson, branch clerk for **West Hull** MIA competed in a local of baptising his own father and confirming his mother members of the church on February 8.

West Hull MIA competed in a local youth quiz contest, meeting people from other denominations in the town. They won the first round against St. John's, Newland, but were beaten in the second round by the Church of the Ascension, Priory Road. It was an interesting experience and one they hope will be repeated again in the near future.

★ Congratulations are in order for **Beverley** MIA which has doubled its attendance from 25 to 50 in one week. Now they have strong teams practising 5-a-side football, volleyball and netball. They now plan to increase Sunday School attendance.

★ The **Liverpool** District Relief Society held an Easter Parade on Saturday, March 18 at the Liverpool cultural hall, but it was not confined to Easter bonnets.

There were two classes of entries in the bonnet competition. Humorous and pretty—and some were pretty humorous, too. Winners in the pretty category were Sister Bamford, **St. Helens** Branch, and Sister Nugent, **Liverpool**; humorous, Sister N. Edwards, **Crosby** and N. Meath of **Southport**.

Dresses were also on display. They were modelled by their makers. These were judged as amateur or professional, and the winners were: S. Moffat, **Crosby**, N. Meath, Sister Hughes, **Widnes Runcorn**, and Sister McDonald, **Southport**, in the amateur

class, and Sister N. Edwards, professional.

The knitted section was won by Sister Taylor of **Wirral** Branch and Sister Hill of **Liverpool**, and the children's section by Ruth Roberts, **Liverpool** and N. Edwards of **Crosby**.

Baking came into it, too, and Sister Chalmers, **Southport**, and H. Sloane made the best Simnel cakes.

Sister Sloan was declared an undisputed winner at her "Easter eggs while you wait" stall, writing names on the eggs by request. She was besieged with requests all afternoon.

As usual, the "straight from the oven" home baking was a "gear idea," as a local visitor put it, and the goodies disappeared as quickly as they were made.



DEDICATES SOUTHPORT CHAPEL

Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, addresses congregation at the dedication of the Southport chapel in the North British Mission Feb. 20. Other speakers included Pres. Wilford H. Payne of the North British Mission; Liverpool District Pres. Peter H. Watson; Ronald Davis, Church Building Department supervisor; Elder Brockbank's wife; Pres. Gerrard of Southport Branch; G. Aspinall, president of the quorum of elders; and Mrs. May Bamber, former mayor of Southport.

SOUTHWEST BRITISH MISSION



Barbara Osborne, Jackie Cinq-mars, Jean Leitch, Kathy Townley, Heather McDonald, Lynn Yull, Ruth Kelly, Helen Gay Barton, June Peacey, Marion Cobb, Valerie Ball and Kathy Cinq-mars after receiving Campcrafter awards in the Bristol District, Southwest British Mission.

LEEDS STAKE

★ There was quite a lot of "gun slinging" at the recent MIA zone dance held in the **Dewsbury Ward** cultural hall. The "Wild West" Dance was a big success, with shooting galleries and a "Fastest Draw in the West Riding" competition. The winner wore a "Fastest Draw" Stetson until some challenger beat him to the draw!

keep fit display to recitations of humorous poems.

★ **Bradford Ward** is looking for land on which to build a new chapel. The task is more difficult than in most cities because property in the city limits is higher priced and less land is available than anywhere in the country, according to a recent national survey.

★ Sisters in **Leeds Stake** recently held a Relief Society birthday party at the stake centre at Huddersfield, with some 150 persons in attendance. They enjoyed the evening which included a buffet supper and entertainment provided by each ward, ranging from a

In spite of the difficulties of opposition from local government and ministry of town and country planning officials, members of the Church are continuing to search for a site and to sponsor regular events to increase the amount of money in the building fund.

IRISH MISSION



It's all aboard as parents help children board bus for Primary.

★ Nothing is impossible when you are doing the work of the Lord. With this in mind the Saints in Douglas, Isie of Man, began to solve the problem of how to collect all the 43 children for their weekly meeting. The Douglas

Corporation Transport Authority came up with the solution by providing a free charter bus for the children. The branch is grateful for the service which enables the children to attend Primary.

ENGAGEMENTS

★ **Christopher Bobby** and **Patricia Layton** of Hull District, North British Mission. Chris is attending St. John's College, York, where he is on a three-year teacher training course. His home is in West Hull.

★ Former missionary, **Elder Sinks** of Arizona, U.S.A., to **Susan Arnot** of York, North British Mission.

★ **John Davison** and **Mary McKie** of **West Hartlepool** Ward, Sunderland Stake. They began going together when John returned from his mission in Ireland.

★ **George Southgate** to **Lesley Jennings**, both of the **Ipswich Branch**, British Mission.

OBITUARIES

★ On March 1 **John Harry Victor Wright** of **Kingsheath** Branch, Leicester Stake, was in a motorcycle collision with a lorry and later died of injuries in hospital.

John was 19 years old and the eldest of nine children of Brother and Sister Victor Wright. He was Sunday School superintendent, a stake missionary and YMMIA secretary. Branch officers say John was conscientious in his Church responsibilities and was respected by everyone in the branch. "He was a hard worker and very aware of his responsibilities as a priest," the branch members reported.

★ **Joseph Moss** of **Macclesfield** Branch, Manchester Stake, died on Feb. 16 as a result of an accident at

work. He was a respected member of the branch presidency. Survivors are his wife, two sons and a daughter.

★ **Jennie Parker**, aged 56. Beloved member of the **Scunthorpe** Branch, North British Mission; an active member of Relief Society. An example of kindness and humility, she never failed to express her appreciation for others. She will be well remembered by friends and associates.

★ **Ashley** and **Joseph Butterfield** of **York** Branch, North British Mission, were killed in a motor accident in February.

BIRTHS

★ March 8.—To **Peter** and **Margaret Chapman** (nee Lewis) of **Cannock** Branch, Central British Mission, a daughter, Sarah Ann.

★ March 9.—To **John** and **Jean Purkis** of **Leeds** Ward, Leeds Stake, a son.

★ March 20.—To **Perumal** and **Margaret Nadi** of **Leeds** Ward, Leeds Stake, a son.

★ March 20.—To **Ronald** and **Betty Spink** of **Dewsbury** Ward, Leeds Stake, a daughter, Allison.

★ March 21.—To **Terence Charles** and **Lillian Mary Griffin** of **Kidderminster** Branch, Central British Mission, a daughter, Janet Catrina.

★ March 23.—To **Jeffrey** and **Irene Day** of **Dewsbury** Ward, Leeds Stake, a son, Keith.

★ March 22.—To **Ken** and **Lynne Jex** of **Aylesbury** Branch, British South Mission, a daughter, Sarah.

MARRIAGES

★ **Mavis Bell** was married to **Robert Bingham** on March 4 at the Leicester Stake chapel. Bishop Eric Pywell performed the ceremony, and Terry Bedford gave a short talk.

The bride, who was given in marriage by her father, wore a long white dress with wrist-length bishop sleeves. Her train was attached to her head-dress; it was carried by the page boy

who wore a white satin shirt and black trousers and the bridesmaids who were attired in long, dark green velvet dresses. The four young bridesmaids carried baskets of white chrysanthemums, while the bride and the two older bridesmaids had sprays of freesias. One of the older bridesmaids was the bride's sister, Diane.



Ronald and June Peasey Burton with bridesmaids Donna Osborne, Susan Burton and Jill Leitch.

★ On March 25 **Ronald Peter Burton** and **June Peasey** were married at the Wells Road chapel, Whitchurch, Bristol. The bride wore a long white dress with a short veil, and was attended by three young bridesmaids. The reception was held in the cultural hall.



JESSIE EVANS SMITH HONOURED

★ Mrs. Jessie Evans Smith, wife of President Joseph Fielding Smith of the First Presidency, was honoured recently at a special assembly at Ricks College in Idaho.

Sister Smith was presented the Distinguished Achievement Award, the highest award presented by coeds at the college.

The award was presented in recognition of her "outstanding service, her distinguished career as a soloist, long service with the Tabernacle Choir, years of dedicated teaching of the youth in Sunday School and the Young Women's Mutual Improvement Association, and devotion and support to her husband both at home and as a travelling companion to stakes and missions of the Church throughout the world."

429th STAKE FORMED IN CHURCH

★ The New Jersey Central Stake was organised as the 429th stake in the Church during the latter part of March.

The organisation took place under the direction of Elder Harold B. Lee of the Council of the Twelve, assisted by Elder Franklin D. Richards, Assistant to the Twelve.

New Jersey Stake was divided to create the new stake. Pres. Robert H. Daines, who has been serving as first counsellor in New Jersey Stake, becomes stake president of the new stake. His counsellors are Reginald L. Call and Frank H. Wirig. Pres. George H. Mortimer will continue to preside over New Jersey Stake.

TO SUPERVISE MICROFILMING WORK

★ George B. Everton, Sr., of Logan, Utah, has been called by the Genealogical Society of the Church to supervise the society's microfilming programme in the British Isles.

He and his wife live at 32 Mospey Crescent, Epsom, Surrey. Brother Everton will negotiate with officials for the microfilming of records and establish projects for microfilming operations. The Utah man published the "Genealogical Helper" for many years in Logan, and has lectured on genealogy in 61 cities of the United States. The couple has served as temple officiators in the Logan Temple.

MORMON RECEIVES MEDAL FROM LBJ

★ Maj. Bernard Fisher of Kuna, Idaho, was awarded the Congressional Medal of Honor in January by President Lyndon B. Johnson for rescuing a downed pilot under heavy enemy fire in Vietnam. On Jan. 24 Maj. Fisher also received the Gold Medal of Honor from New York City Mayor John Lindsay.

PRINCESS HEARS TABERNACLE CHOIR

★ Her Royal Highness Princess Irene of Greece and youngest sister of King Constantine of the Hellenes attended the Jan. 15 Tabernacle Choir broadcast in the Salt Lake Tabernacle.

The visit was part of a stay in Salt Lake City, third stop of a six-week unofficial tour of the United States. The major purpose of Princess Irene's visit to Salt Lake was to attend a concert in the Tabernacle by her own teacher, the celebrated Greek pianist, Mme. Gina Bachauer, who was guest soloist with the Utah Symphony Orchestra. Princess Irene is herself an accomplished musician.

GOLFER PRESENTED AWARD AT BYU

★ Billy Casper, the 1966 PGA Player of the Year, was presented the 1967 Exemplary Manhood Award in March by the Associated Men Students of Brigham Young University.

The golfer is a recent convert to the Church. He was recipient of the award for his "service to the nation, love of youth, devotion to his family, manifest faith in his religion and his professional accomplishments."

FOLK DANCERS PLAN EUROPEAN TOUR

★ The BYU International Folk Dancers will return to Europe again this summer to represent the United States at three festivals, beginning with a June 8 performance in Portugal.

CHOIR SINGS ON NATIONAL TV PROGRAMME

★ The Tabernacle Choir performed Handel's oratorio, "The Messiah," on a nationwide telecast on the Bell Telephone Hour on NBC Television in the United States on Easter Sunday.

The concert was filmed last summer at Red Rocks Amphitheatre near Denver, Colorado. Three well-known professional musicians were soloists with the Bell Telephone Orchestra and the choir. They were Phyllis Curtin, distinguished American soprano; Maureen Forrester of Montreal, Canada, and Richard Lewis, one of England's tenor soloists. The performance at Red Rocks was conducted by Donald Voorhees, music director of the Bell Telephone Hour for the past 25 years.

UNIFIED MAGAZINE STARTED IN CHURCH

★ A monthly unified magazine which will be printed in every language where non-English missions of the Church have been established has been started in the Church.

Every country will have their own title on the magazine, but the majority of the material will be provided from the Church Translation Department in Salt Lake City.

'The Mormons'?

Read About 'Em

★ What was life like among the Mormons in early days? Was it all work, no humorous things to remember?

On the contrary, there were many amusing moments in the life of early members of the Church. Noted author Robert Mullen has captured the interesting, the amusing, the tragic in Mormonism—from Vermont to the vast areas of the world where the Church has made rapid gains in the 20th Century.

Because of the interest shown in Great Britain and around the world in Mr. Mullen's fascinating book, "The Mormons," the Millennial Star has selected the following excerpt from the book. In England the 336-page illustrated publication is available from Deseret Enterprises, 288 London Road, Mitcham, Surrey, for 30 shillings. "The Mormons" is published by W. H. Allen and Company, Essex Street, London W.C.2.

"... Payment in kind was sometimes amusing to the Mormons as well as to

others. An American humorist, Bill Nye, told a story that the Mormons to this day sometimes repeat:

"In those days if you wanted to go to the theater you took butter, eggs, chickens, potatoes, wheat, anything like that to a tithing house, and they would give you script for it. Then you took the script to the theater or any store and bought what you wanted with it. On one occasion I took a big fat turkey up to the tithing yard to sell for script and the tithing clerk had gone to supper. I waited and he did not return, so I had to go and get the young lady I had invited to go with me, and I carried the turkey to the window of the box office and asked for two balcony seats.

"That clerk at the window handed out the two tickets and two spring chickens for change and I had to sit there all through the performance with a chicken under each arm and the young lady I was with was quite peeved that I paid so little attention to her ... "

FORGIVENESS —Continued from page 55

We tend to think that in forgiving we must make a conscious effort towards someone else. We have to be prepared to tolerate the fault and try not to let it affect us. Indeed we do have to do this, but to do that alone is not enough. It is vain to believe that it is solely we who must forgive. We are usually at fault, too. We may not understand, but we are certainly not free of error. Forgiveness is thus an inward search as well. It is to be able to admit to our-

selves that we have not understood or have also been thoughtless. We have to be aware not only of the affect of others on us but of our affect on them. When we see our fault then the fault of another is not so great.

Let us try to understand that there is little which, if understood, is not forgiveable. And if we must forgive let us do it generously and completely as Christ forgave those who tortured and ill-used Him.

What is Your Problem

By Mark E. Petersen

Question: Is it true that the number of missionaries labouring in Great Britain is to be reduced on account of the Vietnam war?

Answer: This is not true as far as we can see at present. We will continue to maintain our missionary force here. If the war cuts down too much on the number of young men who can be called into missionary service, of course, we may have to suffer the consequences here in Britain in common with all other missions in the world. But Britain will not be discriminated against, you may be sure of that. This gives us opportunity to say that it would be wonderful if more British young men and women and their families would make a contribution to our missionary effort. Able bodied and spiritually prepared young British men and women would be welcomed into our service here in the United Kingdom. If our young men and women would save their means and plan for missions, it would be good for them and good for the work. Young men must be 19 years of age and young women must be 21 for our full-time service. More and more young British people could be used to great advantage also in our stake and district missionary programme, on a part-time basis.

Question: Is there to be another nationwide young people's conference this coming summer?

Answer: No. We prefer to have such gatherings on a smaller scale, so that we avoid many of the expenses and other problems related to a nationwide meeting.

Question: Do you recommend reading the new Bible translations which are now coming out rather fast?

Answer: These translations are interesting to read and compare, and some good may come of it. Let us remind you that all these translations reflect the views of the translators, some of whom are definitely fixed in their sectarian religious notions. Our Church accepts as its official Bible the King James Translation which we feel is the best version available. You might keep in mind our article of faith which says: "We believe the Bible to be the word of God as far as it is translated correctly."

Question: How old is President Joseph Fielding Smith of the First Presidency?

Answer: He is 90 years of age and in good health we are glad to say.

Question: How do you feel about boys and girls going off together on holidays without escort?

Answer: We think this should **not** be. We feel that no young people should expose themselves to the temptations which this offers. Remember that our reputation is worth much. Also that our good name must never be tarnished. Also

that virtue is more valuable than life itself. All these may be jeopardized by young people going off together on a holiday without proper chaperonage. Too much cannot be said about the importance of preserving our modesty, our chastity and our good relationships with the Lord. We must be clean. At one time the First Presidency wrote: "How near to the angels are youth that are clean." This is so true. We are indeed the vessels of the Lord and the prophet said, "Be ye clean that bear the vessels of the Lord." No matter how popular a custom this joint holiday scheme may be, it is not for Latter-day Saints. No matter how clean they may be on such trips, there is their good name and their reputation to be thought of also.

Question: My son is in the military service. Do you have some special books which are given to servicemen belonging to our Church?

Answer: Yes. Each Latter-day Saint serviceman, no matter in what nation he serves, is treated alike. We give to each man a pocket-sized Book of Mormon and a small book known as "The Principles of the Gospel" which takes up each vital principle which we teach, gives scriptural references and other explanations. We also have some small pamphlets which we feel are of assistance to the servicemen. These supplies are given to our men in the service when they are interviewed by their bishops or branch presidents as they depart for the service. It is our hope that every LDS serviceman will receive these supplies. If you know of any now in the service who has not received these gifts of the Church, let your bishop or branch know and the books will be supplied.

These books are not for sale, but are free gifts from the First Presidency to our men in service.

Question: Does our Church believe in a literal hell?

Answer: Yes. The Lord teaches that there is a literal hell, a place where unrepentant persons are obliged to pay the price of their sins. May we suggest that you read Doctrine and Covenants 76:82-85, also verses 101-107. Read also Section 19 verses 15-19. There are also excellent references in The Book of Mormon. See for instance Alma 40:13-14.

Question: Is it true that parents will be held responsible for the sins of their unruly children?

Answer: We suggest you read D. & C. Section 68, verses 28 to 30. The Lord is very clear on this point. Parents cannot escape the responsibility of failing to teach their children what is right. If children are properly taught by their parents, and the children sin against all the training they have received in the home, the parents are free from blame. But if parents do not teach their children properly, they must bear part of the responsibility for those sins. Not that the children will escape. They will have to pay for the sins they commit, but the parents sin in that they fail to train their children, and this they must face. All Latter-day Saint parents must not only live the gospel themselves, but they must teach it to their children and establish habits of gospel living in the home so that children will grow up acquiring those habits from infancy. The wise man of old taught that when we train up a child in the way he should go he will not depart therefrom when he grows up, or words to that effect.

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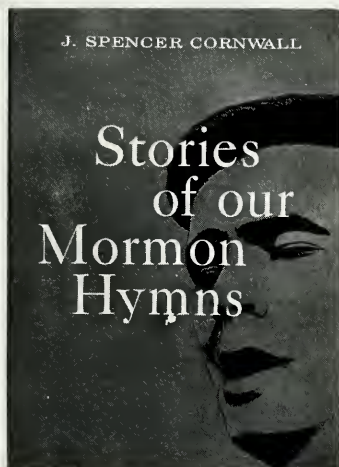
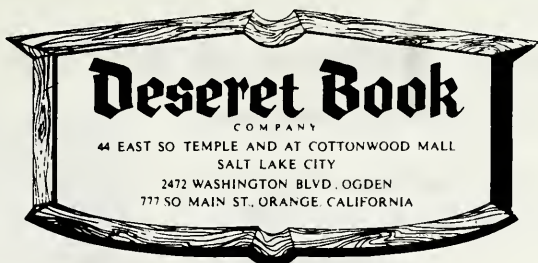
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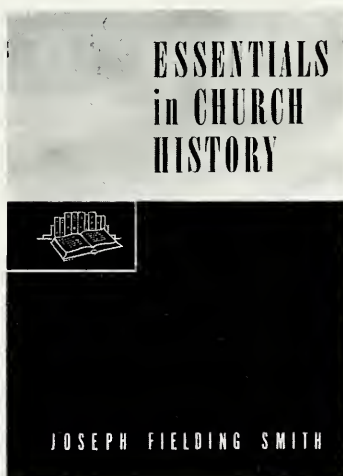
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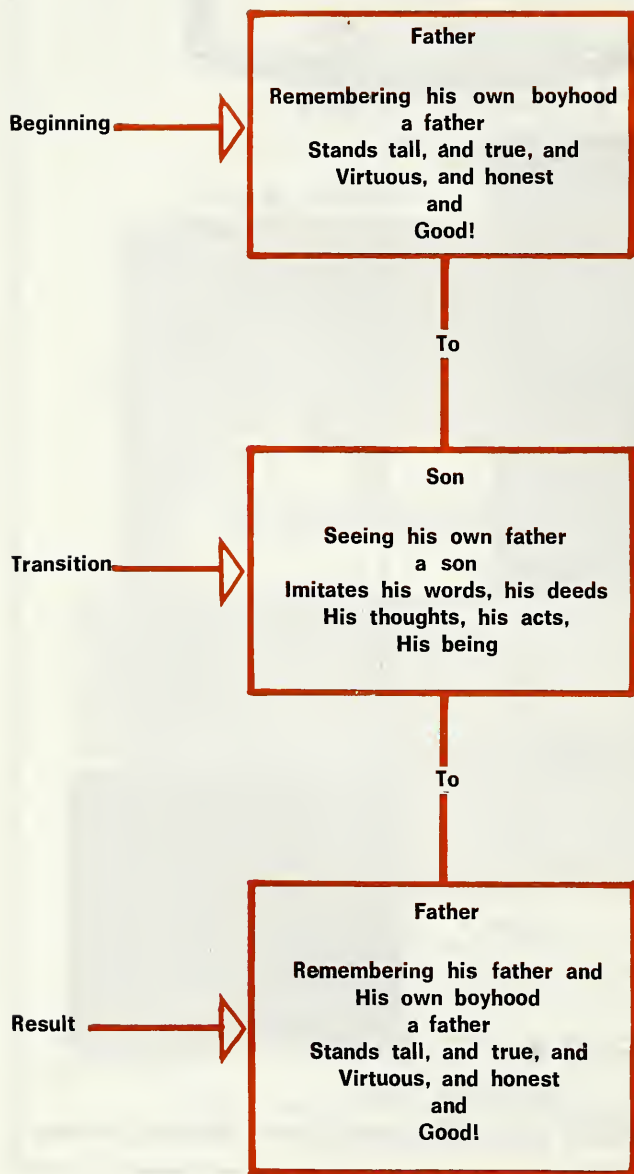


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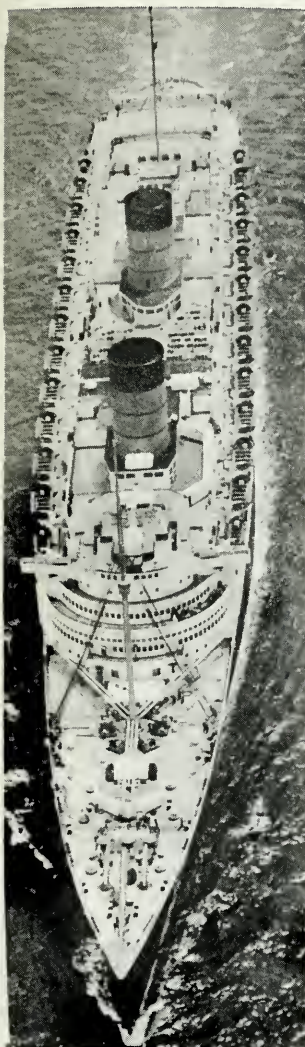
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THE CREEDS OF MEN

I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things; but the creeds set up stakes, and say, "Hitherto shalt thou come, and no further"; which I cannot subscribe to.

—Joseph Smith



Millennial Star

JUNE 1967





Rye Sussex
George Olson.

HOME SWEET HOME

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

Home, home, sweet, sweet, home,
Be it ever so humble, there's no place like home.

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again;
The birds singing gaily, that came at my call;
Oh, give me that peace of mind, dearer than all.

Home, home, sweet, sweet, home,
Be it ever so humble, there's no place like home.

—John Howard Payne

'Charity Never Faileth'

★ How can the impact of a mother's good influence and example be measured on the lives of her husband and children?

The effects are seen in the lives they lead, their activity in the Church and community and the good that inevitably results in their associations with others.

The Prophet Joseph Smith, who founded the Relief Society March 17, 1842, foresaw great benefits in the lives of women who would join the organisation. Great advancements have been made by women throughout the world since it was founded.

From the 18 members enrolled in the initial group, the society has grown to more than 301,000 members in every state in the United States and in 58 other countries.

Great Britain has seen substantial gains in membership with some 5,000 members now in 266 ward and branch Relief Societies. Three female Relief Societies were organised in this country by 1877.

Great Britain was honoured during May with three Regional Relief Society Conferences. At the conferences, held in Manchester, Edinburgh and London, Relief Society women gained inspiration for better development of leadership qualities and a deeper insight into the ideals, purposes and procedures of Relief Society. Relief Society functions under the direction of the priesthood.

The Latter-day Saint woman's life becomes a beacon to those around her when she becomes engrossed in the work of Relief Society.

"... Her life is sanctified by her unfailing devotion to her husband and her quiet, willing self-sacrifice for her children. Her touch is tenderness; the glow in her eyes is the radiance of truth. Her hands make their own beauty in loving service. ... She is a help-mate. She is a woman." ("Portraits from the Past.")

D.D.P.

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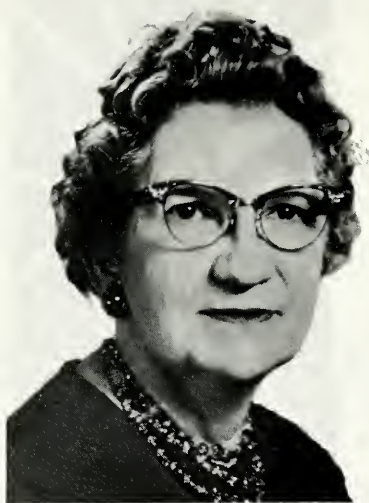
Gwen Cannon

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SEND TO THE EDITOR 17 WALNUT CLOSE, EPSOM, SURREY, ENGLAND

Cover Picture

Relief Society Presidency
Marianne C. Sharp, first
counsellor, left; Gen. Pres.
Belle S. Spafford, centre;
and Louise W. Madsen,
second counsellor, right.



According to the Law of Heaven

Belle S. Spafford

General President
Relief Society

(Address given by Belle S. Spafford,
general president of the Relief Society,
at Regional Relief Society Conferences
in Great Britain in May.)

★ Documentary History of the Church under date of Jan. 6, 1842, records the rejoicing of the Prophet Joseph Smith over this period of time in the history of the Church as follows:

"The new year has been ushered in and continued thus far under the most favourable auspices, and the Saints seem to be influenced by a kind and indulgent providence in their dispositions and (blessed with) means to rear the Temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world, making the Saints in Zion to rejoice ... Truly this is a day long to be remembered by the Saints of the Last Days ... a day in which all things are concurring to bring about the completion of the fullness of the Gospel—a fullness of the dispensation of dispensations, even the fullness of times."

Among the events of great significance to the sisters of the Church during the early part of the year 1842 was the founding of "the Female Relief Society" on March 17. It seems that this was a propitious time for the Lord to give to His daughters, through His Prophet, an organisation whereby they might more fully perfect themselves and more effectively serve the Church and its people.

The sisters had evidenced a readiness for this blessing. They had studied the scriptures. They had listened to their Prophet and been obedient to his teachings; they had

helped in the work of the Church, particularly had they endeavoured to do the women's part toward the erection of the Nauvoo Temple. So eager were they more fully to do their part that they sought an organisation at the hands of the Prophet for which Sister Eliza R. Snow had drawn up a proposed constitution and by-laws to be considered by him.

We may be sure that it was with eagerness and rejoicing that the sisters—eighteen in number—met on Thursday, March 17, at an hour and place appointed by the Prophet. With grateful hearts they heard their beloved and revered leader utter words "long to be remembered" by the sisters of the Church:

"I now declare this Society organized with president and counselors according to parliamentary usages." (Relief Society Magazine, March 1942, Page 151)

Elder John Taylor who, with Elder Willard Richards, accompanied the Prophet on this momentous occasion, addressed the sisters, saying that he "rejoiced to see this institution organized according to the law of Heaven." (Relief Society Magazine, March 1942, Page 151.) The law of Heaven is divine law. Relief Society, therefore, according to Elder John Taylor, was organized according to divine law.

The First Presidency at the time of the Centennial of Relief Society reminded us:

"We ask our Sisters of the Relief Society never to forget that they are a unique organization in the whole world, for they were organized under the inspiration of the Lord bestowed upon that great Prophet who was divinely called, by a visitation of the Father and Son, in person, to open up this, the Last Dispensation—the Dispensation of

the Fullness of Times. No other woman's organization in all the earth has had such a birth." (Centenary of Relief Society, Page 7)

The Relief Society is now 25 years on the way to its second century of life and service. There are in excess of 5,800 Relief Society organisations established in 58 countries of the world with a total membership of 301,000 women. During the 125 years of the Society's existence, tremendous changes have taken place in the world and among the world's people. Few changes, perhaps, have been greater than the change in the status of woman and her readiness to speak and act through organized groups. During the early part of the 19th Century the number of women's organisations was extremely limited, as was woman's influence in public life. Today women are highly organized and their views are sought and respected.

I recently attended a meeting where I was one among 300 presidents of women's organisations, none of which had a membership of less than 100,000. These 300 presidents represented a total of 50 million organized women. They had been called together to ascertain their views on a matter of great public concern. The group represented only a fraction, however, of the organized women of the world. It is a marvel that in the face of all the growth and changes which have taken place during the last 125 years, that the basic organization structure of Relief Society, its governing regulations and original purposes as set by the Prophet Joseph Smith when the membership consisted of only 18 women, residing in what was then a little western frontier town of the United States, have been able to remain constant; also that the Society under the pattern established a

century and a quarter ago has been able to function effectively, meeting the interests and needs of women of many lands during each succeeding and changing era of time. This alone would attest that Relief Society was founded according to the law of Heaven and not according to man-made law.

Relief Society was continuously under the watchcare of the Prophet during the days of Nauvoo, receiving his counsel and instruction, just as it has been under the watchcare of God's chosen prophets who have succeeded him. In his instructions to the sisters, the Prophet told them, "You will receive instructions through the medium of those appointed to lead, guide, and direct the affairs of the Church in this dispensation." He taught the sisters, "if any officers are wanted to carry out the design of the institution, let them be appointed and set apart." He later said, "Those ordained to preside over and lead you, are authorised to appoint the different officers, as the circumstances shall require." The Prophet made membership of this organisation a privilege; yet he opened its doors to all women who were "free from censure," making clear that they were to be received by vote, a procedure meticulously followed today.

Insofar as a Constitution and By-laws were concerned, which the sisters had submitted to him in the beginning, he said, "Let this Presidency serve as a constitution—all their decisions be considered law and acted upon as such . . . The minutes of your meetings will be precedence for you to act upon—your constitution and law." (Centenary of Relief Society, Page 15)

The Prophet Joseph Smith turned the key in behalf of women in this dispensation. His words are impressive and treasured words:

"I now turn the key in your behalf . . . and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy who shall be made to rejoice and pour forth blessings on your heads." (DHC IV, Page 607)

According to Elder Bruce R. McConkie in an article published in the Relief Society Magazine:

"By turning the key (in behalf of women) the Prophet delegated to the duly appointed officers of the new organization a portion of the keys of the kingdom. Under the Priesthood they were now authorized to direct, control, and govern the affairs of the Society . . . Under this appointment their lawful acts would be organized by the Lord and he would work with them in the rolling forth of the Kingdom in the sphere assigned to them." (Relief Society Magazine, March 1950, Page 151)

The significant statement by the Prophet with regard to turning the key in behalf of women is the foundation upon which an extensive educational programme for women has been established and carried forward by Relief Society. The programme includes, as expressed by President Lorenzo Snow, "a study of those subjects which tend toward the elevation and advancement of women along all lines of thought and action." This statement is also the basis for the Society's benevolent activities.

Just as Relief Society was founded according to the law of Heaven and just as it has been regulated by divine inspiration, so it has a divinely appointed mission. Listed simply, I would say its mission is: (1) to save souls; (2) to strengthen testimonies of the

divinity of the Restored Gospel; (3) to succour the distressed; (4) to help Relief Society members realise their full potential as women; (5) to strengthen home and family life; (6) to serve as a handmaid to the priesthood in building the Kingdom of our Heavenly Father on earth.

President David O. McKay has made reference to the mission of Relief Society in these impressive words: "By divine decree the women of the Church are assigned the noble mission of being exemplars and leaders to mankind in the two most worthwhile accomplishments in mortal life. First the development of character—that is done in the home principally; second, willingness and ability to render helpful service—that through the organized Relief Society. These two accomplishments, by the way, are all that we shall take with us when at the end of our earthly career, we pass through the portals of death into the realm of the eternal—character and service." (Relief Society Magazine, December 1956, Page 807)

Accepting its divine mission, unscathed by time or change, Relief Society, working under the direction of the priesthood, has a great responsibility to extend its influence to every Latter-day Saint woman. Indeed we may say to extend its influence to all women—for did the Prophet not say, "... As far as knowledge is concerned, it may extend to all the world; but your administering should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society." As for our own Latter-day Saint women, it is my firm conviction that membership in Relief Society, while it is a privilege, is also an obligation which none can afford to disregard.

I would like to conclude by reading a statement by Elizabeth Ann Whitney,

the wife of Bishop Newell K. Whitney and Counsellor to Emma Smith in the first Relief Society Presidency. This statement was expressed in an article by Sister Whitney which appeared in the *Woman's Exponent* November 15, 1878. Speaking of her Relief Society activities in Nauvoo, she writes:

"We afterward moved upstairs over the brick store as it was designated. It was during our residence in the brick store, March 17, 1842, that the Relief Society was organized and I was chosen as a counselor to the president of this Society. In this work I took the greatest interest for I realized in some degree, at least, its importance and the need for such an organization ... The Relief Society then was small compared to its numbers now, but the Prophet foretold great things concerning the future of this organisation, many of which I have lived to see fulfilled, but there are many things which remain yet to be fulfilled in the future of which he prophesied that are great and glorious, and I rejoiced in the contemplation of these things daily, feeling that the promises are sure to be verified in the future as they have been in the past. I trust that the sisters who are now labouring and who will in the future labour in the interest of the Relief Societies in Zion will realise the importance attached to the work and comprehend that upon them a great responsibility rests. President Joseph Smith had great faith in the sisters' labours and ever sought to encourage them in the performance of the duties which pertain to the Society."

CONTINUED ON PAGE 17

Come, Listen to a Prophet's Voice

Marianne C. Sharp

First Counsellor

Relief Society Presidency

(Address given at Regional Relief Society Conferences in May)

★ No matter what troubles and worries and heartaches came to me when I was young, I knew that when I stepped into the next world, I would enter a heaven where everything would be lovely and peaceful and perfect. It was a comfortable conclusion, with a wonderful millennium ahead.

As I became older and studied the voices of the Prophets, I read more about the millennium when Satan would be bound, and had a rather rude awakening. A thought emerged that if Satan would be bound as far as I was concerned, I would have quite a bit to do with that binding. I read Nephi the Prophet's words, "because of the righteousness of his [the Lord's] people, Satan has no power" (1 Nephi 22:26). This automatic heaven receded from my sight. I

would probably find the heaven that I left here!

I have listened to prophets' voices from that day, and a question asked by President Heber C. Kimball confirmed my thinking. He said:

"... I want to know if you have any peace at home, in your families, only what your wife and children make? You have not. If you make peace and a heaven in your habitations, then you are in heaven, both you and your families ... But the first place to begin to make a heaven, is to make it at home, and then we will club to-



gether, and conclude to have it all over." (Journal of Discourses, 1:357)

My heaven widened. It would not be enough to begin and end with myself—I must strive to create a heavenly atmosphere to include my family, not

even just my immediate family. And I caught my first glimpse of what my heaven should consist of—those here and those who went ahead.

Today the voices of prophets tell us what we must do to prepare ourselves as families for the second coming of Christ. The brethren have implemented a great Correlation Programme which, recognising that the Gospel is family-centred, seeks to have us live and be trained so that we, as families, may be able to stand at the second coming. The programme of Relief Society has been carefully scrutinised and directed anew to give to the women of the Church the teachings and services implemented by the Prophet Joseph Smith at its divine founding.

The directions given 125 years ago by the Prophet Joseph have, if it is possible, even greater need and application in this year 1967. His words, spoken to a handful of women in Nauvoo, today carry prophetic tones to 300,000 women in Relief Society. These are the particular words to which I refer, among many other instructions he gave on varied subjects.

“... Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur — if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness ...

“When you go home, never give a cross or unkind word to your husbands, but let kindness, charity and love crown your works henceforward.” (DHC IV:606-607)

These are the words which precede and follow the turning of the key to women in this last dispensation. There

is a break before the words, “When you go home” when he turned the key. This shows the importance which the Prophet Joseph attributed to this command.

To make a heaven of our homes requires obedience to these words. We are all taught to honour the Priesthood but, as wives and mothers, we must honour our husbands whether or not they are even members of the Church. A husband is the head of the home. Also listen to these words of the Prophet when he said to wives, “Let the weight of your innocence, kindness and affection be felt.” (DHC IV:605)

The words I have quoted are soul-saving words. We are to live by them. We have no excuse to disregard them. If a husband holds the Priesthood, a wife will follow and support him in righteousness. If he does not hold the Priesthood—is not even a member of the Church—then the wife, perhaps, will need to teach her children to pray while they can just lisp words and encourage the holding of family prayer. A wife will strive in cheerfulness, meekness and patience to win her husband over to allowing family prayers, for no home will become a heaven without prayer. Patience is a heavenly virtue which must be nourished to shut out discouragement. Prayer and patience are mighty forces in making a home into a heaven.

And, sisters, we must have charity, the pure love of Christ to make a heaven of home. Charity, in the voice of the Prophet Mormon, “rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.” (Moroni 8:45.) The motto of Relief Society, as you know, is “Charity Never Faileth.”

CONTINUED ON PAGE 13

others, to open their homes to those who come to serve, and to accept the proffered service in the same spirit of love with which it is offered.

Incidents of callous indifferences to distress are reported in news media world-wide. We read them unwilling to believe or admit that human beings could look upon situations demanding their help and yet not lift a hand to aid.

These dispassionately unconcerned, self-centred persons are they of whom Christ spoke in the parable of the Good Samaritan who, like the priest and Levite, "passed by on the other side." They have become so selfishly determined not to be involved in the plight of others that they are unmoved, their sense of decency is submerged and to view another's pain is distasteful to them. "It is one evidence," the Prophet Joseph Smith said, "that men are unacquainted with the principles of godliness to behold the contraction of affectionate feelings and lack of charity in the world."

The Lord expects us to be more thoughtful of others, to love one another, and to manifest that love by service. Relief Society compassionate service is given with the warmth of love, the tenderness of sympathy, the empathy of understanding and with the dedication of sisters imbued with the desire to give service.

Mosiah 18: Alma, in speaking to a goodly number of Nephites made it clear that those who ... "are desirous to come into the fold of God, and to be called his people" ... must be "willing to bear one another's burdens, that they may be light."

"Yea, and are willing to mourn with those that mourn; yea, and comfort those who stand in need of comfort ... "

Compassionate service given in the name of Relief Society is the responsibility of the president. Inherent in her

calling is the right to inspiration. Since it is she who is responsible for the service given by Relief Society to all who are in need in the ward or branch she must pray for the necessary inspiration. She is responsible for "seeking out objects of charity" as well as seeing that their needs are fulfilled. It is through her direction that visiting teachers are alert to any situations which require help. It is by her instruction that individual members bring to her attention those who need Relief Society service.

When a death occurs the Relief Society president and those she assigns perform many services, in a kindly way to alleviate some of the sorrow. When a baby is born, needed service is given. Serious illness brings the tender ministrations of Relief Society. Visits are made to the homebound. The aged are given considerate attention.

There are clearly defined policies regarding compassionate service—necessarily so because services given in the name of Relief Society are to be recorded. We are a record keeping people by commandment of the Lord. All people are to be judged out of the records. It is important that a record is kept of our action as an organized society. The Church asks for an accounting of our compassionate service. The services so recorded are assigned by the president. This responsibility of assignment entails an evaluation of the need, an exercise of her wisest discretion and a consideration of who best can render the service and how it can be given most expeditiously. Frequently the bishop notifies Relief Society of a need. He should be able to have the confidence that the service will be given beautifully and willingly.

This does not preclude an individual member giving service in her own right. Neither does it mean that ser-

vice given as a relative, a friend or a neighbour should receive credit on Relief Society records. In fact, membership in Relief Society should enhance the desire of every woman to be more observing of need and more helpful, more willing to give of herself.

"Next to motherhood and teaching, woman attains her highest glory in the realm of compassionate service," President David O. McKay has stated. "Angels of mercy, may your influence continue to spread, and your sweet, tender services bring comfort and consolation to those in need," he admonished the sisters in attendance at the 1958 Relief Society Annual General Conference. Do you remember his relating the story of one whom he applied the title "Relief Society sister of the Ancient Church?" Her name was Tabitha, "which by interpretation is called Dorcas." The biblical account of the kind, helpful service she gave and the esteem in which she was held are reminiscent of all that Relief Society service should be.

"An Army of Good Samaritans," President Hugh B. Brown termed the members of Relief Society. How actively a part of this "army" we are,

must be determined by each of us. As captains in this "army" Relief Society presidents guide the members in compassionate service.

One of the great women of the world today, an English woman, an authority in the field of compassionate service, in speaking with President Spafford, stated that the Mormon Church was one of the greatest of all organisations for volunteer service. Relief Society, she said, should give the leadership of its wonderful volunteer programme to other women's organisations. It was her feeling that only voluntary service, a re-awakening of the desire to give of themselves in the hearts of people everywhere, can stem the tide of greedy materialism in the hearts of men. People are exhibiting a much greater willingness to "take" than to give.

How proud we should be that Relief Society can and does give its members opportunity for service to others. Service enriches the life of the giver and aids in goals of being numbered among the "sheep" assigned to a place on the right hand among the blessed of the Lord.

Come, Listen to a Prophet's Voice—Continued from page 9

Sorrows and anxieties come to all of us but family love is as a protecting mantle second only to the saving knowledge of the Gospel.

Sisters, come, listen to the voice of the prophets. Only by obedience to their words can we make of our homes a heaven on earth.

Kindly heaven smiles above,
When there's love at home; All

the world is filled with love,
When there's love at home;
Sweeter sings the brooklet by;
Brighter beams the azure sky;
Oh, there's One who smiles on high,
When there's love at home.
Love at home; love at home;
Oh, there's One who smiles on high,
When there's love at home.

May every one of us earn the smile
of our Father on high, I pray.

We Believe in These Things

Emma Marr Petersen



(Address given by Emma Marr Petersen, an ardent Relief Society worker and wife of Elder Mark E. Petersen of the Council of the Twelve, at Regional Relief Society Conferences in Great Britain in May.)

My dear Sisters:

You are indeed to be congratulated on belonging to this wonderful organisation which is indeed unique in the variety and scope of the programmes offered and the opportunities it presents for growth and improvement along so many lines which are invaluable to us as wives, mothers, neighbours.

In this connection I am reminded of the writings of the Apostle Paul to the Philippian Saints wherein he stated:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there

be any praise, think on these things."

In our own day the Prophet Joseph Smith stated our beliefs more explicitly in a letter to a newspaperman named Wentworth, when he said:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed we may say that we follow the admonition of Paul.—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

At the beginning of this list of virtues which we are all striving to inculcate in our lives is that of honesty, which involved much more than discharging obligations promptly, important though this is.

Honesty means treating all people with whom we have dealings justly and fairly: of withholding judgement

on their actions, realising that here in this mortal life we ourselves are by no means perfect, and therefore cannot demand perfection of others.

When our Saviour was being crucified on the cross, He prayed to his Father in Heaven for those responsible for His suffering — "Father, forgive them, for they know not what they do."

In order to become like Him, we must not expect perfection in those who offend us, for perhaps they too know not what they do. He said on one occasion, "I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men." The only way in which we may obtain pardon for our own misdeeds is to grant forgiveness to others when they hurt, offend, or wrong us. It is a small price for us to pay to insure forgiveness.

Is it really honest to indulge in gossip, when we are merely repeating something derogatory we have heard about a person, when we are not at all certain of the facts? Shakespeare said in one of his plays, "Who steals my purse steals trash. 'Twas mine, 'tis his, and has been slave to thousands. But he that filches from me my good name robs me of that which not enriches him, and leaves me poor indeed."

Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." The teachings of the Saviour are wonderful, and we are all very thankful to have them, but of what real value are they to us unless we practice them in our daily lives, and thus — and only thus — become like him?

Our Saviour was always completely fair in dealing with all people. You remember He told one of His Apostles who had asked Him if He should pay a certain tax, "render to Caesar the things which are Caesar's and to God the things which are God's."

The second on the list of our beliefs

as stated by the Prophet is "We believe in being true." What a joy it is to have a true friend! One who is loyal under all circumstances, who will stand by you in bad times as well as in good ones, in sorrow as well as in joy, whose understanding and affection and approval you can absolutely rely on always. We ourselves should cultivate this spectacular quality of trueness, of loyalty, first and always to members of our own families, but also to all others of our associates, the officers and members of our Relief Society and the other Church organizations.

Unfortunately, it is a practice with some people to draw attention to the weaknesses of others rather than to praise their worthwhile accomplishments and talents. This is always a manifestation of a mean soul.

This quality of loyalty, or being true, is more important than we realise. What brought about the downfall of Judas, ending in the suffering and death of our Saviour, was that Judas was not true, not loyal nor trustworthy, devoted to neither the Master nor to his teachings.

The reason he had for following the Saviour was his desire for personal gain inasmuch as he "carried the bag."

The next statement on our list is: "We believe in being chaste and virtuous." Our Relief Society sisters are shining examples of chastity, in a world which today looks on personal purity as something outmoded, and rather weakminded.

The scriptures tell us that no unclean thing can enter the Kingdom of Heaven. President Brigham Young has said:

"I would rather follow her to the grave and send her home pure, than suffer my daughter to be unclean. I will not suffer any female member of my family to

be polluted through the corruptions of wicked men. Ever since I knew my mother was a woman, I delighted in the chastity of women. The man who abuses or tries to bring dishonour upon the female sex is a fool, and does not know that his mother and sisters were women."

President Joseph F. Smith spoke along the same line when he said: "Sexual union is lawful in wedlock, and if participated in with right intent is honorable and sanctifying. But without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity."

It is most necessary in these days when even from the pulpit and the school we hear that immorality is no sin, that we mothers properly instruct our daughters, and see to it that our sons are also well informed by their fathers. Fewer young people would go astray if they had been taught properly and plainly along the lines of morality, and made to realise that their entire future lives can be ruined by a short moment of sex indulgence.

It would break our hearts if even one of our children went astray as a result of our neglect of this most important duty. The wave of immorality which is sweeping the earth today must not be allowed to engulf us. We and our families must remain clean and free from sin, especially from this kind of sin.

I have always been intrigued by the Book of Proverbs in the Old Testament, and would like to quote from its last chapter.

"Who can find a virtuous woman, for her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. Her candle

goeth not out by night. She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed. Favour is deceitful and beauty vain, but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands and let her own works praise her in the gates."

I think that Solomon, looking down the stream of time, must have been granted a glimpse of our Relief Society sisters in action, caring for the needy, giving wise counsel and advice as well as sympathy to those in trouble, cheering and encouraging the friendless, and ministering to the needs of their own families.

I know of no group who practices the home-spun quality of industry more conscientiously than do the members of our Relief Society as they "go about doing good." As a result of this, they learn to work harmoniously and pleasantly with others, ignoring educational background, station in life, or differences of opinion on many subjects. They are aware of strangers in their group, and make special effort to welcome them, introducing them to others close by so that they will feel at home and feel free to take part in the proceedings.

A great deal of the unhappiness in the world today is the result of idleness, but the sisters of our Relief Society have to learn to make every minute count if they are to take good care of their homes and families while, at the same time, being active in this organisation.

But because of this activity, they are better wives and mothers, more intelligent, more familiar with the scriptures and with many other good books, better able to budget their means, beautify their homes, and counsel their children.

They discover their own hidden talents, and have the opportunity of using them. They learn to address a group with poise and self-confidence, to express their thoughts with ease, and in many other ways find happiness in service.

Field Marshall Viscount Montgomery said: "True happiness is a frame of mind which comes from achievement through work. The greater the achievement, the more effort and hard work

is needed, and the greater happiness it will give us."

President McKay said:

"Work out your own salvation with fear and trembling. Perform daily, hourly, momentarily if necessary, the immediate task or duty at hand, and continue in such performance as the years go by, bearing the fruits of such labours either to self or to others, to be bestowed as a just and beneficent Father may determine."

May we all find joy, peace and satisfaction in our labours, and at last receive the plaudit: "Well done, good and faithful servant, enter into the joy of thy Lord."

According to the Law of Heaven—Continued from page 7

I, too, have faith in the sisters of Relief Society. I, too, feel assured that great and glorious things yet lie ahead for this organisation. Relief Society belongs to the past; it belongs to the present; it will belong to the future; it belongs to good women of all nations. Its work is the Lord's work for His daughters. I, too, trust, as did Sister Whitney, that the conviction of the divinity within the Relief Society will ever be strong in the hearts of the sisters of the Church. Just as the Prophet had great faith in the sisters' labours and ever sought to encourage them in the performance of the duties

which pertained to the Society, so does our great present-day Prophet, President David O. McKay.

As for the sisters of this wonderful free nation of Great Britain,⁷ it is my earnest prayer that their vision of the greatness of Relief Society will ever be clear and that as individuals and as officers they will meet their responsibilities toward helping the Society fulfill its mission in this choice and beautiful land. I pray that the spirit of the Lord will ever abide with Relief Society and with its members everywhere. In the name of Jesus Christ, Amen.

(Address given by Hulda P. Young, general secretary-treasurer of the Relief Society, at Regional Relief Society Conferences in Great Britain in May.)

★ I rejoice in the privilege of living in this day and dispensation when the fulness of the Gospel is upon the earth, when the power of the Priesthood has again been given to man, and when we have living prophets through whom the Lord directs us in the paths we should follow.

In October 1964, at a general conference of the Church, Elder Harold B. Lee said:

"My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the President of this Church. You may recognise it in some of the developments we know as the correlation programme . . ."

(Conference Report, October 1964, page 137)

Since that time we have seen the results of that guidance in the correlated priesthood and auxiliary programmes of the Church and the family home evening programme, which emphasises teaching and living the Gospel in the home. Effort is being made to place the priesthood in its proper role both in the programme of the Church and also in the home. It is about the family home evening programme and its blessings in the home that I direct my remarks.

The Church has made available to parents each year since 1965, a carefully prepared course of lessons and

activities to aid them in teaching the Gospel in their homes. Encouragement has been given to the priesthood brethren, and by Relief Society to the sisters, to consistently carry forward this programme. The sisters have been urged to support and assist their husbands in conducting weekly the family home evening.

The challenge is not just to teach the Gospel, but to help family members to live it. Gospel teaching is of little value, until it has changed attitudes and behaviour; until it has helped us to become more Christlike and to develop a refinement of the soul. The family home evening lessons are designed to help all family members achieve these goals. This is recognising also that the same simple principles of the Gospel are applicable in the life of an adult as they are in the life of a child.

In a recent fast and testimony meeting one brother bore a fervent testimony of the blessing of the family home evening to his family. When

Blessings Of the Family Home Evening

Hulda P. Young

General Secretary-Treasurer
Relief Society

visiting with him and his wife on a later occasion, they spoke more freely of those blessings. Sister Davis said, "I am firmly convinced, as President McKay has stated, that 'No other success will compensate for failure in the home.'" She continued, "I know also, that when there is a failure in the home, nothing can compensate for it. You cannot go back and relive those years, nor can you change the consequences they have brought."

Then she explained that in their early married life, her husband was deeply involved with his school and working much of the time in the evenings. Consequently, he left most of the responsibilities of their young family to his wife. She being conscientious and eager to have the children reared fully in accord with LDS teachings, was quite firm and, at times, dictatorial with them. Because she was carrying most of the burden alone, on occasion she became impatient and strained.

While the children were growing up, the parents tried at various intervals

to have family home evenings with them, but the oldest girl was so rebellious and unco-operative, that each time their efforts resulted in unpleasantness. The girl went to Church, but only because she was required to do so. Finally, at the age of sixteen she married a young man not of her standards, and rejected her parents and also the Church. Her parents were heartbroken and disappointed, having wanted so much for their oldest daughter.

After she left home, they felt even more keenly their responsibility to teach and train properly their remaining four children, hoping to avoid the pitfall of their first child. With full sincerity of heart and purpose, they started with the family home evening programme when the manuals were issued in January 1965.

"Now," Brother Davis commented, "our family life is different. I have come to an awareness of my responsibility as the priesthood head of our home. The family home evening together with my Priesthood meetings and my wife's Relief Society meetings, have helped us to re-evaluate our proper roles in the home i.e., I as the presiding priesthood authority in our home, and she as my chief counselor. As I rise to my responsibilities, a heavy burden has been lifted from her. Now she is not nearly so pressured and impatient, and her wise counsel is a great strength to me. We are now able to discuss much more freely together our family problems and to arrive at a unity."

"Yes," Sister Davis added, "I am now disciplining myself to know that after we have talked and prayed about our problems, I can accept with confidence the final decisions my husband may make regarding them. From day to day, I find that my respect, love and appreciation for him is growing immeasurably. The children also show greater



love and respect for him as the head of our home."

Brother and Sister Davis noted that a definite change in attitude is being evidenced in their children. They go to Church because they want to go, want to be obedient, want to grow in the Gospel. They are given full opportunity to participate in the family home evening and to voice their views. They discuss with frankness their problems and anxieties, knowing that they will not be criticised, but that they will be heard in a spirit of love and respect. While at one time the channels of parent-child communication were strained and unsatisfying, now the children seek opportunities privately to gain counsel from their parents and to unburden their souls through heart-to-heart discussions with them.

At this point in our conversation with the parents, the children came into the room and picking up the discussion on the family home evening, 15-year-old Jack said, "Since we have been having home evenings, it is a lot more peaceful in our house. We don't seem to criticise others so much, but appreciate the good things they do." Betty, 17, added, "It helps us to have a feeling of unity and we get to know each other better." Nine-year-old Dick said,

"It makes me feel good toward my parents and my brothers and sisters," and Jeffery, 11, stated, "It makes me want to try harder to keep the Lord's commandments."

On the side, Brother Davis explained that at first the teen-age children resisted taking time for home evening, until he helped them to see that having a family home evening was a part of living the Gospel, like attending Sacrament meeting, Priesthood and other Church meetings.

Yes, the Davis family is now on the path to reaping the promise given by a prophet of God, President David O. McKay, in that first family home evening manual in his letter to parents which states:

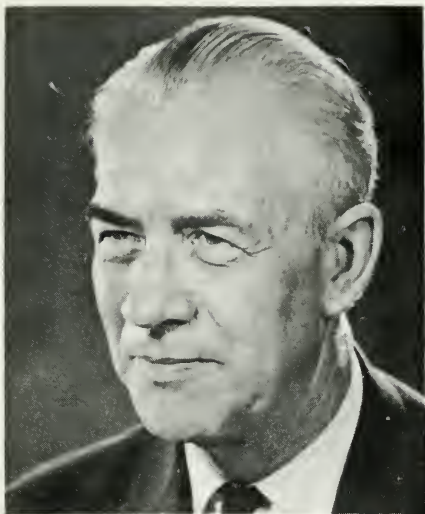
"... As you do so (carry forward a family home evening program) love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat evil influences and temptations, and to choose righteousness and peace, and be assured an eternal place in the family circle of our Father."

May this same blessing be realised in all of the families throughout the Church, I pray.

PRAYER

"If I keep his commandments and pray in the proper spirit, I shall automatically be brought into perfect accord and tune. My spirit shall hear the message the Father has in answer to my prayer."

—Melvin J. Ballard



Elder Petersen Visits Stakes, Missions in Britain

★Elder Mark E. Petersen of the Council of the Twelve and his wife, Emma Marr Petersen, are winding up a six-week visit in Great Britain where they have been visiting the stakes and missions.

They arrived at the London International Airport on April 26 and will return to the United States June 8.

Members of the Church in the British Isles were happy to welcome them to this area of the Church.

During their current tour of the Isles, Elder Petersen has met with and interviewed missionaries, represented the General Authorities at stake conferences, and conferred with officials of the Corporation of Great Britain Limited, Deseret Enterprises and the board of the Millennial Star.

He has also dedicated several chapels, including the Corby Chapel on May 10; the Newcastle (Stoke-on-Trent) chapel, May 11; and the Woodsetton chapel, May 12. They are all in the Central British Mission. He also dedicated the Dundee East building in the Scottish Mission May 2. In the same

mission, Elder Petersen dedicated the Dumbarton, Aberdeen and Johnstone chapels.

Elder Petersen was scheduled to dedicate the Crawley Branch chapel in the British South Mission, May 18; the Cavehill chapel, June 2, and the Mount Pottinger Branch, June 4 in the Irish Mission.

Between visits to quarterly stake conferences and visits with missionaries and Saints in the missions, Elder and Sister Petersen addressed members of the Relief Society and their priesthood advisers at three Regional Relief Society Conferences. They were held in Manchester, May 20-21; Edinburgh, Scotland, May 24-25; and in London, England, May 27-28.

While visiting the missions and stakes his schedule included meetings in the following: The Scottish Mission, North British Mission, Sunderland Stake, Central British Mission, Leeds Stake, British South Mission, British Mission, the Channel Isles, Southwest British Mission and the Irish Mission.

★ (The following historical account is taken from "Portraits From the Past," written by Lucaine Clark Fox.)

The story of the founding of the Relief Society in Great Britain in 1877 has its real beginning in the call of Heber C. Kimball by the Prophet Joseph Smith to preach the Gospel in England.

Chapel. Said Elder Kimball: "I declared that an angel had visited the earth, and committed the everlasting Gospel to man; called their attention to the first principles of the Gospel, and gave them a brief history of the work; after which Elder Hyde bore testimony to the same, which was received by many with whom I afterwards con-

Step Back Into the Past

From the biography of Elder Kimball: "On Sunday, the 4th of June, 1837, the Prophet Joseph came to me while I was seated in front of the stand, above the Sacrament table on the Melchizedek side of the Temple in Kirtland, and whispering to me said, 'Brother Heber, the Spirit of the Lord has whispered to me: Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

Elder Kimball made the trip with Elders Orson Hyde, Willard Richards and Joseph Fielding, a native of Britain who was instrumental in furthering the latter-day work in his native land. They left from Kirtland and were later joined by three missionaries from Canada Elders John Goodson, Isaac Russell and John Snyder. They all sailed for England on the ship, "The Garrick."

The Church's first public meeting in England was held in the Vauxhall

verses; they cried, 'Glory to God!' and rejoiced that the Lord had sent His servants unto them. Thus was the key turned and the Gospel dispensation opened on the first Sabbath after landing in England."

From this humble but glorious beginning, the work moved forward.

The first to be confirmed a member of the Church in the British Isles was Jennetta Richards who was a guest in a home visited by Elder Kimball. Her interest was aroused in a conversation concerning the Church and she attended two meetings. She was convinced of the truth of the work and applied for baptism. She was baptised Aug. 4 in the River Ribble. She was confirmed the same day. The ordinances were performed by Elders Kimball and Hyde.

Also waiting to hear the Gospel was Jessie Hay who, together with her husband, Alexander Hay, lived in Bishop-ton, near Paisley in Scotland. They first heard the Gospel on Jan. 10, 1840,

from Elder Samuel Mulliner, a native Scotsman who had emigrated to Canada and joined the Church in Toronto. He and Elder Alexander Wright, also a Scotsman, were the first elders to set foot in Scotland. Four days after hearing the Gospel, Jessie Hay and her husband were baptised in the River Clyde, near Bishop-ton, and were confirmed nine days later.

For the work of preaching the Gospel in Ireland the Lord selected James McGuffie and William Black. Brother McGuffie was an Irishman who had been baptised in the early days of the Church's establishment in Liverpool. These two men were chosen to accompany Elder John Taylor, then serving in England, to a missionary journey to Ireland. It was in the village of Newry that the first meeting was held. In attendance was Thomas Tate, whom John Taylor prophesied, when he saw him, would be the first person to be baptised in Ireland. The prophecy was fulfilled. Thomas Tate accompanied the missionaries as they journeyed by foot toward the town of Lisburn. As they travelled they discussed the Gospel and Elder Taylor testified to the divinity of the Lord's work. As they reached the summit of a hill and saw before them the waters of Loch Brickland, Thomas Tate cried out, as did the eunuch of old, "See, here is water; what doth it hinder me to be baptized?" He was baptised as John Taylor had prophesied.

The Gospel continued to roll forth. It was taken to the Isle of Man and in 1840 it was preached in Wales. The work of Elders James Burnham and Henry Royle resulted in the organisation of the Overton Branch in Flintshire, North Wales, in the fall of 1840. In a letter dated Dec. 13, 1840, Elder Burnham said: "The brethren at Overton have baptized 56 convents and some more are ready."

Captain Dan Jones also played a prominent part in the history of the Church in Wales. He was called by the Prophet to prepare himself for a mission to Wales. A Welsh convert and owner and captain of a small river steamer, he was one of the brethren who accompanied Joseph Smith when he was taken to Carthage Jail, prior to the martyrdom.

In the jail the Prophet told Dan Jones that he would yet see Wales and fulfill a mission there. A year later Dan Jones left Nauvoo, Illinois, with his wife, Phoebe, and others and sailed for England. Fourteen months after the Prophet Joseph's death Dan Jones organised himself and his wife into the Welsh District. By March 15, 1847, 102 baptisms were reported for a three-month period, totalling 900 Saints in all.

Wherever the Church was organised, women embraced the Gospel along with their husbands and enjoyed its blessings. Into their homes the light of the Gospel brought peace and beauty; it established new depths; it set new heights. Life itself took on a deeper meaning. The women saw their husbands become true servants of God as the miracle of obedience to the Lord's commandments brought its reward.

On April 22, 1877, at a conference in London, three female Relief Societies were organised. One year later at a conference in May, the presidents of the North London, Lambeth and White Chapel branches reported that, while the Relief Societies contained only a few members, they were yet accomplishing much good in "visiting and helping the sick and the poor."

It was announced at a conference in Sheffield in November 1878, that another Relief Society had been organised at Tupton which was reported to be having success.

Major problems were mounting opposition to the Church and the almost constant emigration to America as new converts flocked to the main body of the Church in western United States.

In 1907 Charles W. Penrose and his wife, Romania, came to England from America. He had been called to preside over the European Mission. Because of the efforts of Sister Penrose, a member of the Relief Society General Board, many Relief Societies were organised in the branches.

The Millennial Star reported in 1908

that, on the 66th anniversary of the organisation, 29 branches were commemorating the event.

Today, Relief Societies exist in 266 wards and branches in the British Isles with an overall membership of some 5,000 women.

Throughout the years the Relief Society has participated in various projects. During World War I, British women made clothes for wounded soldiers; they clothed the poor; they took up the drive for temperance and supported other worthy causes.

Relief Society Statistics

A Word Picture of Growth

1956

★ In 1956 there were no stake Relief Society organisations in England, Ireland, Scotland, or Wales. There was only one mission that covered the British Isles area at that time, which included 14 districts. There were, however, 75 branch Relief Society organisations in England with 1,050 members; Ireland had 4 branch Relief Society organisations with 65 members; Scotland had 6 Relief Society organisations with 84 members; and Wales had 5 branch Relief Society organisations with 43 members.

1966

★ In 1966 there were 55 ward Relief Society organisations in the English stakes with a membership of 1,344; and there were 142 branch organisations in the missions with 2,321 members, making a total of 197 ward and branch Relief Society organisations with 3,665 members. Ireland still has no stake but has 13 branch Relief Society organisations with 204 members; and Scotland has 9 ward Relief Society organisations in the stake with 117 members; and there are 31 branch Relief Society organisations in the mission with 372 members, making a total of 40 ward and branch Relief Society organisations with 489 members in Scotland. Wales has 16 branch Relief Society organisations with 230 members.

Conferences in a Capsule

★ Hundreds of women gathered during May at three Regional Relief Society conferences in Great Britain.

The conferences were held in Manchester, Edinburgh and London. They were conducted by the general presidency of the Relief Society, Gen. Pres. Belle S. Spafford; Marianne C. Sharp, first counsellor; and Louise W. Madsen, second counsellor. Also attending the conventions from Salt Lake City were Hulda P. Young, general secretary-treasurer, and Ellen N. Barnes, general board member.

Also addressing the conferences were Elder Mark E. Petersen of the Council of the Twelve and his wife, Emma Marr Petersen; members of stake presidencies and other priesthood leaders and Relief Society workers from throughout Great Britain.

Co-ordinating committee which handled local arrangements for each conference and made assignments for those to participate included the following:

Manchester Conference: Isabel H. Cannon, chairman, supervisor of the Central British Mission Relief Society; Cecily M. Wright, president, Leeds Stake Relief Society; Beatrice Storer, president, Leicester Stake Relief Society; Maureen Hoyle, president, Manchester Stake Relief Society; and Blanche E. Payne, supervisor, North British Mission Relief Society.

Edinburgh Conference: Elva M. Brown, chairman, supervisor of the Scottish Mission Relief Society; Jean W. Jaussi, supervisor, Irish Mission Relief Society; Melba F. May, president, Sunderland Stake Relief Society; and Barbara Heede, president, Glasgow Stake Relief Society.

London Conference: Norinne R. Callister, chairman, supervisor of the British Mission Relief Society; Virginia A. Archer, supervisor, British South Mission Relief Society; Helen G. Barton, supervisor, Southwest British Mission Relief Society; and Grace McKeown, president, London Stake Relief Society.

Each of the three conferences began with a leadership session for Relief Society officers and members, stake, mission and district presidencies, high council representatives, bishoprics and branch presidencies. General sessions were conducted by President Spafford with departmental meetings conducted by her counsellors.

Sister Young addressed the conference and gave secretarial instructions, while Sister Barnes conducted congregational singing and conducted the magazine and music department. Sister Petersen addressed the conference and assisted in the latter department.



Manchester conference co-ordinating committee, sitting, from left, Cecily Wright, Isabel Cannon, Blanche Payne, Hilda Storer; standing, Maureen Hoyle, Doreen Preston, Gladys Jones, and Patricia Eagland.

Because the time schedules were different for the Edinburgh Conference than the other two conferences, the programme arrangement was somewhat different. A reception, at which Relief Society members had an opportunity to meet the visitors from the general board, was held in each city. Special guests, including city officials, were present at some of the social gatherings.

Dramatic presentations included "House of Order," written by Alice Morrey Bailey, adapted by Lucine Clark Fox, and "Portraits From the Past," written by Sister Fox. The latter production, which was presented with a Singing Mothers Chorus in the background, gives the history of the Church and the Relief Society in Great Britain.

Departmental sessions were conducted simultaneously for Relief Society members. A symposium on "The Function of Presidency" was held in the administrative department, conducted by President Spafford, assisted by Sister Young. It was followed by a discussion on visiting teaching, secretarial instructions and a question and answer period.

In the educational department, Relief Society members participated in talks on how Relief Society lessons have influenced their lives. Impromptu demonstrations were presented by the stakes and missions in five sections. Counsellor Marianne C. Sharp conducted the department.

Counsellor Louise W. Madsen conducted the homemaking departmental meeting in which talks were given on planning work meetings, followed by presentations on basic sewing and holding successful bazaars. There were displays of articles and patterns.



London conference committee, front row, from left, Virginia Archer, Grace McKeown, Norinne R. Callister, Helen G. Barton; back, Pres. Don K. Archer, Pres. Reed E. Callister, Pres. Ray H. Barton, Jr.

In the magazine and music departmental session, a discussion was held on "The Place of the Magazine in the Programme of Relief Society," followed by a symposium on "Factors in Successful Magazine Promotion." The general music programme of the organisation was then presented, followed by information on "The Art of Accompanying." Sisters Barnes and Petersen conducted a workshop on congregational singing and singing mothers' choruses. Leadership meeting suggestions were given, followed by a question and answer period.

Local participants at the Manchester conference included the following: Isabel H. Cannon, Maureen Hoyle, Blanche E. Payne, Valerie Fraser, Marianne Sephton, Olive W. Bamford, Joan Foster, Olive L. West, Patricia Almond, Gladys M. Jones, Mary Eileen Watkins, Nora Worth, Bessie Pritchard, Cęily M. Wright, Gwendolyn Smart, Freda Weston, Dorothy Shorrock, Irene Kirk, Jean Bray, Doris Stevenson, S. Patricia Eagland, Alice Hughes, Elizabeth L. Crosby, Evelyn Allen Pauline King, Joyce Roberts, Pres. Wilford H. Payne, Pres. George I. Cannon, Pres. Dennis Livesey, Pres. Kenneth John Poole, Pres. Derek J. Plumblev and Beatrice H. Storer. The Leicester Stake Relief Society produced and directed "Portraits From the Past."

Participants at the Edinburgh Regional Conference on May 24-25, which was attended by members from Glasgow Stake, Sunderland Stake, the Irish Mission and the Scottish Mission, included: Pres. Archibald R. Richardson; Afton Hardy, Bishop William Hardy, Constance Hill, Mable White, Rhona Cunningham, Sister Robinson, Pres. Rolland L. Jaussi, Elva M. Brown, Pres. Egbert J. Brown, Pres. Frederick W. Oates, Georgina Gordon, Ruth Beattie, Mary Ellen Kitchen, Emmeline

Macdonald, Margaret Adje, Jennifer Ann Cummings, Muriel Smith, Jessie L. Goldie, Barbara Carville, Edna Smith, Harriet Morrow, Sally Brown, Mary Gardner, Katheleen McDonald, Eva Cupryna, Elizabeth MacRae, Audrey Boardman, Matilda Clark, Roberta Munro, Jane Hancock, Katharina White, Katherine Richardson, Charlotte Ross, Violet Robertson, Doris V. Laurie, Mary Porch, Myrtle Robertson, Margaret Kirk, Maude McCable, Sylvia Smillie, Sadie Haron, Mary Roy, Afton Hardy, and Anna Harvey.

Those who took part in the London Regional Relief Society Conference on May 27-28 included Norinne R. Callister, Grace McKeown, Donna Fullmer, Olive V. Perry, Vera Beattie, Lorna Wilde, Esther Lawther, Jessie Withington, Beryl Pearce, Mary Laycock, Evelyn Parsons, Shirley Crossley, Vera Ireland, Margaret Fry, Violet Reeson, Alice Stapleton, Phyllis Breen, Cissie Simmonds, Daisy Denham, Marie Giles, Vera Lee, Ceinwen Hillman, Elizabeth Maud Bentall, Mary Hales, Irene Green, Barbara Walsh, Jean Matthews, Mary Collins, Ann Clifford, Pres. Don K. Archer, Pres. Reed E. Callister, Pres. Joseph William Darling, Helen G. Barton, Pres. Ray H. Barton Jr., Mary Rose Simmons, Rita Martindale, William Giles, Sybil Dagley-Morris, Dennis Collins, Patricia Seymour, Elizabeth Branson, John Crabtree, George Denley, William Hyde, Derrick Ireland, Paul Folsom, Valerie Hartrey, John Perry, John Davis, Leslie Phipps, Ronald Green, Jean Richards, and Virginia A. Archer.

Participants at the three conferences saw a basic sewing presentation prepared by the Irish Mission Relief Society.

The conferences were enriched by music selections by regional Relief Society Singing Mothers' Choruses.

CHARITY

Though I speak with the tongues of
men and of angels, and have not charity,
I am becoming as sounding brass, or a tinkling
cymbal.

And though I have the gift of prophecy,
and understand all mysteries, and all
knowledge; and though I have all faith, so
that I could remove mountains, and have not
charity, I am nothing.

And though I bestow all my goods to
feed the poor, and though I give my body to
be burned, and have not charity, it profiteth
me nothing.

And now abideth faith, hope, charity,
these three; but the greatest of these is
charity.

—I Corinthians 13:1-3, 13

THE SONGS MY MOTHER SANG

I hear them in the whispering winds,
The forest's rhythmic strain,
The chime of bells, that sinks and swells
The patter of the rain.
I hear them in the vesper call
Of birds from copse and tree;
Each note prolongs the dear old songs
That mother sang to me.

I hear them in the ocean's voice,
The prattle of a child,
The dashing rill, the fountain's trill,
The tempest fierce and wild.
I hear them through the silent night,
In dreams they echo free,
Since memory throngs with tender songs
That mother sang to me.

I heard them when a babe I lay
Upon her loving breast,
And when a child their charms beguiled
My eager brain to rest.
I hear them now, and some last hour
Across death's swelling sea
My soul shall wing, while angels sing
The songs she sang to me.

—Lalia Mitchell



The Segoly

Women In Relief Society

GLADYS M. JONES

Central British Mission President

★ Gladys M. Jones of the Worcester Branch, Central British Mission, started her travelling for the Church when she journeyed 26 miles by train to be baptised at the Handsworth chapel on Aug. 29, 1953.

Since that time she has travelled thousands of miles in the service of the Lord. She is now president of the Central British Mission Relief Society.

She served as a local missionary from February 1956 until December of that same year and has worked in the branch Primary and district Junior Sunday School.

When Sister Jones was called to serve as secretary to the Central British Mission Relief Society in September 1962, she told Sister Grace Cullimore, wife of the mission president, James F. Cullimore, that she would be happy to serve if "you will tell me if I make any mistakes." Sister Cullimore graciously replied: "Of course I will tell you of your mistakes, because I love you." Sister Jones has learned to minimise mis-

takes in her work in the women's organisation and has served with "love and kindness" as mission Relief Society president since November 1964.

Her husband, Harry W. R. Jones, is a member of the Central British Mission presidency. He and his wife are parents of Mrs. Kenneth (Gillian) Chapman and Elder Terence Jones.



MARJORIE SEYBOLDT

High Wycombe Branch, British South Mission

★ "Have you ever wanted a hobby that is fascinating, entertaining, does not take talent and can also be very profitable?"

Marjorie Seyboldt has asked this question many times as she has instructed Relief Society groups, friends and neighbours in the art of cake decorating. To see her creations, one realises that her hobby has become an art as have her cakes, panorama Easter eggs and lovely, little cradles made from Royal Icing. They are all beautiful creations.

Sister Seyboldt is the wife of Delbert E. Seyboldt, an American Air Force major stationed at High Wycombe, Buckinghamshire.

She learned to decorate cakes while stationed on Adak Island, a small island which is part of the Aleutian chain. To keep busy the servicemen's wives organised all kinds of activities. One was a cake decorating class to which Sister Seyboldt was invited to join. She wasn't enthusiastic at first,



Marjorie Seyboldt puts finishing touches on cake.

but after 10 weeks she was delighted to see what she could do.

"My husband and children thought I was an absolute genius. It is marvellous what just a little border and a flower can do to a plain, ordinary cake to make it look professional," she said. From this simple beginning she now demonstrates for Relief Society meetings and teaches classes in her home. She makes elaborate cakes of all kinds. Her first attempt at a wedding cake was so successful that she was even given a £3 tip because the customer thought the price was too low.

Cake decorating has offered Sister Seyboldt opportunities to be of service to many people. This has brought the greatest satisfaction. She has had students with serious personal problems who found an outlet for their feelings as well as a sense of accomplishment in learning to decorate cakes.

The mother of a defective child took the course from Sister Seyboldt.

Cake Decorator Finds 'Sweetness' in Work

By Gwen Cannon



**Cake is completed, and it was fun,
Marjorie smiles.**

She found satisfaction from feelings of deep depression in doing the work, and her husband was happy his wife had found something to take her mind off her problems. Another friend who had personal problems found new friends and developed a new pattern of living through learning to decorate cakes.

Wherever the Seyboldts have lived there have been Church building funds, and Sister Seyboldt has contributed many hundreds of dollars to these funds from the proceeds of her hobby. On many occasions she has given the entire amount received from the sale of cakes, and from her classes to raise funds for a new chapel.

"Anyone can decorate a cake," Sister Seyboldt says. These are her instructions:

"You can do anything in cake decorating with five tubes. First, and most important, is the star tube. This not only makes cute, little stars, but by putting a different colour icing in the middle it makes a dainty little flower. This is also the tube to use for borders. This is done by going up and down or zig-zag in and out.

"By putting pressure at one end and

then releasing the pressure, a beautiful shell border can be made. If you purchase the very inexpensive cake decorating books, you can learn all the fancy borders.

"The next tube is what I call a flower tube. It looks just like a long slit. If you look at it carefully, however, you will see that it is wider at one end. All kinds of beautiful flowers can be made with this tube, from a sweet, little daisy to a graceful rose. Next, is a tube that makes leaves, and of course, no flower is complete without leaves. There is a tube which can be used for 'writing,' and it also makes the stems for the flowers. The last tube is the one which makes flowers by just squirting with the tube. Simple, isn't it?"

Decorating Icing

1 pound sifted icing sugar

7 tbs. Spry

4 tbs. milk

Food colouring as needed

Mix the icing until smooth with a spoon. If you use an electric mixer the icing will form air bubbles and spoil the decorations.



**Carolyn Cannon, 5, peeks into Easter
egg made by Sister Seyboldt.**



OLIVE M. TURVEY

Counsellor Gains Joy Through Service

★ Olive M. Turvey, first counsellor in the Central British Mission Relief Society presidency, has been a member of the Church since July 8, 1956.

Since she and her husband were baptised, she had been a Primary president, Sunday School secretary and teacher, Midlands South District Relief Society president and also branch Relief Society president.

Her husband has served in the branch presidency for 10 years. He was branch president during the construction of the Northampton chapel. A Church builder lived at the Turvey home for three years while the chapel was being built.

The Turveys have two sons, Howard, 16, a Teacher in the Aaronic Priesthood and YMMIA secretary, and Martin, 6, who "thinks Thursday is a nice day of the week because he goes to Primary."

"As a family in the Church we have made much progress in understanding each other better and in our desire to help others," Sister Turvey said.



RITA GRAHAM

Welsh Leader Directs Projects

★ Relief Society work in the Wales North District of the Central British Mission continues to be effective as it is in other areas of the British Isles.

Members have been making cakes and aprons for sale and have sold knitting wool received at no charge to the Church, according to Rita Graham, president of the Wales North District Relief Society.

Sister Graham, who has been a member of the Church four years on June 1, is the wife of Ernest Graham, West North District Sunday School superintendent. They have six children. A son, Robert, served a building mission.

A member of the Relief Society just a week after she was baptised, Sister Graham was responsible for the organisation of the Primary in Chester.

In addition to her Relief Society responsibilities, she now serves as a Sunday School teacher.

Women Produce Filmstrip

★ Much has been accomplished in the work of Relief Society during the administration of Mary Elizabeth Brookes in the Irish Mission.

She has served as Belfast District Relief Society president and as first counsellor to Sandra M. Covey, formerly president of the Irish Mission Relief Society.

Sister Brookes was responsible for a garden fete held at the mission home in Belfast and which produced £375 to be shared by the branches.

The first temple trip in the British Isles was organised for the Relief Society sisters as a group. She was also in charge of the production and writing of a filmstrip entitled "Dressmaking for Beginners" which was shown at the three regional Relief Society Conferences in May.

As mission Relief Society president, Sister Brookes has developed practical helps with demonstrations involving Relief Society sisters.

From her experiences as a branch Relief Society president, she gained ideas for leadership meetings. As president she spent many hours working with the Relief Society members in preparing an old house for use as a chapel. They pulled down partitions, re-decorated and made curtains. Money for the building fund was raised by making tarts, cakes and pies at home and selling them in a stall in a Bangor market.

All-day homemaking meetings were introduced. Different sisters prepared the lunch, using their most economical recipes. Sister Brookes and members of the Relief Society organisations

have also catered for many activities.

At an annual seminar Sister Christine Robinson, formerly supervisor of the British Mission Relief Society, saw some of the demonstrations and asked that "Dressmaking for Beginners" be produced on tape and film for the conferences.

Sister Brookes and her husband and children were taught the Gospel by two



MARY ELIZABETH BROOKES

Mormon missionaries. She recognised the merit of the Relief Society programme and the way she could show her devotion to the Lord and His children. She was welcomed at her first Relief Society meeting and felt "at home."

The Irish Mission salutes Sister Brookes for her dedication to the Relief Society programme, concern for other Relief Society members, her love for the Gospel and her efforts to achieve a greater standard of excellence.



VERA LEE

A Story of Personal Development

★ It was a bitter cold day in February 1953, when two missionary sisters trudged up the snowy walk to the home of Vera Lee.

Because of her timidity, Sister Lee was hesitant about leaving her house to associate with people and so was reluctant to talk with the missionaries when they called. But she eventually took them into her home and into her heart. Nine months later she and her two sons, Clinton and Barry, were baptised.

Sister Lee's personal growth and development in the past 14 years is an example of what the Church does for individuals. Soon after her baptism she was appointed first counsellor and later president of the Southend Branch Relief Society. She has been president three different times in addition to serving as chorister, theology class leader (now spiritual living) and 13 years as a visiting teacher. She has also worked in the Sunday School, the YWMIA and in 1960 became president of the latter organisation. She has also

been a Mia Maid and Laurel teacher.

However, she has particularly enjoyed Relief Society work. In 1958 Sister Lee became first counsellor to Laura Dunn in the London District Relief Society presidency and then served in 1959 as theology class leader on the London District Board under the direction of Mertyle Wentworth. On Jan. 20, 1962, she was called by Pres. George Mosdell to work as Relief Society president of the newly formed Essex District. She currently holds this position in addition to serving as Relief Society president of the Southend Branch, and as a visiting teacher, chorister and MIA drama director.

There are presently four generations of the Lee family in the Church, including five grandchildren. Sister Lee's son, Clinton, is now president of the Southend Branch, while Barry is presently living in Canada where he was married in the Cardston, Alberta Temple. He has served a work mission for the Church.

They Planned, Worked, Saved For Convention

By Muriel Cuthbert

★ Excitement mounted in the British Isles during the past few months as Relief Society sisters prepared for conferences in Manchester, Edinburgh and London.

Various projects were conducted to raise money to enable members to attend the meetings, including bring

and buy sales, jumble sales, concerts, dances, talent money, and film shows. Generally speaking, the events were successful.

There was a wonderful spirit among the Relief Society women at the conventions which began at Manchester May 20. Many of the sisters were able to renew friendships which they had made on the Singing Mothers tour in 1961. Much instruction was given at the meetings, new ideas were received and everyone left the sessions determined to work more diligently in their wards or branches.

One of the women who was enthusiastic about the conferences was Sister Megeny of the Birmingham Ward who has been a member of the Church 16 years and a Relief Society president since last Christmas. She had looked forward to attending the conferences and seeing Sister Belle S. Spafford again and the General Authorities. It was a wonderful experience and I gained a great deal to help me in my calling, she said.



EMMA PEARS
Hucknall Branch

Emma Pears of the Hucknall Branch has been a member for more than 50 years. Nothing could have kept her from attending the conference. Last year Sister Pears underwent major surgery, but she still attends many meetings. She is a former Relief Society president and participated in the Singing Mothers tour. She particularly looked forward to the opportunity of singing and to meeting old friends. May Fletcher, also of the Hucknall Branch, is the president and she anxiously looked forward to the



SISTER VICE
Leicester Ward



RHODA TINSON, LENA ADAMS
Nottingham Ward

opportunity to see the authorities and to meet many of her friends.

Relief Society brought Lena Adams and Rhoda Tinson a friendship that has lasted more than 40 years. Both have been presidents in the past and are both members of the Nottingham Ward. To raise funds for their travelling expenses, they baked bread and cakes which were sold at their weekly meetings. Both are excellent cooks, and Sister Adams has frequently given cooking demonstrations to other Relief Society members. Sister Tinson

has enjoyed knitting sweaters for missionaries and other members of the Church. The two Relief Society sisters were happy with the new ideas and techniques learned at the conference.

"I wouldn't have missed this convention for anything," exclaims Sister Vice of the Leicester Ward who joined the Church in 1915. She was a Relief Society president for 22 years and 3



ANNIE MARTIN
Eastwood Ward

months. She is now in her seventies and is still very active in the organisation. She keeps strong and healthy by swimming. She greatly admires Sister Spafford for her leadership ability.

"Sister Spafford has been just like a mother to us all," said Annie Martin of Eastwood Ward. Sister Martin has been a member of the Church 51 years and

has served a full-time mission.

As second counsellor in her district Relief Society presidency, Vera Glynn of Northampton anticipated the opportunity to attend the convention to learn new ideas for work meetings.

"Sister Spafford certainly radiates the spirit of the Gospel and her love for the sisters," Sister Glynn said.

Florence Asher

Leicester Stake Secretary

★ Not many sisters in the British Isles can claim the service record of Florence Asher of Nottingham. For the past 11 years she has been Relief Society secretary, serving continuously

for three district presidents and one stake president.

A loyal worker, Sister Asher has achieved perfect ratings on her annual reports for the last two years, and before that they were classed as excellent or good. She has always studied carefully the instructions in the handbook and all bulletins regarding reports. This devotion is carried through in all that she attempts to do. She ranks among the highest in the percentage of visiting teaching done in the stake the last five years.

She is married to Albert Edward Asher who is the assistant stake clerk. They have two children, Ronald, who is studying at Manchester University, and Eileen who attends the Bilborough Grammar School in Nottingham. The family was converted to the Church 17 years ago.

In addition to serving as the stake Relief Society secretary, Sister Asher is also a Primary and an MIA teacher.



B. Hilda Storer presents gift to Florence Asher for service.

'Conferences Fulfillment of Dream'



IRENE GREEN

★ "After attending Relief Society general conference in the Salt Lake Tabernacle I wished that all our Relief Society sisters in Great Britain could have the same experience.

"Conferences held in England and Scotland during May were a fulfillment of that wish."

Irene Green, formerly Southwest British Mission Relief Society president, made this statement.

Apart from possibly literature and social science, Sister Green has held positions in nearly every area of Relief Society work since her conversion to the Church 20 years ago.

"These assignments have helped me, and it is amazing that although the Church is growing all the time there are still jobs for everyone," she said. The Green's daughter, Jasmine, who is attending Brigham Young University in Provo, Utah, is a visiting teacher leader. Brother Ronald E. Green is a counsellor to Pres. Ray H. Barton, Jr., of the Southwest British Mission.

His wife pointed out that since joining the Church she has seen growth in the presentation of Relief Society lesson materials, in record keeping procedures, and improvement in the articles made during work meetings.

"Most important," however, "has been the growth of individuals." Before becoming a member of the Church Sister Green had experiences in the Relief Society, having attended cottage meetings with her mother. She recalls meetings being held in small cottages. She also remembers the efforts of Relief Society women in Great Britain who were happy to contribute money for the construction of the Relief Society Building in Salt Lake City.

"I never dreamed that I would have the privilege of seeing the building from the outside, yet alone the inside, and to meet Sister Spafford (Belle S. Spafford the general president) and her counsellors and to feel the pulse of Relief Society," Sister Green added.



Sheila Leach Completes Service

★ Sheila Leach of Colchester, Essex, has served in the Relief Society for more than eight years.

She first worked as secretary with Sister Hearsum, president of the Colchester Branch Relief Society. Later she was called as first counsellor in the branch organisation. In addition, she was first counsellor in the district in 1961.

When the district was divided she continued in this position. On Oct. 16, 1962, she was set apart as president of the Colchester Branch Relief Society and served in that capacity until her release on Oct. 24, 1965 when she was called as British Mission Relief Society president. Part of this time Sister Leach also served as first counsellor to Sister Packe in the Ipswich District.

The love that she has shown for Relief Society work was felt by sisters in the mission. They were encouraged to be better wives and mothers through the example she set in the educational aspect of Relief Society work.

Sister Leach is the wife of Pres. Alfred George Leach, first counsellor to Pres. Reed E. Callister of the British Mission.

After serving for one year as mission Relief Society president, Sister Leach was released to await the birth of their new son who was born March 6, 1967. She and her husband are parents of two girls and two boys.

Work Counsellor Uses Ingenuity

★ The British South Mission Relief Society is fortunate to have E. Maud Bentall as its work counsellor.

Sister Bentall radiates a spirit of enthusiasm. No assignment is viewed by her as impossible to fulfill with prayer and guidance from the Lord. To her, each calling is an adventure and a stepping stone to greater achievement.

The Leigh Park Branch, the Portsmouth District and the mission have appreciated her services as work counsellor.

Sister Bentall is the wife of Leigh Park Branch Pres. Jack K. Bentall and they are parents of three school-age children.

She uses ingenuity to acquire funds for worthwhile projects. Jumble material is washed, unpicked and used for workday sewing. The branch recently made 600 per cent profit from the initial outlay for the bazaar.

Sister Bentall says that next to prayer, her greatest source of strength comes from visiting the temple. She



E. MAUD BENTAL

is also interested in doing genealogical work.

The sale of her apple turnovers provides needed funds to supplement branch and district projects. Missionaries and other members of the Church enjoy her cooking.

Funds Donated For Travel Costs

★ Members of the Midlands South District Relief Society in the Central British Mission were anxious to attend the convention at Manchester.

They were pleasantly surprised to receive 5s. back from £2 5s. previously contributed for the London conference, according to Dorothy Thorpe, Relief Society district president.

A few sisters in the district then donated the 5s. to help those who were having difficulties in raising the money to make the trip.

The district also held a bring and buy sale at leadership meeting, but the

most successful project was a social evening at Northampton chapel. Refreshments were donated by sisters in each branch. Total amount raised was £10.

Sister Thorpe has been a member of the Church since Dec. 13, 1957. She was baptised at the Wythenshawe chapel in Manchester.

She had previously been a member of the Relief Society and served as secretary for one year. She decided to join the Church during an officers' and teachers' meeting in which a discussion was taking place on improvement, of the auxiliary organisations and ways of increasing attendance.

"The thought came to me," Sister Thorpe recalls, ... "I wasn't even a member and so for the rest of the meeting I sat and thought about the Church. I couldn't find one good reason why I shouldn't be baptised. The next night I surprised my husband and the missionaries by telling them I would be baptised."

Brother Thorpe is a counsellor in the district presidency. The couple's eldest son, Ian, is 21 and an elder; Adrian is 16 and a teacher, and Graham, 13, is a deacon.



DOROTHY THORPE

Cooking?

It's Fun, Cateress Says



ROSE NORTON

★ The High Wycombe Branch Relief Society has felt privileged to have Rose Norton join their ranks. She is an expert cook and a trained cateress. She has given the branch Relief Society demonstrations on some of her fine recipes and has taught the women techniques for never-fail baking.

Sister Norton has always enjoyed cooking. She was born in London and was a member of a large family. Cooking was her father's hobby. At Christmas time he would prepare all the food for the family feast and the children would watch with fascination, helping when they could. Sister Norton said, "He decorated a cake like a piece of lace, and yet he was a master builder who was used to working with bricks."

As Sister Norton matured she decided that cooking would be her profession. She attended the Hoves School of Cooking at Brighton, Sussex. There she perfected her techniques and became an expert cateress. When she finished her training she worked and has described her most interesting job as the cateress for the Mayoress of Worthing. "It wasn't work," she declared, "I enjoyed it." She was responsible for all of the preparation and serving of the food at the social functions of official nature for Worthing. She had a staff to assist her, but it was not unusual to work all night to prepare for a large party.

She married at the beginning of the war and lived in Sutton, Surrey. She gave up cooking professionally to take care of her husband and the two sons that were eventually born to them. Her family became the focus of her life. Unfortunately, her husband became very ill and for seven years Sister Norton cared for him before his death two years ago. Her sons were, by this time, grown and married. Sister Norton was alone. She took a full-time job in an office to keep her occupied, but found that loneliness and the feeling that her life was over became almost unbearable. She said, "I prayed to die."

One day she came out of her office feeling that she could not go on. She went across the street to an employment agency. She had no intention of

going, but said, "I was led there, I believe." She went in, feeling a desperate need to talk to someone and met Brenda Higham, a member of Epsom Ward, sitting at the desk. She told her her story, requesting a position in which she would be "needed." Her husband was dependent on her for so long that she was lost without someone whom she could serve. Sister Higham sensed that her visitor's need was not just for employment, but for answers to life's questions as well. Sister Higham told her that she was a member of The Church of Jesus Christ of Latter-day Saints and that this religion would probably help her. She asked if she could send some missionaries to her home. Sister Norton consented and two lady missionaries, Luella Teerlink and Joyce Sandstrom of the British South Mission, came to her home. They visited with Sister Norton many times and taught her the Gospel. She was baptised Nov. 19, 1966.

In the meantime she had accepted a

position as housekeeper in a home in Beaconsfield. This seemed to be an answer to her prayers as well, as this home required someone to care for a motherless 10-year-old boy. She had found someone who needed her.

"In finding the Gospel everything seemed to lift from my shoulders. It was wonderful," Sister Norton said. She knows her prayers were answered and is convinced that she was led to the agency where Sister Higham was working for just that one day. She says, "If you pray, God will give you help." She is a devoted member of the Relief Society in High Wycombe. She enjoys the companionship of the sisters and the lessons that are taught. In the Relief Society women of the Church are "... drawn together like a family. "I have never seen so many people with such inward happiness." This spirit of Relief Society has become a part of Sister Norton.

Some of her recipes and household hints follow:

GINGERBREAD

★ Sister Norton says that this is real "old fashioned, English gingerbread." It is delicious, too!

8 tbs. flour
2 tbs. golden syrup
1 tbs. black treacle syrup
 $\frac{1}{4}$ lb. margarine
2 tsp. ginger
1 tsp. spice
1 tsp. sugar
1 tsp. bicarbonate soda
1 cup boiling water
Pinch salt

Sift flour, ginger, spice, sugar into basin. Warm the margarine and add syrups. When melted, add to dry ingredients. Dissolve bicarbonate of soda in boiling water and add to the batter. Put in a small meat tin that has been greased and bake at Mark 2 or 300 degrees on the middle shelf of the oven.

LEMON CURD

8 oz. castor or loaf sugar
2 eggs
Rind of 3 lemons
Juice of 2 large lemons
1 oz. fresh butter or luxury margarine

Grate the rind carefully, removing just the yellow "zest" but none of the white pith. If using loaf sugar, rub this over the lemons until all the yellow has been removed. Squeeze the juice from the fruit. Put all ingredients, except eggs, into double saucepan or basin over hot water and cook, stirring from time to time until the margarine and sugar have melted. Add the well-beaten eggs and continue cooking until the mixture coats the back of a wooden spoon. Pour into jars and seal.

CHOCOLATE ECLAIRS

2½ oz. butter or margarine
½ pint water
2½ oz. self-raising flour (do not sift)
2 large eggs or 3 small ones

Mix in saucepan the butter and water. Boil until butter is melted. Add flour all at once and beat until it forms a ball and comes away from the saucepan. Allow to cool slightly. Add eggs one at a time. The batter separates when you add the eggs, but beat until smooth after each egg. The batter should be a piping consistency. (You should be able to "pipe" it through a pastry bag.) Pipe out small eclairs about 2 to 2½ inches long on an ungreased baking sheet. Bake at Mark 6 or 400 degrees for 25 minutes. When you remove them from the oven, be sure that they are firm. Cut in half to allow the air to escape and cool. Fill centres with whipped cream and ice with chocolate icing.

CHOCOLATE ICING

2½ cups icing sugar
1 tbs. cocoa

Mix enough warm water to make a very stiff consistency. Place over a pan of boiling water to soften.

HOUSEHOLD HINTS

Pastry Tube

Sister Norton suggests that a handy pastry tube can be easily made by cutting a grease proof bag in half.

Cut off the corner.

Fill with pastry dough and you are ready to "pipe" out eclairs.

Flower Holder

Sister Norton has found that putting damp sand in a large vase and pressing it firmly serves as a useful flower holder and will keep greens and cut flowers fresh for a long time.



THE CITY

The first engines splutter and choke into being,
Buses crawl from the terminus in sleepy lines;
From where I stand I am seeing
Them, taking the workers to the mines.

Small lights flicker on all around,
The night-watchman his last round is making;
In the street starts a low hum of sound,
Behold: a city is waking.

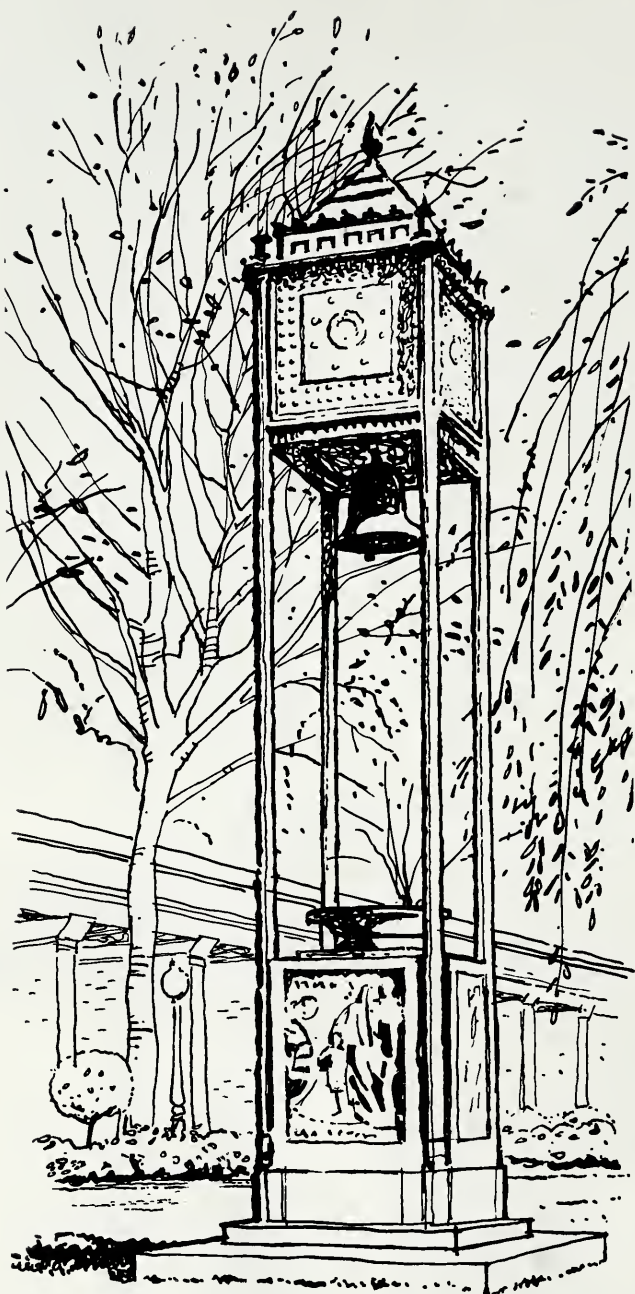
Slowly the hum becomes a roar,
A rising tumult of noise and sway;
A deluge of traffic begins to pour
Into the city; so starts the day.

Now I'm borne along in a sea of faces,
The pavements throb and ring with sound,
Thousands of feet are running races
To shops and offices all around.

Gradually the great throng is diminishing,
The noise of the traffic begins to fade,
So begins the end of the frenzied rushing
And homeward bound is the cavalcade.

The last of the children are called from play;
Up comes the night, stealthily, creeping,
As here I stand at the close of day,
Behold: a city is sleeping.

—Susan Watkins, 15,
Youngest member,
Ulverston & Barrow Relief Society



RELIEF
SOCIETY
IN ACTION

Relief Society Memorial Campanile, Temple Square

Visiting Teaching — 1967

★ The scene? A little rented hall in Kendal, Westmorland, in the Lake District of the North British Mission.

Dressed in Pioneer costumes to portray visiting teachers of the early days of the Church, two Relief Society women greeted guests at the door.

Although there weren't more than 30 present, including visitors, the same spirit, warmth and friendliness which has characterised the Relief Society since its organisation 125 years ago was there.

It was the district's April 22 Visiting Teachers' Convention.

The Relief Society's colours of blue and gold were used throughout the decorative scheme. The refreshment table was draped with a deep blue tablecloth. Tall brass candlesticks containing bright blue candles and a clever arrangement of blue and gold serviettes formed the centrepiece. Serving dishes were of old English brass and copper. Each branch had contributed delicious delicacies to the refreshments, including tempting home-made cookies and cakes with attractive toppings and fillings, delicious sandwiches and a great variety of savouries.

Delightful floral arrangements, contributed by Eileen Watkins, the district Relief Society president, were blooms of blue iris and yellow daffodils, spring twigs, and lovely green shrubbery in brass and copper vases. It all gave the atmosphere of an old English cottage, according to Dorothy Shorrock of Blackburn, Lancs.

The walls of the hall were decorated with pictures and posters emphasising the convention theme, "Let Visiting Teaching be the Treasure in Your Life." A large blue and gold chest filled with sparkling jewels was located in the centre of the platform. Ribbon streamers from the chest were attached to small cards illustrating the most precious "jewels" to be gained through visiting teaching and other Relief Society service.

"The convention programme, directed by Sister Watkins, was inspirational. There were many tear-dimmed eyes as we listened to talks, poems, songs and testimonies and felt the spirit of our work at the gathering," Sister Shorrock said.

A beautiful silver cup trophy was displayed. It will be periodically presented to the branch which achieves the highest percentage in visiting teaching. It will be engraved and known as the Revon Porter Cup in memory of a former lady missionary by the same name who served as district Relief Society president in the Lake District. Sister Porter, who worked diligently in the Relief Society and gained the love and respect of sisters in the district, died shortly after returning to her home in America. The silver cup was presented to the Morecambe Branch Relief Society for its visiting teaching record so far this year. It was accepted by Sister Baines.

At the conclusion of the programme, Sister Watkins presented each visiting teacher with a beautiful red rose. Entertainment items followed.

Raising Money? Huddersfield Ward Has the Formula

★ Back in January 1961 the bishop of the **Huddersfield** Ward, Leeds Stake, called a meeting following sacrament meeting to ask the support of Relief Society and other ward members on the construction of a new stake centre.

The following Tuesday the Relief Society president met enthusiastic response from members when she asked if they would like to make a contribution to the building. There weren't too many members in the group. Some wondered how they would proceed, but after some discussion they agreed on a figure of £25 to be raised and given as a surprise to the bishop.

One of the members offered to make cream meringues and sell them after the next Relief Society meeting which netted 9 shillings. Sisters then looked forward to buying cakes and other items. Orders were even taken for meat pies. Funds began to grow.

A tablecloth was given to the group and members were each charged 1 shilling to have their name embroidered on the cloth. They also saved 3d. pieces, sold clothes to each other, knitted cardigans, and did crochet work. In addition they were given 2/6d. and asked to double it in a project of their own. The £25 was soon raised so they decided to boost the amount to £100 which was raised within 12 months. Eventually £12 interest was gained through deposit of the money with the local Building Society.

Gratified with the efforts of 36 Relief Society members, the presidency prepared and served a chicken dinner. Following the meal a beautifully embroidered tablecloth was auctioned. More than £7 was raised. Soon afterward a fish and chips supper was cooked by two sisters in the ward. This event netted a profit of 30/-.

Delighted that her birthday was on the same day as that of President David O. McKay, the Relief Society

president decided to celebrate with a party Sept. 8, 1961, to which all were invited by personal invitation. Food was provided by the sisters, and the Relief Society president baked the cake.

At a cake cutting ceremony the president announced she would contribute one shilling for every year of her life to the building fund. Members also made donations. With the latter event the Relief Society women had reached their goal of £100 and decided to present a cheque for the amount to the bishop following sacrament meeting the next Sunday.

But before the contribution was made, sisters in the ward realised that the money, although it would substantially help build the fund, was still a small amount in comparison to the

required money for the new stake centre. So, they decided to continue raising money by each paying one shilling per week. An additional £128 was raised. By November 1963, the fund had climbed to £228, and the money was available by the time building missionaries arrived. It provided needed funds for the missionaries and the Saturday lunchtime meals for workers at the building site.

All projects sponsored by the Relief Society were held at times which permitted regular Relief Society functions to continue as scheduled.

Although the money was a boost to the building fund, the real blessings came in the love and companionship which existed between women in the ward in their projects.

WE ARE SOWING

**We are sowing, daily sowing
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain.**

**Seeds that lie unchanged, unquicken'd,
Lifeless on the teeming mold;
Seeds that live and grow and flourish
When the sower's hand is cold.
By a whisper sow we blessings;
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.**

—Anonymous

125th Birthday Celebrations

Newcastle-under-Lyme Branch



Newcastle presidency, from left, Gladys Latham, Doris Wiggins, Beryl Key, Agnes Heath and Mildred Hardy.

★ Words of the Saviour, "Come Follow Me," were the theme for the **Newcastle-under-Lyme** Branch Relief programme in the Central British Mission which commemorated the 125th anniversary of the founding of the Relief Society.

The cultural hall of the branch was scene for the event which included music, talks and recitations. A short sketch, "The Gift," which featured the history of Relief Society and its place in the lives of women today, was presented. More than 90 women attended the programme.

Participating in the skit were Elsie

Smith, Ellen Longshaw, Ivy Oldham and Beryl Chomyn. Narrator was Beryl Key. Glenys Rowley conducted a singing mothers chorus in a selection of sacred songs.

Relief Society members assisted in decorating the hall and preparing refreshments in addition to their participation on the programme.

The theme was displayed on the walls of the cultural hall to show how charity and service are integral parts of the Relief Society. Included on display tables were visual aids which featured the Relief Society lesson

departments, the worldwide sisterhood of the Relief Society and the pioneers who ushered in the work of Relief Society. Many articles made in work meetings were also displayed. Spring flowers, painted in water colours by Lucy Collins, were attached to the tablecloth of the refreshment

table. The centrepiece was an arrangement of blue and gold flowers.

Sisters wore dark skirts and white blouses for the occasion and a favour in the form of a knot to signify the unity of love found in the organisation. The favours were labelled with the motto, "Charity Never Faileth."

Thames Valley District

★ Relief Society members of the Thames Valley District planned a special programme to celebrate the 125th anniversary of their organisation by the Prophet Joseph Smith.

All nine branches of the district took part. More than 100 guests watched the presentations, including British South Mission Pres. Don. K. Archer and his wife, Virginia Archer; Olive Perry, mission Relief Society president; Loren A. Stoddard, second counsellor in the mission presidency, and Peter Brighty, district president.

First item on the programme was a short play, "Out of the Past," presented by the **Reading Branch Relief Society**. Sisters from each branch then portrayed a former president of the Relief Society General Board.

A large gold frame, decorated with gold flowers, was made especially for the occasion. The enclosure, made to resemble a cameo, "framed" each president who wore appropriate clothes of her day. Details were given of her life and accomplishments made while she was in office.

Relief Society sisters went to a great deal of effort to make the presentation as authentic as possible. A beautiful crinoline gown was made by Addlestone Branch for the individual who portrayed Emma Hale

Smith. Several of the women had their hair styled similar to the period of the presidents. Following the programme a buffet party was held. Varieties of delicious food were prepared and served by the district Relief Society presidency, including a large birthday cake which was appropriately iced in yellow and blue.



Valerie Pine as Zina D. H. Young.

Eastwood Ward

★ **Eastwood Ward Relief Society** held their anniversary party on March 20. The programme consisted of a talk on the organisation of the society by Annie Martin; readings by Sarah Potts; Kathleen Martin sang a solo, and Glenda Leach recited a poem. The guest was Mrs. Jessie Oates who also rendered two poems. Refreshments were all home-made and were prepared and served by the sisters.

In the same ward an Easter social and bonnet parade was a great success. Mabel Hill, Joy Dunn and Brenda Mellors were responsible for the organisation, and the games and refreshments were enjoyed by everyone. Prize winners for the best bonnets were Stephen Mead and Valerie Lamb in the under 7 section, and Jennifer Aldred, under 14. Glenda Leach and Eva Wild shared the honours in the adult class.

Crawley District

★ A birthday celebration for the Relief Society was held March 18 at the Crawley Chapel in the Crawley District of the British South Mission.

Crawley Branch members presented the skit, "The Gift," a story about the founding of the Relief Society by the Prophet Joseph Smith. Members of other Relief Societies in the district provided background choir music for

the presentation.

Following the dramatic presentation, members of the district Relief Society held a testimony meeting. A dinner was then held for those who attended the leadership meeting. The Relief Society birthday cake was decorated in blue and gold. It was decorated by Sister Laycock, Crawley District Relief Society president.



Members of the Crawley District Relief Society and partners at birthday dinner.

A STITCH IN TIME . . .



Patricia Klein shows articles made from shirts. Bashful daughter stands by.

★ Patricia Klein, magazine representative on the Southwest British Mission Relief Society board and work counselor in the Bristol District Relief Society, has a motto:

Never throw any article of material away which may be used for some other article of clothing. Her economical policies have resulted in

savings for the Klein family budget, and the re-made or newly-made articles of clothing please her husband and children.

The Relief Society worker suggests the following uses for a shirt which has been worn out around the neck and on the cuffs:

For babies: a romper suit, embroidered; shirts for toddlers, and dresses. School-age children: shirts for boys and girls with either long or short sleeves; girls, two to five years old: pinafore dresses, embroidered and laced, to cover their pretty clothes. They can be worn without dresses underneath during the summer.

For girls: petticoats, trimmed with lacing and embroidery; women, blouses. Other miscellaneous uses include backing for crocheted or quilted pram covers, handkerchiefs, doilies, and pram cushion covers.

"The list of articles to make from a shirt is endless. Perhaps you can think of some original ideas. It is a good way to teach sisters in work meetings the art of needlework and build their confidence in cutting and sewing so they may work with better materials. It can be done," Sister Klein said.

BROTHERHOOD

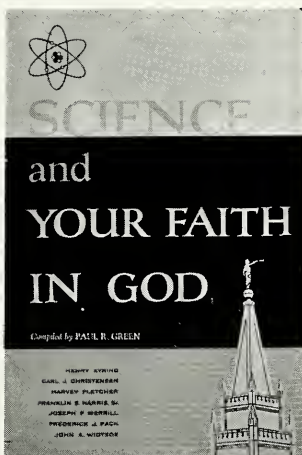
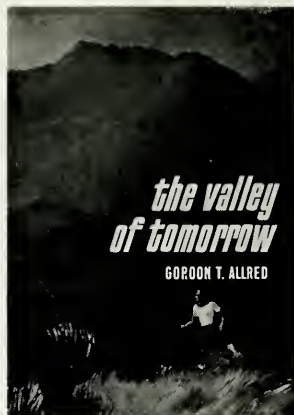
"The only unhappy man is the one who cannot learn to love and enjoy his fellow man."
—John A. Widtsoe

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Creativity

Peter Houghton

Birmingham Ward, Leicester Stake

★ Christians of other denominations would be surprised at the inclusion of creativity as a virtue. At best they would consider it a phenomenon of the better life. A psychologist would maintain that the expression of the creative part of ourselves is necessary to our greater happiness. And yet it has been the creative genius of man that has been responsible not only for the great beauty of some of his achievement but also for the great advances in his living from the primitive to the modern world.

Our creativity is our personal uniqueness. It is the sum of our experience; and, if we take the time and make the effort, we produce our own personal variation. We can make our own unique contribution to humanity.

Who can be Rembrandt or Goya? Who can reproduce the genius of Shakespeare, Milton or Dante? Who can conceive the music of Beethoven, Mozart, Elgar or even the modern beat groups? Each modern beat group differs in style from the others. We each add our own stamp of originality

in our contribution to the world. When I consider the people who have worked in my office, I can see the difference in the way they do their work. Each one will bring to a task an expression of himself.

To be creative is not just to vary, but to vary with originality. In psychology Freud is a great figure because he varied the existing procedures of psychiatry by the observation of facts which led him to produce a new system or method of approach to the subject. We cannot all be as creative as Freud, but we can learn to make the most of the talents and insights we have.

Mormonism stresses the importance of education, of using our talents to the full extent of our ability. We see this idea as a divine expression of will. God wishes us to live up to the creative abilities He placed in us. Much of the MIA programme is designed to give us the opportunity of creative self-expression.

We also **want** to express ourselves. Have we not all felt that vague, un-

happy sense of frustration when we cannot be what we really want to be? Most of us feel it from time to time. It is perhaps our surface awareness of the inner struggle to find ourselves and express ourselves in the world. It is our personal uniqueness seeking expression.

Society seeks to help us to be creative. Modern educational methods are helping children to find their own ways to express themselves. In the adult world, however, the specialisations of industry and the hard realities of earning a living often block our self-expression. Our jobs are often not creative but routine and boring. We sink into a kind of hopelessness that seeks escape only in the pursuit of pleasures. Dances, films, television, anything to absorb us and take us away from the unpleasant mediocrity of our lives. Only a few take up the challenge and do something really creative with their spare time.

We cannot blame society entirely. After all, we are society. We are the ones who are prepared to sink back into the easy life and refuse to give ourselves the challenge we need to develop ourselves. How many middle-aged people do we see with no real interests, living in a kind of hopeless boredom assuaged by television. The British are notoriously phlegmatic. "What we lack," said Jung, "is intensity of life."

To fulfill ourselves, to make our contribution to the world, to be really happy within our souls we must let ourselves live. We must grasp opportunities, think new thoughts, do difficult tasks and try to find the way to tap the urgent creative drive within us. Unless we do, we run the risk of becoming useless to ourselves and to others.

After all, what are we here for? As Mormons we believe we are here to

prove ourselves. So often we interpret this narrowly to mean only that we must obey the rules. So much more is meant. We are here to prove we can grasp the creative potential within ourselves and use it. How can we ever aspire to be God-like if we cannot be creative? God, after all, is the Creator. If we wish to aspire to the highest we must do what we can to show we have the creative zest as well as the wisdom to inherit His Kingdom.

People tend to think we can only be creative in art or literature but this is not so. Einstein was creative, engineers are creative, accountants are creative, sociologists, as well. Creativity is more the attitude, insight, originality we bring to life than the job we do. The opportunity for self-expression is available to all who grasp it.

Some of us may have taken wrong turnings. We may have chosen tasks which we do not enjoy, and which in so doing, petrify us. My advice would always be to try to do those things that give a sense of achievement and nobility. They are the tasks which will fulfill the deepest urges of our lives. They will require skills, as all creative activity does. Never be afraid of change and of learning new skills if the urge for change seems to come from the part of ourselves that seems most meaningful. If we really want to do a good thing, we ought to try to do it. If we do not we shall not escape the frustration and boredom and ultimate loss of hope that comes to those who do not grasp the opportunities of life.

The creative part of man is central to his happiness and compliments his need for love. To be creative is a virtue, because to express ourselves is to give our own unique gift to our fellow men and serves the deepest purpose for which God made us.

Have You Questioned



By Frank Paterson

Bishop, Hyde Park Ward

★ In a previous article it was suggested that the skill of a craftsman could perhaps not be considered to be artistry, but it was thought that the result of the craftsman's dexterity could have a quality closely akin to the product of an artist. Conversely, the artist can show a knowledge of the needs of the craftsman and, indeed, his work may call for an exercise in that which is demanded of the craftsman. Every good piece of sculpture is constructed like a building. It must have a firm foundation, balanced construction and planning of a nature that gives no fear of collapse of any part. The most pleasing result is usually to be seen when the artist is most skillful in his use of this knowledge. Another aspect of this relationship between artist and craftsman is that the artist can and does sometimes contribute to the purpose of that which the craftsman is called to produce.

Perhaps the one who has given most to architecture in this present era (that is as an artist as opposed to a designer) is Ben Nicholson. He was born into a family of painters active in the revolt against Victorianism just prior to 1914. It was not surprising that he, too, became a painter. His early years were most unproductive and by the age of 24 he had produced very little even though he had travelled considerably and started with works of great promise. He was at

this time attracted to the work of Cezanne and Wyndham Lewis, approaching them with an inquisitiveness that we should try to emulate when presented with that which we do not at first understand. To use the words of John Summerson, a biographer of Nicholson, "He was critically inquisitive, to understand why what looked like extravagant nonsense would be attended to by men less likely than most to suffer fools." Soon Nicholson's energy was released and at one time when working with his wife he produced three or four pictures a week. He achieved independence which despite his association with the painters and innovators of his day, was never compromised. Every canvas stands separate from the Paris background with never a quotation from another's work.

It should not be thought that Nicholson tried to influence people in their thinking, but he was acutely aware of his place in society. He wrote, "A different painting, a different sculpture, are different experiences, and it is only at the point at which a painting becomes an experience in the artist's life, more or less profound and more or less capable of application according to the artist's capacity to live, that it is capable of becoming a part also of the lives of other people, and that it can take its place in the structure of the world in everyday life."

Royal College Honours Mormon Medic

★ Dr. George E. Judd, a high councillor in Los Angeles Stake in California and a member of the board of governors, American College of Surgeons, has been elected to an honorary fellowship in the Royal College of Obstetricians and Gynecologists in Great Britain.

The honour will be conferred June 3.

Since 1939 Dr Judd has been very active in medical circles in the United States in addition to his Church assignments. He has been superintendent of the Sunday School in Hollywood Ward, has been active in MIA work and was an Aaronic Priesthood teacher.

From 1963 to 1964 he was president of the American College of Obstetricians and Gynecologists. From 1959 to 1960 he was president of the Pacific Coast Obstetrical and Gynecological Society. He is a member of the executive committee of International Federation of Gynaecology and Obstetrics.



DR. GEORGE E. JUDD

He has had at least nine technical articles in professional publications. In October 1963, his inaugural address, "Reverence for Life," given before the American College of Obstetricians and Gynecologists, was published in "Obstetrics and Gynecology," Vol. 22.

Fellows are elected with extraordinary care to the British society by a series of sub-committees. The society has all the dignity of a scientific parliament for over three centuries it has grown up alongside monarchy, government and the church.



(The June issue of the Millennial Star has been devoted mainly to news and features on the Relief Society. For this reason, some of the regular news items submitted to the magazine will be held for the July issue. News representatives throughout the stakes and missions should continue sending their material to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham.)



NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

MANCHESTER STAKE

Winners Named In Stake Speech Festival

★ Those who attended the Manchester Stake Speech Festival on Tuesday April 18 at the stake centre came away uplifted by the ideas expressed so aptly by young people of the MIA.

The standard of the talks was high, and those who had attended the event on previous occasions were impressed by the increased confidence and ability of many of those taking part.

The winners were: 12 to 13-year-old age bracket, Jean Riley, **Rochdale** Ward; 14-15, Valerie Wilson, **Whitefield** Ward; 16-18, Avril Weightman, **Manchester** Ward; open age group, a tie, Christine Weightman, **Manchester** Ward, and Edith Robinson, **Manchester South** Ward.

In the poetry competition there were many entries of high calibre. Winners: 12-13 years old, Rosemary Roberts, **Manchester** Ward; 14-15, Margaret Leah, **Ashton-Oldham** Ward; 16-18, John Cook, **Ashton-Oldham** Ward; open age group, Carol Kraus, **Manchester South** Ward.

★ The **Ashton-Oldham** Ward chapel was filled to capacity on April 20 when the Manchester Mormon Choir gave a goodwill concert of sacred music from 8 until 10 p.m. Chairs had to be placed in the aisles and the lounge was opened up to accommodate the many friends of choir members.

The mayor of Ashton-under-Lyme and her husband were also present, along with choristers from many of the churches in the district.

Everyone praised the singing of the choir and the soloists, Elizabeth Oswald, Laura Sinclair, Brian Ashworth and Frank Phillips. The choir was ably conducted by Mary Boswell, accompanied by Marian Saunders on the piano and Joseph Brown on the organ.

It was an uplifting and spiritual experience, and it created good will amongst non-members, many of whom stayed at the close of the concert to look around the building.

★ Thirty members of the **Ashton-Oldham** Ward enjoyed a chicken dinner prepared by members of the Relief Society. It was free to all who attended as a "thank you" from the bishopric. The thirty individuals had paid in full their budget assessment for 1967.

Entertainment was provided following the meal by Alan Boswell and Brian Ashworth.



"YOU'VE TAKEN MY ROPE!"

Man from Manchester appears to be jesting, hoping someone will bring a rope to his rescue during Easter hike in the Derbyshire hills. Group of 31 members of the Church from Manchester and Manchester South wards and their friends enjoyed sunshine and vigorous exercise during hike.

LEEDS STAKE

★ Some 300 saints and friends dined and danced at the Gold and Green Ball held recently at the Leeds Stake centre. A three-course turkey dinner was part of the evening's fare, and dancing "non-stop" to two bands. The decorations were a credit to the hard work of a team delegated to decorate the hall. Bob Mackley of **Wakefield** cooked and supervised the serving of the refreshments in the candle-lit restaurant.

★ **Bradford** Ward recently held another social in aid of the building fund. Pie and peas were the fare of the evening and the catering was left in the hands of the bishopric. They, like King Alfred of old, must have had their minds on other things, judging by the smokey flavour of the peas. Nevertheless, the evening was enjoyed by all.



A scene from the recent minstrel show presented by Leeds Stake.

★ It was "All Aboard the Show Boat" when **Leeds** Ward presented their new "Minstrel Show" at the stake centre in Huddersfield.

Their non-stop singing and gags, with a verve often found only on the professional stage, brought enthusiastic whistles and applause from the packed audience. Stake Pres. Dennis Livesey and his wife were both presented with the C.D.M. (giant size) for their services to the stake.

Already booked to present their show on engagements which will take them to churches of other denominations, the Leeds Ward is also rehearsing a new show with a western flavour.

★ The Leeds Stake MIA recently held an April Fools' dance at the Stake centre with the accent on fancy dress. All those present enjoyed a fun-packed evening with the "Big Disco Sound" and "Trad" for dancing. There was also lashings of food for the enjoyment of everyone.

★ Talent was the keynote of the evening when the first Quorum of Elders of the Leeds Stake set their stall out to entertain. Their show produced and presented in the stake centre was a steamroller of happiness calculated to flatten the blues. Laughter and song kept the rafters ringing long after the show was over.



LONDON STAKE



Pres. Joseph Hamstead, Pres. Joseph W. Darling, and Gerald G. Smith of Priesthood Missionary Committee chat after London Stake Conference session.

★ "May we realise the tremendous responsibility that rests upon us to be missionaries to those not of our faith," Pres. Joseph W. Darling of London Stake advised at stake conference meetings April 23.

President Darling who conducted Sunday sessions of the conference, spoke of the great missionary programme and the divinity and mission of the Saviour.

As members "we undertake this charge to be witnesses for God, and this witness is going forth among the nations of the earth," the stake president said.

Gerald G. Smith of the Priesthood Missionary Committee of the Church,

Marvin J. Ashton of the general superintendency of the Young Men's Mutual Improvement Association and Elaine D. Dyer of the Young Women's Mutual Improvement Association General Board of the Church in Salt Lake City attended the conference.

Brother Smith discussed the missionary programme and the challenge President David O. McKay has given to members to be missionaries.

"Each member of the Church is to be a missionary in some way or another. Love the Gospel enough that you will want to live it, share the Gospel with others, use missionary referral cards and live in such a way that your actions will substantiate your testimony," he said.

"Let's be mindful of the obligation that we have to help spread the message of the restoration . . . that others may find the peace and satisfaction we feel in keeping the commandments," Brother Smith declared.

In their addresses Sunday afternoon, Brother Ashton and Sister Dyer emphasized the importance of not conforming to present-day trends among young people.

"Have the courage to be different. It's not security to follow the crowd. Security is leading out and following what is right. Be a leader, a real leader and as you lead you will bring others with you," Brother Ashton counselled the youth.

Other speakers at the conference included Pres. Joseph Hamstead, Jnr.,

first counsellor in the stake presidency; Pres. Donald W. Hemingway, second counsellor; Peter Boulter, stake YMMIA superintendent; Pauline Doggett, stake YWMIA president; Elder Marius O. Evans, a London Stake patriarch; Elder William B. Christensen and Elder Earl R. Atwood, missionaries in the British Mission; Bishop Alfred A. Matthews of the Luton Ward and Merlin J. Harris, London Stake Mission president.

Willard L. Van Wagoner was sustained as a member of the stake high council; Percy James Martin, assistant stake clerk; Leonard Barber, president of the First Quorum of Elders; Anthony L. P. Frost, first counsellor in the First Quorum of Elders; and Janice Gardner, London Stake Girls' Programme secretary in the YWMIA.



Pres. Donald W. Hemingway, Marvin J. Ashton and Elaine D. Dyer of MIA General Boards and Pres. Joseph W. Darling after London Stake Conference meeting.

LEICESTER STAKE



Trevelyn Slater carries a double load at Second Quorum of Elders' outing at Kew Gardens.

★ Members of the Second Quorum of Elders took their families and 17 children from children's homes near Coventry and Walsall to the Royal Botanical Gardens at Kew, Saturday, April 15.

Families from the **Walsall** Branch Sunday School also made the trip.

After a very cold week the weather had warmed considerably so the two coach loads of children and adults had an enjoyable time at the gardens.

The hall was decorated in a farm-like atmosphere, complete with straw sticking from beams to assimilate a hayloft and a large log split with an axe.

The setting was arranged by William Cook and Ray Slater. The dance was sponsored by the stake MIA. The caller was Kenneth Clark, Midland area organiser of the English Folk Dance and Song Society, with music provided by Mrs. Peggy Cash and her band, "The Magpies." Following an enjoyable time of dancing, everyone was served a meal of hot dogs with onions and roast potatoes, prepared by members of Woodsetton YWMIA and cakes baked by Irene Preece.

★ On March 25 the cultural hall of the **Woodsetton** chapel was transformed into a barn for a dance.

BRITISH SOUTH MISSION

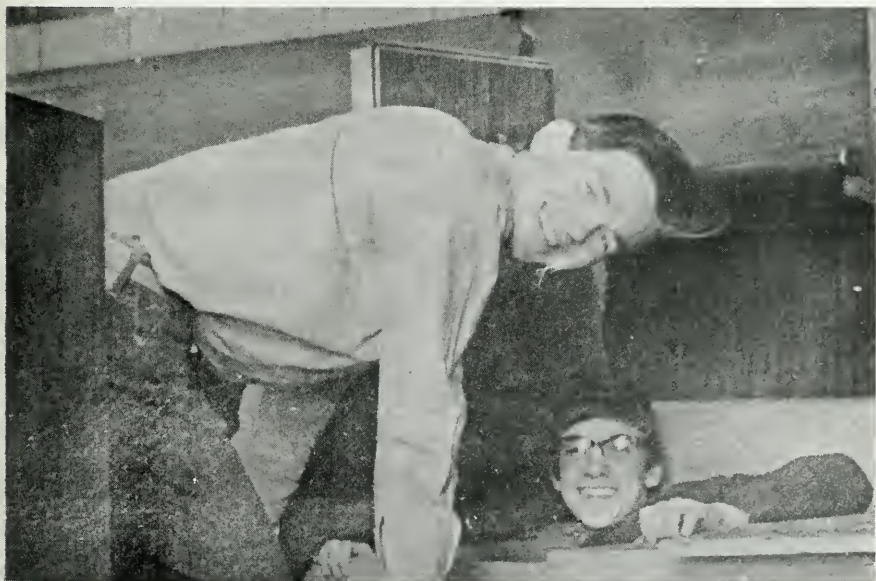
★ Crawley District M Men and Gleaners in the district council held a Gold and Green Ball on Easter weekend at the Crawley chapel. Visitors from the Reading District and London Stake were in attendance. Many members spent the night in homes of Crawley members. On Sunday M Men and Gleaners held a lunch, and following sacrament meeting they held a debate.

The motion was: "This House Believes Television is a Tool of the Devil." The proposer and opposer were Brian Rock and Chris Freeman, respectively, with Julian Jones and Judith Perry as seconds. The chairman was Harry Tassell. In a vote taken at the conclusion of the debate, there was an

equal number voting for and against the proposal.

On Monday the MIA youth met at the chapel where they spent several hours assisting the custodian, Brother Bennett, prepare the building for dedication in May. They cleaned walls and carpets, mended hymn books, hung curtains and put in a GPO cable which will carry conferences from Salt Lake to the chapel.

Work on the latter project required five people to go under the floors of the chapel and also into the boiler rooms. One individual in the group literally cleaned from top to bottom in the building by cleaning the chapel roof in the morning and the boilers in the afternoon.



Brian Rock and Chris Freeman work under stand at Crawley Chapel.

★ Approximately 150 persons attended the Spring Concert given by the British South Mission Choir at the **Reading Chapel**. Conducted by Frank E. Clifford, the 60-voice choir presented a varied programme of show songs.

In addition to numbers by the choir, selections were also presented by a pop group, "The Unisounds" of the Southampton Branch and a young

soprano, Miss Linda Deaks from Bracknell.

District choristers are now being given the opportunity to conduct singing at mission concerts. Stan Jones of Portsmouth conducted four numbers at the Reading concert. Others are invited to participate at the new mission music festival in Crawley in September.

IRISH MISSION

★ Alice, Madhatter and Dormouse, all were present at the Gold and Green Ball sponsored by the mission in the Hollywood Road Chapel, Belfast.

With an "Alice in Wonderland" theme, the dance was attended by

more than 500 young people from Belfast and nearby communities. The "Hurricanes" provided the music and set the pace for the evening with their rapture in beat. Ail enjoyed themselves in the fantasy-shrouded atmosphere and there was a "time to dance."



Dancers at the Gold and Green Ball, Belfast.

SOUTHWEST BRITISH MISSION

Church Furnishes Room at Centre



Mr. Denis Howell, Helen G. Barton and Tom Hezseltine following opening of hall ceremonies at Lilleshall.

★ Pres. Ray H. Barton and Sister Helen Grant Barton of the Southwest British Mission and Tom Hezseltine of **Nottingham** Ward were special guests at the opening of the Queen Elizabeth Hall and Altham and Colson Houses at Lilleshall National Recreation Centre, Newport, Shropshire, on Tuesday April 11. Performing the opening ceremony was Mr. Denis Howell, M.P. minister with special responsibility for sport.

In the Altham House, adjacent to the New Queen Elizabeth Hall, one of the rooms has been furnished from funds contributed by the Church and will bear the name "Nauvoo." Underneath will be an inscription about the pioneers and their ordeals in crossing the plains.

One of the national MIA training courses was held at Lilleshall in 1966.



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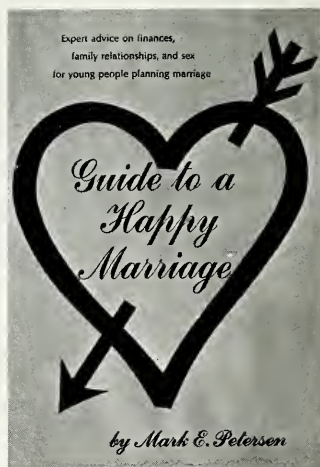
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Gifts of The Spirit

★ The gifts of the Holy Ghost are many and varied. To some are given the gift of healing, to others the gift to be healed, some receive the gift of discernment of spirits. Many receive the gift of wisdom, a few are given the gift to work miracles, some are given the gift to prophecy. The gift of tongues, both to speak and interpret, is given when there is reason for its use. In addition to the special gifts, all members of the Church have given to them the gift which prompts all the special gifts, that of the Holy Ghost to give daily guidance and inspiration to the righteous member.

We have told of incidents in the lives of members which have increased our faith. Men were moved by the spirit to donate, to perform tasks, to go to certain people—the list is long and varied. But in everyday life everyone, high and low, rich and poor, has the right of warning, guidance, and when needed, foreknowledge of events to take place.

Such an incident occurred in February of 1967. Two of the General Authorities went to a stake for the purpose of dividing it. They spent the day interviewing the stake leaders on the qualifications of various men in the stake. There were the present stake presidency, the bishops of the wards, the stake high council, and several men at large. Each one was interviewed as to his feelings about qualified men.

After these had been interviewed, prayer was said and then the presiding apostle said to his companion:

"I feel impressed that we should

choose Brother _____."

"I feel exactly the same way; _____ is the right choice."

Their unity of feeling made them certain that the choice was right, and they called the man in question to meet them at their lodgings. After he had been told that he was chosen, he expressed his willingness and then he said that he had received an impression a week before that he would be chosen but had fought it off and tried to forget it. He didn't succeed for the thought kept recurring. This call confirmed the impression. The brother thus chosen as the stake president was a ward bishop. His office was now vacant so a new bishop had to be chosen. In consultation with the new stake president for a man to be the new bishop the name of a good individual was decided upon. Again the feeling for this man as the right choice was unanimous.

The next morning this new prospective bishop was brought in and asked to serve. After his acceptance, he said, "You know, I had a very vivid dream last night. I dreamed that Brother _____ (naming the new stake president) was chosen as stake president, and that I would be chosen bishop in his place."

So it is that inspiration comes to the righteous to foretell of appointments to them. This is a most important gift of the spirit. The incident just related is similar to many which constantly occur in the church but which are kept in the hearts of those to whom they occur as sacred events in their lives—too sacred to tell.

Hearts Turned to Their Fathers

RESEARCH IN IRELAND

★ The principal guide to the genealogical records, methods, and sources in Ireland is **Irish and Scotch-Irish Ancestral Research**, in two volumes, by Margaret Dickson Falley, 999 Michigan Avenue, Evanston, Illinois, U.S.A. This excellent book should be recommended to all public libraries and record offices.

There is also a smaller publication, **A Simple Guide to Irish Genealogy**, by Wallace Clare, and revised by Rosemary Folliott. This is available from The Society of Genealogists, 37, Harrington Gardens, London, S.W.7.

In 1922 the government of Northern Ireland was established at Belfast, comprising the counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone. The remainder of Ireland (26 counties) set up a government in Dublin, first known as the Irish Free State, later as Eire, and since 1948 as the Republic of Ireland. This partition affected the places where it is likely to find records deposited.

After the partition of Ireland in 1922 a civil war took place in the course of which the Public Record Office, Four Courts, Dublin, was burned and the

majority of the records there was destroyed.

Until 1921 Irishmen served in the British Army and Royal Navy. Servicemen from Northern Ireland still serve in the British armed forces, but since 1921 the Irish Republic has had its own defence forces.

The destruction of records makes tombstone inscriptions an important source, and every effort should be made to locate copies in libraries. Visits should be made to ancient churchyards and a copy made of all the inscriptions and to place these copies in libraries where they can be used by others.

Table A that follows shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about these sources. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

TABLE A MAJOR SOURCE AVAILABILITY BY CENTURY

CENTURY

TYPE OF RECORD	16th	17th	18th	19th	20th
1. Civil Registration					
2. Griffith's Valuation Lists					
3. Protestant Marriages					
4. Tithe Applotment Books					
5. Census Records					
6. Marriages in Dublin					
7. Roman Catholic Registers					
8. Presbyterian Registers					
9. County Militia Records					
10. Deeds & Land Records					
11. Anglican Church Registers					
12. Quaker Registers					
13. Probates					

TABLE B
MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
CIVIL REGISTRATION	1864-1921	All Ireland, births, deaths and marriages; names, dates, places, ages, occupations, parentage, residences.	Registrar General, Custom House, Dublin. Complete index 1864-1958 and records of births 1864-1881, 1900-1913; marriages 1864-1870; deaths 1864-1870, on film (Genealogical Society).
	1922 to present	Republic of Ireland, births, deaths and marriages.	As above; births 1930-1955 on film (GS).
	1922 to present	Northern Ireland, births, deaths and marriages.	Central Registry Office, Fermanagh House, Ormeau Avenue, Belfast; index and records 1922-1959 on film (GS).
Army	1879-	All Ireland, registers under the "Births, deaths and marriages" Act of 1879.	Registrar General, Custom House, Dublin.
Births at sea	1864-1921	All of Ireland. Births at sea on British vessels when at least one parent is Irish: names, dates, parentage.	Registrar General, Custom House, Dublin, as also 1922 to present for the Republic.
Deaths at sea	1864-1921	All of Ireland. Deaths at sea on British vessels of Irish persons: names, dates, ages, sometimes additional data.	Registrar General, Custom House, Dublin, as also 1922 to present for the Republic.

(Four additional charts, a continuation of Table B, will be published in July.)



NEWS



FROM ELSEWHERE



6 MISSION PRESIDENTS APPOINTED

★ Six new mission presidents were appointed the week of May 6 by the First Presidency. Definite assignments as to their specific mission assignment will be announced later.

They are **Dean L. Larsen**, instructor at the Institute of Religion which serves students at the Utah Technical College in Salt Lake City; **Bryan A. Espenschied**, bishop of the Centerville Fifth Ward, Davis Stake in Utah; **Orville C. Gunther**, American Fork, Utah, politician and businessman; **Rulon G. Craven**, director of Auxiliary Special Services and Training at BYU; **H. Duane Anderson**, San Bernardino, Calif., college professor; and **Harvey A. Dahl**, Deeth, Nevada, Humboldt Stake patriarch.

4 STAKES CREATED—NOW A TOTAL OF 433

★ Four new stakes of the Church, which make a total of 433, have been organised.

They are two newly formed stakes at Brigham Young University in Provo, Utah; one at the University of Utah in Salt Lake City, and one in California.

Pres. Dean A. Peterson will head the BYU Seventh Stake; **Pres. David H. Yarn, Jr.**, the BYU Eighth Stake; **Pres. Oscar W. McConkie**, the University Second Stake; and **Pres. Clarence Leone Sirrine**, the Arlington Stake.

"MOTHERS" SELECTED

★ **Mrs. Lawrence W. Guild** of New Hampshire and **Mrs. Joseph L. Nielson** of Blanding, Utah, have been selected to represent the women of their respective states as Mother of the Year.

The two women, who are both members of the Church, will participate in the American Mother of the Year selection in New York City. Utah has had two American Mothers of the Year: **Mrs. Lavina Fugal**, Pleasant Grove, 1955, and the late **Mrs. Lorena Fletcher**, Provo, in 1965.

MUSICAL SCHEDULED

★ "Promised Valley," popular dramatic musical which was presented several years ago to commemorate the Mormon trek to Salt Lake Valley, will be produced again in Salt Lake during July and August.

Dr. Crawford Gates, noted Mormon composer and conductor, will direct performances which begin on Saturday, July 1. Shows will be presented every night except Thursdays and Sundays during the two months in Salt Lake City.

CONSTRUCTION BEGINS ON HOSPITAL WING

★ Construction began in March on a new wing at Latter-day Saints' Hospital in Salt Lake City. In charge of groundbreaking ceremonies at the Church-owned facility were Presiding Bishop John H. Vandenberg and L. Brent Goates, hospital administrator.

The new wing will supply an additional 98 beds for the hospital. Total bed capacity will be about 575 beds when construction is finished.

HISTORIAN VISITS IN S.L.

★ Richard P. Howard, newly appointed historian of the Reorganized Church of Jesus Christ of Latter-day Saints, visited in Salt Lake City during March.

He visited facilities of his church in the Utah capital, and he also toured the Granite Mountain Records Vault, the Church offices, Brigham Young University and Temple Square.

NEW DISTRICT FORMED IN SOUTH AMERICA

★ Substantial gains in Church membership in Peru have made it possible to organize a new district in the South American country.

The Lima District has been divided. Districts will now be known as the Lima East and Lima West districts.

During the past 3½ years, the district has increased its branches to 12. Membership had nearly tripled with 4,200 members in the district at the time of the division.

SIX APPOINTED IN CHURCH EDUCATIONAL DEPARTMENT

★ Six men have been appointed to new positions in the Department of Seminaries and Institutes of Religion by the Church Board of Education, according to Dr. Harvey L. Taylor, administrator of Church schools.

They include Albert L. Payne, departmental editor; Robert J. Matthews, research editor; E. LV Richardson, director of curriculum for Institutes of Religion; Don F. Colvin, seminary co-ordinator of the Ogden area; Arch O. Egbert, director of the Temple (Arizona) Institute, and Gerald E. Jones, director of the Laramie (Wyoming) Institute.

AFRICAN OFFICIAL STOPS IN SALT LAKE

★ Miss Cecile Schmidt, assistant to the consul general of South Africa, visited Elder Gordon B. Hinckley of the Council of the Twelve and the missionary committee, at Church headquarters within recent weeks.

Visas and other documents necessary for missionaries to travel to South Africa are obtained through Miss Schmidt's office in San Francisco, California.

What is Your Problem

By Mark E. Petersen

Question: What is the attitude of our Church regarding Lent and Ash Wednesday?

Answer: Our attitude is simply this: These are NOT religious celebrations or observances which are mentioned in scripture. They are introductions by various churches into their own particular habit of worship. They have no relationship to salvation what ever. In its present form this 40-day "fast" dates from the 9th Century, so you see it is not related to the ministry of Christ and the apostles. The earliest reference to any kind of a fast in connection with so-called "holy week" is 325 A.D. when it was written into the fifth canon of the Council of Nicaea. In Alexandria, in north Africa, during the third century the Christians fasted prior to Easter but it was not a widespread custom. So you see that Ash Wednesday and Lent were innovations of men, not of God, and were not related to the Gospel itself. They were innovations in the same sense in which infant baptism was or sprinkling as baptism, or the confession booth or the mass, or any of dozens of other innovations introduced by uninspired men.

Question: Why doesn't our Church celebrate Easter as much as do the other Christians?

Answer: No one believes in the resurrection of Christ any more than the Latter-day Saints, indeed, if as

much. Our whole religion is based upon the atonement of the Saviour, our Church is called after His name, we do all we do in His name. If there were no resurrection there would be no Christianity. So you see we do most sincerely and solemnly believe in the resurrection of Christ. It is part and parcel of our faith. All of our Church procedures rest upon the certainty of the resurrection of the Saviour, and our own ultimate resurrection. But Easter is something else again. Easter was NOT originally a Christian observance. It was borrowed from the pagan world, it was a celebration of the coming of spring. The Christians literally borrowed Easter from the pagans and tied it in with the resurrection of Christ, making it an observance of both the resurrection of the Saviour and the celebration of spring by the pagans. As you study the great apostasy you will see that in the early centuries of Christianity every effort was made to woo the pagans into Christianity, and one of the things that was done to thus woo them was to introduce into Christianity many pagan customs so that the pagans would feel more at home in Christianity, and would not feel that they were departing very far from the religion of their fathers. A mixture of Christian and pagan customs is apparent in many of the present-day Christian observ-

ances. Take the use of the Christmas tree at Christmas, for example. Is there anything Christian about a Christmas tree? It was strictly a "transplant" from pagan observances. At Easter time, is there any Christian significance in an Easter egg, an Easter bonnet or a baby chick? In our Church we honour Easter to some extent, with the Christian world, even as we do Christmas, but we do not wish to pay homage to the pagan part of these observances. We wish to have our devotions directed only toward the Saviour, and not toward some of the man made customs which have been thrust upon Christianity.

Question: What is the attitude of our Church regarding war?

Answer: To obtain a direct answer from the Lord, read Doctrine & Covenants Section 98 verses 23-48. Also may we remind you that we believe in honouring, upholding and sustaining the law, and that we believe in being subject to kings, presidents, rulers and magistrates, in sustaining the law. It is the doctrine of our Church that if our nation calls us to the colours, in which ever nation we live, it is our patriotic and loyal duty to respond. As a Church we are not conscientious objectors. If our country is in danger, we believe that we should fight to defend it. If our rights are jeopardised, we believe we should defend those rights in line with the teachings of Christ. We will turn the other cheek to those who offend us—up to the point mentioned in Section 98. You remember that in ancient Israel the Lord at times commanded His people to literally make war against certain other peoples. The Lord had His reasons, but the fact is that He justified war in cer-

tain circumstances. Latter-day Saints have never been pacifists in the sense of that word usually understood by people. Because Latter-day Saints are taught to protect their own governments, we have had the situation, particularly in the two world wars, where Latter-day Saints were on opposing sides. For instance, we had British and American Latter-day Saints fighting German armies in which there were also Latter-day Saints fighting for their country. Each one did his patriotic duty to his own country. We advise all people to be good citizens of their own countries. Ours is a worldwide Church, not a localised one.

Question: What is the meaning of the scripture which tells us to "put on the whole armour of God?"

Answer: Righteousness is armour against sin. We develop righteousness by obedience to the commands of the Lord. Therefore, our obedience also is an armour against all the fiery darts of the adversary as Paul explained to the Ephesians. We must fortify ourselves against temptation and sin by our righteous living, by learning to love light rather than darkness, and learning to love goodness rather than evil. When we love goodness, we will seek after it and eschew the evil. If we on the other hand love evil, we will turn to evil. We must all strive to have an "eye single to the glory of God," and if we do so, we will have an eye single to goodness, which will leave no room for evil. That certainly is the best kind of armour.

Question: Just how real is the second coming of Christ to be? Will it be a physical appearance of the Christ, or will it be some nebulous thing?

Answer: The second coming of Christ will indeed be physical. For the righteous it will be wonderful for they will be caught up to meet him in the skies, and will descend and reign with him on earth. But for the wicked it will be a terrible day of destruction and desolation. It will be a day of actual burning. The destruction of hostile armies about Jerusalem will be so great that the scripture says it will take six months just to bury the dead. This destruction of the wicked will immediately precede the Lord's coming to Jerusalem. The restoration of the Gospel and the re-establishment of His Church in these last days are real and physical, and they are preliminary to the coming of the Lord himself.

Question: Is there some missionary fund of the Church which will support a young person on a mission if he cannot support himself?

Answer: It is the policy of the Church that each young person or his family should give some financial support. If a family will not give any assistance, it is recommended that the young person himself should work a while and save sufficient to help with his mission. Under these circumstances there are some funds contributed by people in the United States which may be made available to augment what is provided by the family.

Question: I have been very impressed, since joining the Church, with the thought that God directs His people by continuous revelation. I know this was the case anciently. How many prophets are there in our Church today?

Answer: All members of the First Presidency, all members of the Council of the Twelve Apostles and

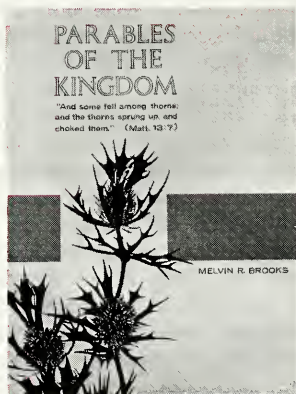
the Patriarch to the Church are sustained as prophets, seers and revelators. However, there can be only one chief executive for the whole Church, otherwise there would be confusion. Therefore it is the president of the Church who receives the divine guidance for the Church at large, although each person in the Church may receive the direction of the Holy Spirit for his own particular needs.

Question: Is the Church growing in Australia? I have considered emigrating there and wonder how strong our people are in that land.

Answer: The Church is growing wonderfully in Australia. For instance, when the Sydney Stake was organised only six years ago it had a membership of less than 2,000. Today it has nearly 6,000 and the stake is nearly ready for division. We have other stakes in Brisbane, Melbourne and Adelaide. In Perth we have about 2,000 people who would like to be formed into a stake soon. Their district is very active, indeed. There are also branches and districts in most of the populated areas of Australia. We have two missions there. If you plan to move to that land, however, we urge you to write to the mission or stake president there before you leave. He may be able to give you some helpful advice before your departure from Britain.

Question: Has the Star increased in its circulation since it was put into the present small form? Do most people like it this way?

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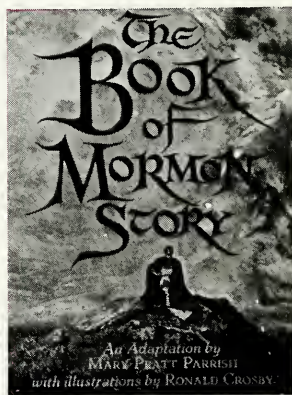
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THOUGHTS FOR NOW

★ The great promise which accompanies the preaching of the Gospel, as revealed from heaven in our day, is that the Holy Ghost will be bestowed upon the sincerely penitent who obey its holy ordinances. Through the Holy Ghost a knowledge of things past, present and to come is communicated and the mind and will of the Father made known. In this way the Almighty reveals His purposes to those who obey His commandments and whose lives are pure and acceptable before Him, so that they can be prepared for all the events and trials that may lie in their pathway.

If there are any members of the Church who do not know by their own experience that this is true, they may be assured that they do not live up to their privileges. All Saints should be in close communion with the Holy Ghost, and, through it, with the Father, or there is danger of their being overcome of evil and falling by the wayside.

We, therefore, say to the Latter-day Saints: The Holy Ghost will not dwell in an unholy tabernacle. If you would enjoy the full powers and gifts of your religion, you must be pure. If you are guilty of weaknesses, follies and sins, you must repent of them; that is, you must thoroughly forsake them. In no other way can we please God. "Man of holiness" is His name, and He delights in the efforts of His children to be pure.

—President Wilford Woodruff

"Messages of the First Presidency," Vol. 3, p. 158

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**"... I now turn the key in your behalf
in the name of the Lord, and this
Society shall rejoice, and knowledge
and intelligence shall flow down from
this time henceforth; this is beginning
of better days to the poor and needy
who shall be made to rejoice and pour
forth blessings on your heads."**

—Joseph Smith to the Relief Society
April 28, 1842



Millennial & Star

JULY 1967





River scene, Wiltshire

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Cover Picture

The River Nidd, Knaresborough, Yorkshire, England

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THE SOVEREIGN RULER

Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in Thy hand,
All events at Thy command.

His decree, who form'd the earth,
Fix'd my first and second birth;
Parents, native place, and time,
All appointed were by Him.

He that form'd me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Order'd by His wise decree.

Times of sickness, times of health,
Times of penury and wealth;
Times of trial and of grief,
Times of triumph and relief.

Times the Tempter's power to prove,
Times to taste a Saviour's love;
All must come, and last, and end,
As shall please my heavenly Friend.

—John Ryland

Drama of American Indian: His Potential, His Future

By Spencer W. Kimball

of the Council of the Twelve

★ May I present a human drama composed of several acts and a number of scenes.

The time: yesterday, today, and tomorrow. The place: the world. The performers: flesh and blood and spirit people, awakening from the centuries' long sleep of their ancestors.

There he is running like the wind, this little Indian boy of the Navajo tribe, barefoot, hatless, long hair in flight, in worn overalls and ragged shirt, his face brown, not only by the Arizona sun and wind, but from his parents, themselves brown-skinned.

Barry and his little brother and sisters are a lively group, playing around the rock, pole, and dirt hogan. As we approach they scamper to cover in the hogan. Timidly in the doorway he peeks out as we approach. The Begays, sitting on the dirt floor, are eating their meal.

There is a leg of mutton. There is fry

bread. There are no spoons nor forks. There is no milk; they have no cow. There is no salad; they have no garden. Their fare is scant.

Barry is seven. His little brother has no clothes on his little brown body. The little sisters have long, full skirts like their mother's, some silver coins sewed to their blouses.

The mother wears a worn, purple, velveteen skirt, reaching nearly to her ankles and a waist of greenish hue. Out here styles change slowly if at all. Her shoes are high-laced ones, her hair in a bob at the back tied with

white wool yarn. The father is thin and tall. He wears his curled-up hat even while he eats. They are not demonstrative, but it is evident that pride and affection are in these humble quarters.

A few days pass. It is bright and summery. Barry Begay is herding the few sheep. There is little fat on their



bones, for this pasture is overgrazed and is dry and dusty. The scraggly dog also shows malnutrition. But as he barks and bites hind legs, the woolly animals heed direction. The little boy has a man's responsibility, for there are coyotes and other predatory animals also starving in this barren valley, and the sheep are precious. The lamb furnishes meat for the table; the pelt covers the cold ground in their hogan, being at once rug, chair, bed, cover. The fleece is sold at the trading post or saved to cord and spin and weave into rugs to exchange for flour, cloth and food.

Under the shade of the lone cedar tree, Mother Begay, an expert in her field, sits on the ground and laboriously works into an intricate design the yarns she has dyed in brilliant colours.

Two years have passed. Nine-year-old Barry may now go to the new government school only three miles away. How they want education for their children! Little Susie can now herd the sheep and drive away the predatory thieves. John Begay hitches up the hungry-looking horses to the light spring wagon; and they all drive to the school near the trading post, the mother and the children sitting on the floor, the father driving. For Barry it will be a long walk, and at times the wind will be merciless, the sun will beat down like a blowtorch, and the snow will be wet and freezing; but loving parents, ambitious to give their children what they never had, and a starry-eyed little boy are determined to make the effort.

A year has passed eventfully. It is a summer day, and the wind in whirling cones picks up trash and tumbleweeds and dances across the valley. Two fair and well-groomed young men are walking toward the hogan. Father Begay is fixing his wagon, and Mother Begay sits under the gnarled, weathered cedar, weaving her blanket.

"Yatehee," they say in greeting as they wipe the sweat from their brows and introduce themselves as missionaries for The Church of Jesus Christ of Latter-day Saints. The Begays have heard about the elders whom they called **gamalii**. They become interested as they listen. From the briefcase comes a little black book, and in spite of the Navajo-English language barrier, John and Mary Begay seemed to understand that the book was a history of their "old people" back for ages. It seemed that the spirit which accompanied the strange mixture of words and signs was like a "familiar spirit." Curiosity, genuine interest, and the pleasing personalities of the teenage ministers brought about many hours of learning, and then one day it happened. The Begay family members were baptised in the little pond some distance away, and when they had returned to the hogan, the young men laid their hands on their heads and conferred upon each the Holy Ghost. The Begays were members of the far-



A boy discusses his trip to the Mormon home.

away Salt Lake City church, in which they now had confidence and a warm feeling of belonging.

Barry is 10 years old now, husky, laughing, running, and joking. He is summer-herding the sheep. The missionaries have announced a fantastic programme. Barry may go to faraway Utah and live in a good home, attend a superior school, and be given advantages not afforded on the reservation. "Unthinkable," his parents feel at first, to send their little boy so far away for so long a time, but the Littlehorse family had spent one season in the beet fields up there and glowingly told of that promised land of prosperity and opportunity. Convinced it was for Barry's good, they agreed.

When the time came, all the family

went in the wagon to the point of assembly, a day's journey away, and, with few tears but pounding hearts, placed their loved boy on the big bus with about 30 other little Indian boys and girls. They stoically stood like statues until the bus disappeared over the distant horizon.

The hogan was a little empty without Barry, but opportunity would come to him. The chaperones on the bus were pleasant and tender, the bus driver was kindly, and their faith in their new Mormon brothers and sisters sustained them.

A few days later the Begays received at the trading post a fat letter from the Smiths, the foster family where Barry

had become a loved member, telling the intriguing story of how the bus had been met by interested case workers, former missionaries who loved the Indian people, how he had been shingled by a kindly volunteer barber, bathed and shampooed by other friendly volunteer men, and then had been examined by dentists and doctors and interested and concerned nurses, all of whom freely gave their time without compensation. The letter told then of a loving family driving to their comfortable home far away—how he had immediately found real companionship in a white brother his own age. The letter told of Barry's timidity and silence at first and then of his blossoming out when he felt the warmth in his new home and family. And there was a picture of Barry. He was in new over-

alls and shirt and seemed happy.

Now Barry has been home for two summers and eagerly returned to Utah each August. The Begay family themselves are on the big bus headed northward. They locate the Smith family home, and what a joy to these good



An Indian boy speaks in Sacramento Meeting.

parents as they find Barry sharing a pleasant room with Sammy. They visit the school, and Barry and Sammy come to meet them—white and brown, arms about each other. What an exultant moment! Embraces, tears, affection, pride. Barry is clean and neat, his eyes sparkling. It is evident he is well accepted here. The teacher comes to greet them, and there is warmth and

friendliness.

The Begays attend the Sunday services with the foster family. They are a little fearful of all these sophisticated folks but are soon at ease, and many come to greet them. In the Sunday School there are two or three hundred people, all Mormons like themselves. Two young people give extemporaneous talks, one a little white girl and the other their own Barry. He stands up and speaks up in good English, and their pride knows no bounds. The sacrament is administered, and, with nine other boys about the same size, Barry, a deacon, carries the plate with the broken bread, then the tray with the little paper cups of water blessed by two larger boys, one of them also an Indian.

What a new world the Begays have now entered! What a world of opportunity for their firstborn. They will try to get their little girls also in the programme. They return home at peace, knowing their son is in good hands.

Eventful, full years have passed. It



The basketball player.

is graduation night, and Barry and his friend-brother are in cap and gown and in the line to receive high school diplomas. His foster family are as proud of Barry as of their own son. Barry has been president of his class, presiding over white and red. He was swift and strong and accurate on the ward basketball team. He has participated in every activity of the school, Church, and community.

Another year is history. Two young nineteen-year-olds, one red and one white, are driving a car on the Indian reservation. They approach a cluster of hogans and spend the day among the families. The white companion sits quietly, adding a thought now and then; but the Indian elder—for he now holds the highest priesthood known to man — can speak two languages fluently. He knows these people's thinking processes, their idioms and expressions, their reactions. He is educated and inspires confidence.



Graduation from high school.

We enter a new chapel on the

reservation and hear a chatter which is unintelligible. Why such a noise on this weekday morning? We open the door and see about 10 young missionaries in a semicircle and Barry, the expert, as instructor. He is drilling them in Navajo so that they may better reach the understanding of the Indians on the reservation. He gives them a word. In unison they repeat it over and over. He corrects their pronunciation. He gives them a sentence, and they respond individually and as a group hundreds of times. A couple of intense hours and they take a breather, then are at it again. Their sounds must be near perfect. From Monday to Saturday they drill, then return to proselyting for three weeks using that which they have learned, and they note that the Navajos listen more intently now. Another week of drilling, then three weeks putting to use that which they have learned. Oh, how the Indians drink in the Gospel message as it comes flowing clearly and distinctly from Elder Begay and his companions. The baptisms increase, and the branches grow.

Two years have flown by as by magic. Elder Begay says farewell to his fellow missionaries, stops a few days at the Begay home to ruffle his hair, put on his old overalls, run with the dog, tend the sheep, and to tell his loved folks more about the glorious message he has learned—and of the beautiful, talented Indian girl he met at the university, and of her concurrent mission in the Northern Indian Mission, and of his growing romantic interest in her. As he returns to college, the wise and generous tribe gives him a scholarship, making his further education a certainty. There is pride and heartache, loneliness and joy as the Begays wave at the northbound bus heading for Provo, Utah.

Time flies on wings of lightning. We are now in a beautiful temple dedicat-

ed in "holiness to the Lord." The room is large, modest, exquisite. The tan rug helps keep a sacred quietness. In the centre is the altar tastefully upholstered. Many people are here in white, for they, with Barry and the returned lady missionary Gladys, also have previously secured their holy endowments in the temple. The many witnesses are both Indian and non-Indian.

Four parents are here, exultant: the foster parents, the Smiths, so kind and generous; and there, miracle of miracles, are John and Mary Begay. The years and the associations have made some changes. They are older now. His long bobbed hair of years ago is short. He has been wearing a suit; his shoes have been shined and his clothes pressed. There he sits, tall and dark and handsome in his white temple clothes—robes appearing to be even whiter in contrast with his ruddy, happy, smiling face. And there sits Mary. Though she still loves her beads and turquoise, her silver and her velveteen, she now modernises and styles her hair and dresses. And there she sits smiling, wondering, expectant, and happy beyond expression. Today she is to be sealed for all eternity to this stalwart husband with whom she has shared joy and pain, hardship and privilege, wind and weather; and she will be his loved wife for endless ages. How glad she was that the Mormon elders found her long ago weaving under that gnarled cedar! These new Gospel truths are even more beautiful now.

And here we are in the house of the Lord, and with the eternal priceless keys of the priesthood, I am performing these holy ordinances. What a beautiful couple they are as tall, stalwart, intelligent Barry and his bright-eyed sweetheart Gladys stand admiring each other, then kneel and are sealed for all eternity! She wipes a

tear, and his eyes are glistening. These and the tears from others around the room are not white tears or red tears for tears are not white tears or red tears, for tears are colourless, but impressive tears as they roll down both brown faces and white.

And now John and Mary come to the altar. Ah! What joy! What satisfaction! What accomplishment! A long looked-for and awaited privilege is finally here. They kneel at the altar. The faces, which were near expressionless that first time we saw them, are now beaming. There is a new light in those eyes. In their white temple clothing, they look heavenly. And through the impressive priesthood ceremony, Mary becomes the wife of John for all eternity. These tears are quiet, happy tears. There are, you know, tears of ecstasy and joy, and these were of that holy kind.

Now John and Mary and Barry and his brother and sisters, all in white, become a tightly sealed eternal family. The guests are embracing them, and happy faces respond to kindly congratulations.

The today is gone; tomorrow dawns. More years pass on. We are on the university campus. The organ is playing a staccato march. A long double line of people in dark gowns, some adorned with bright colours and all with tasseled caps, march from the gathering field to the auditorium. The main body of the house is occupied by the graduates, the sidelines by relatives and friends. I peer about for certain faces. Ah yes, they are there on the sixth row, and the Begay parents are beaming. By them is Gladys with two little ones by her side and a baby in her arms. The marching lines are punctuated with darker faces. Yes, there is an Indian graduate, and there, and there, and there. How rewarding! And there is Barry. How handsome he is, and poised! Our pride is boundless.



A graduation from college.

And now the president of the university is awarding the doctor's degrees. When the name "Barry Begay" is spoken, my heart jumps. Barry Begay with a doctor's degree! Our Barry Begay with a Ph.D! **Our Barry Begay!** All our efforts, our disappointments, our worries, our battles with contending forces, all our waiting and striving and praying! Our dreams are coming true! John, Mary, and Gladys modestly wait their turn to express pride and affection to their Dr. Barry Begay.

The scene changes to the "Hole in the Rock" at the Red Haystacks Cliffs at Window Rock. Several years have passed. We enter the little "Pentagon" in little "Washington," and at his desk in a most vital position is tribal councilman Barry Begay, tall and handsome and wielding a powerful influence among his people. Because of him and his fellow workers, the Indians now ride in better cars on safer highways to better homes. There are lights and water and telephones and radio and TV. Their sick and afflicted are treated

in modern, well-equipped hospitals, and Indian nurses attend the patients for whom Indian doctors prescribe and on whom they operate. Tribal funds derived from gas, oil, coal, and timber guarantee every Indian child schooling through college. The former powwows are now fairs—dignified, colourful, impressive, national attractions. The Indians are experts on the farm, on the grazing lands, in the silversmith shop. Indian teachers train the little ones; Indian lawyers look after legal matters. Trained Indians are prominent in office, industry, business, government, and on college faculties. There are Indian governors, senators, and impressive and influential laymen.

The scene changes and years pass. It is the Sabbath, and stake conference is in session. The great congregation is mostly Indian. The one-hundred-voice choir is of dark-skinned folk, though they are now much lighter. They have long been delightful. It is 10 a.m. General Authorities from Salt Lake City are on the stand. The high council and the bishoprics, largely Indian, sit on the stand of the newly completed stake and ward building. Here is dignity and impressiveness. Three thousand eyes and an equal num-

ber of ears are focused on the impressive man who rises to the pulpit and opens the stake conference. It is Pres. Barry Begay, former bishop, called Doctor Begay at the little "Pentagon" who preaches such a profound sermon to his people. His children are all being well trained. His son Barry, Jr., is on a mission in Bolivia.

It is President Begay, Doctor Begay, Brother Begay, Elder Begay who administers to the sick in the hospital, preaches funeral sermons, assists people with their marital, moral, financial problems. It is our Barry Begay, a little boy who is now a big man.

Barry Begay is typical. There are thousands of Barrys. They are of many tribes from New York to San Diego, and from Alaska to Florida, and from the isles of the sea. They are of numerous tribes and of many languages and dialects. They are coming from Cardston and Bemidji, from Blackfoot and Hopi-land, from South America and Mexico. They are coming to training in schools and Church, growing in wisdom and coming into their own, learning the best of the white man's culture and retaining the best of their own.

JUSTICE

Justice is "Rendering to every one his due, right or dessert." To be just, then, one must of necessity be honest, fair, and impartial; he will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent; for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited.

All the teachings of the Church cry out against injustice, and her condemnation is most severe upon him who oppresses his brother.

—President David O. McKay

' . . . They Would Be Strong'

by Franklin D. Richards

Assistant to the Council of the Twelve

★ During the early history of the Church the Lord, in revelations to the Prophet Joseph Smith, explained that the fullness of His gospel would be restored and that it would be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers (D. & C. 1:23), that He required their heart and a willing mind, and that they should not weary in well-doing. (D. & C. 64:33-34.)

And inasmuch as they are humble, they would be made strong, and blessed from on high, and receive knowledge from time to time.

They would have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. (D. & C. 1:28, 30.)

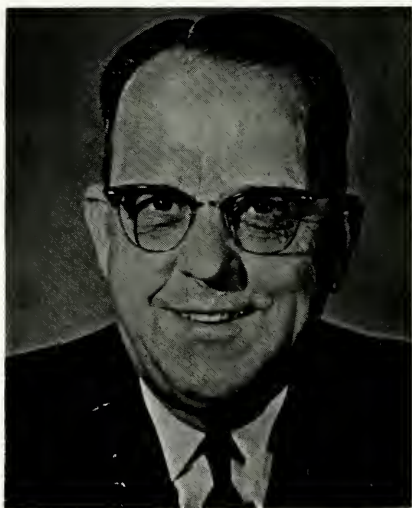
In these revelations the Lord explained His use of weak and simple

instruments to proclaim His gospel. However, He gave them commandments that they might possess understanding and knowledge, receive power and become strong, thereby qualifying themselves to be effective servants.

The Prophet Joseph Smith is the chief example. He was weak insofar as the learning of men is concerned; but because he was humble, obedient, and possessed a willing mind, he became a mighty and strong leader and witness of the divinity of our Lord and Saviour Jesus Christ.

In all ages this has been the pattern for those who would succeed in the work of the ministry: humility, prayer, dedication, and a desire and willingness to learn the will of the Lord.

With the development and applica-



tion of these qualities come knowledge, power, and strength.

Membership in The Church of Jesus Christ of Latter-day Saints provides many opportunities to participate in the building of the kingdom of God, and what a great privilege this is. We should, therefore, have an impelling desire to be humble and become strong, that we might be worthy and able instruments — strong spiritually, morally, mentally, physically, financially, and in every other way.

President McKay has told us that the purpose of the Gospel is to change men's lives, to make bad men good and good men better, and to change human nature. The great joy received in missionary work is to witness the change that comes into the lives of converts as they learn these eternal truths and apply them in their lives.

Spiritual food is as essential as material food, and yet many are starving themselves spiritually.

In this latter day the Lord has confirmed that His "Spirit is sent forth into the world to enlighten the humble and contrite. . . ." (D. & C. 136:33.)

How do we receive this enlightenment? We must, of course, be humble, but we have also been instructed to "seek . . . diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.)

Let us remember that the best books include The Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price, as they contain the words of the Lord to His children.

In our studies we should also recognise the value of prayer and being submissive to inspiration from the Holy Ghost. The Holy Ghost is a great teacher and revealer of truth and will quicken our minds. Everyone who has received the Holy Ghost has the privilege of this source of enlighten-

ment, providing he is living in such a way as to be in tune with the Spirit.

The Saviour explained to the Prophet Joseph that "the glory of God is intelligence, or in other words, light and truth" (D. & C. 93:36); that "it is impossible for a man to be saved in ignorance" (D. & C. 131:6); and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D. & C. 130:18.)

The path is clearly defined—to seek diligently words of wisdom out of the best books by study and faith. Let us resolve today to study regularly the four standard works of the Church and other good books.

We are told that as we are humble and do this, we will be endowed with power and receive growth and development, great joy and happiness.

This is the path to spiritual, moral, and mental power and strength.

One of the outstanding blessings of this earth life is to obtain a body for our spirit to inhabit. Lucifer's great punishment was that he should not possess a body.

In writing to the Corinthian Saints, the Apostle Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Inasmuch as our bodies are the abodes of our spirits, the offspring of God, we should make certain that we do not defile them. To this end the Lord has given us a specific Word of Wisdom by revelation.

This principle was given with a "promise," adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D. & C. 89:3.) It contains a promise that "all saints who remember to keep and do these sayings, . . . shall receive

health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint." (D. & C. 89:18-20.)

The Word of Wisdom is a basic law, and those who live the law will be strengthened in body and in mind.

We frequently refer to the Gospel as "the gospel of work." This principle incorporates the necessity of sustaining ourselves and our families. To properly fulfill this requirement in this day, we must be financially responsible or strong. Being strong financially does not necessarily mean being wealthy with earthly possessions; it means possessing sufficient to meet our requirements and living within our income rather than overextending ourselves.

In modern revelation the Lord has given us these commandments: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies." (D. & C. 64:27.) "And again, verily I say unto you, concerning your debts—behold it is my will that you shall pay all your debts." (D. & C. 104:78.)

President Brigham Young repeatedly counselled the Saints to get out of debt and stay out of debt. Other Latter-day prophets have given similar counsel. President Joseph F. Smith told the Saints, "Get out of debt and keep out of debt, and then you will be financially as well as spiritually free."

President Heber J. Grant said in one of his sermons, "If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means; and if there is one thing that is grinding, and discouraging and disheartening, it is to have debts and obligations that one cannot meet." (Relief Society Magazine, Vol. 19, page 302.)

Personal financial weaknesses come about primarily by unwise use of credit and obligating ourselves for more than we receive. This frequently brings about bankruptcy, and unfortunately, bankruptcies have greatly increased during the last few years.

Many business failures are likewise the result of overextension and inability to finance the enterprise properly.

I counsel you to get out of debt and stay out of debt, and if it is necessary to use credit, use it wisely and sparingly. Financial strength is realised by keeping God's commandments, one of which is the payment of an honest tithe, and by developing habits of work, thrift, and living within one's income.

We should consistently study the Gospel, as it teaches us in simple terms how to develop this strength. These Gospel principles are eternal. As we apply them in our lives, we are able to meet our challenges with purpose, faith, and vision, as did our forebears, and become strong instruments in the hands of the Lord in building the kingdom. Yes, as we do our part, the Lord will make us equal to the tasks that lie ahead.



Missionary Movement Opened 130 Years Ago in England

★ The arrival of the first Mormon missionaries to England on July 20, 1837—130 years ago in July of this year—is significant not only to Great Britain but to all the world.

It signaled the opening of the missionary movement, and in that movement men and women from all walks of life were engulfed in a Gospel so encompassing, that even they didn't realise the opportunities and blessings it afforded them when they embraced it.

The faithfulness, testimony and endurance of Elders Heber C. Kimball, Joseph Fielding, Willard Richards and other missionaries who came with them to England is evident in their writings. To rekindle this love and devotion, excerpts as they wrote them in their journals follow:

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From **Joseph Fielding's Journal**:
" . . . On the thirteenth of June Elders

Heber C. Kimball and Elder Orson Hyde, two of the twelve, Elder Willard Richards and myself having been set apart by the Presidency for that purpose, left Kirtland for New York, there to meet Elder John Goodson, Elder Isaac Russel and Brother John Snyder, then Priest, and thence to start for England. We came to N.Y. on the 22nd, found our Brethren, and expected to sail on the 24th, but the ship was too full to take us, and we were obliged to wait until the 1st of July. We found it was for our good that we had to wait. We were kindly accommodated by Elder Elijah Fordham. We humbled ourselves before the Lord together, got more into one Spirit, and were far better prepared to enter upon our long journey. We paid our fares [fares], got in our stuff and set sail on the 1st of July in the large Packet Ship, Garrick, in company with the ship South America. Between the two there were considerable bets made as to which should reach Liverpool first. We started with a steady fair wind, the weather very warm . . .

"After we had sailed, 2 or 3 days, the weather became cold, and we were obliged to put on our cloaks, but the wind continued fair and good so that we got on our way pretty rapidly. During the night and sometimes during the day we lost the other ship, but saw her from time to time all the way.

"We could say but little to the Company on board; those in the cabin, generally, spent their time in reveling and drunkenness . . .

"Brother Kimball rebuked the fever in a little child which was in a very low way. It soon got quite well. This was not known to any but the parents. Brother Hyde preached once on board, spoke of the Promise to Abraham and his seed, etc., but there appeared no desire to hear or understand. We would often lay in our berths and converse, and encourage each other. Sometimes the Lord would give us dreams, etc.

Brother Hyde dreamed that he was reaping with others in a large field of wheat which was remarkably fine and good. He thought it was too large a crop for the wheat to be good, but on rubbing some in his hand found it was very good. There was so much of it that in laying it down he found it made one continued row. He said there would not be room in the barn; they would have to stack it in the field or out of doors.



HEBER C. KIMBALL
... called by Prophet

"As I was almost constantly praying the Lord to prepare my Brethren to receive our Message, especially my brother James [Fielding] to whom I expected to go first, I dreamed of him, but all appeared gloomy and uncomfortable . . .

"Our passage was pretty free from Storms and Sickness, and was expeditious. We arrived at Liverpool . . . in

a little more than 18 days, not ten minutes before the South America, on Wednesday. We took lodging at Widow Norman's in Union Street, where we stayed till Saturday. We did not think of beginning our work in that place, but as I had a Brother in Preston, it was concluded that we should proceed thither, 31 miles. On the next Saturday, therefore, we left Liverpool for Preston, where we arrived after a very pleasant ride at half past 3 p.m. When we had alighted from the coach, (A Parliamentary Election being to take place on the Monday following) and were part of us standing on the Causway while others were seeking lodging, a large Flag was hoisted out at a window over their heads, with this inscription in large letters: TRUTH SHALL PREVAIL. This we took as from the Lord; this is our Motto; Truth shall prevail. My Brethren procured comfortable private lodging, and I for a time lodged with my Brother. The next morning we attended his chapel, and he proposed that we should occupy the Pulpit at 2 p.m., at which time Bro. Kimball opened the Meeting and first introduced the Fullness of the Everlasting Gospel in England, after which Bro. Hyde spoke. As my Brother had previously read to his Congregation a letter which we had sent from Canada, they were much interested. It appeared that Brother [James] had raised their expectations very high by said letters. There were many of them sincere and willing to know the Truth. The Pulpit was offered for the evening; Brother Goodson preached and I bore my Testimony after him. The people were deeply impressed. My Brother again offered his Chapel for Wednesday, but did not seem to receive our Testimony himself, and before Wednesday he began to wish he had not been so liberal. As he did not fall in with us, he did not wish his people should, and he could see it had taken hold of them. . . ."

From **Intimate Disciple, A Portrait of Willard Richards** by Claire Noall, published by the University of Utah Press, 1957: "At six o'clock in the morning, July 30, 1837, in Preston, England, the sun shone for Willard with a special gleam through the beeches and long-branched sycamores on the broad bank of the River Ribble. The Mormon missionaries had gathered to baptize nine converts. The seven men had been in England only ten days, and yet these conversions had occurred.

"The river ran wide and deep past the southern edge of Preston. The tide from the Irish sea had further widened the flow, pushing it farther up the steep and grassy banks. The field of grass on both the near and the far side of the river was broken by clumps of trees, some growing on the very verge of the stream.

"Willard observed that for once the factories' sooted chimney had not sullied the atmosphere. A fresh breeze, culling inland, was rippling the tidal waters, while the wind carried to the missionaries some of the remarks of the multitude, over a thousand persons, it seemed, who had come to watch the first Mormon baptisms in England.

"One man within earshot of Willard exclaimed in disgust, 'How can these people apostatize for those wretched eylders?'

"'One of 'em's stepping down, he' is,' said the man's friend, with contempt.

"'George Watt, dost mean?' a third person indignantly broken in. 'T' numskull. Who'd a-thought he'd entangle 'isself with these Mormon blasphemers?'

" 'E's lost 'is senses 'e 'as,' said

the first man, 'leaving Vauxhall for the market place.'

"The scorn struck no dismay in Willard's heart, but he did feel a pang of sympathy for the Reverend James Fielding. The minister had opened his fine church, Vauxhall Chapel, about a mile and a half southeast of the



JOSEPH FIELDING

... lived in England

market place, to the missionaries for their first preaching in England. Indeed it was he who had answered the request of his brother Joseph, the Canadian, to bring some Mormon elders to the British Isles. When the Reverend James saw what was happening to his flock, he did his best to confound the message of faith, repentance, and baptism by immersion that the missionaries had brought.

"But on this Sunday morning, Willard knew that these baptisms were of God, foreseen and foreordained. He pitied Mr. Fielding for his alarmed attempt to block the turning of the keys

of the kingdom. His church might have become a shrine for the Lord's Word. It now stood with its doors locked against the missionaries.

"'What a pity your brother's not one of those going into the water!' Willard whispered to his companion, Joseph Fielding, as he again saw the anguish of the minister when he had gone to Heber yesterday, in the elders' lodging near Vauxhall Chapel. This was a fairly large church of red brick, with handsome cross-paneled windows and a high pulpit.

"Upon hearing that nine of his flock had requested baptism, the Reverend James, scarlet browed, had accused Heber of being a Church wrecker. 'You are a thief, a stealer of sheep' he said, facing the apostle in his small room. 'When I opened my chapel to you, you promised not to mention baptism.'

"Calmly studying his enraged accu-

ser, Heber had answered the charge. 'But I came here to turn the keys of the kingdom. These people are of age, free to act for themselves, and I shall baptize all who come unto me, and ask no favor of any man.' He had held his head high.

"The minister had turned from the steadfast dark eyes in despair . . . "

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This incident was just one of dozens which these missionaries and succeeding missionaries encountered in this land. In ensuing years missionaries met severe persecution as did individuals who joined the Church. But with undaunting faith they persevered, knowing that the Lord's kingdom "shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44)



Liverpool, England, from River Mersey.

A Look at North British Mission in 1967

by Douglas D. Palmer

Managing Editor

★ "I've looked forward to a new chapel for many years," said the branch president of the 291-member Preston Branch of the Church in the North British Mission.

Preston, Lancashire, England, plays an important role in Church history. Proud of that history and of his branch is Pres. Harold Corless, a member of the Church 36 years. He is a truck driver when he's not performing his duties as branch president.

May 31 was an important date for the members at Preston — a time to discuss in detail plans for the construction of a new chapel in the first city of Mormon missionary effort outside the United States. Heber C. Kimball, Joseph Fielding and other missionaries dispatched by the Prophet Joseph Smith arrived in Liverpool, England, July 20, 1837. Within 10 days they were baptising their first nine converts in the River Ribble in Preston.

Tremendous progress has taken place in all phases of the Church programme in 130 years in Great Britain.

Seldom does one find adults in England who were born to Church-member parents. More often, it is the convert who is now a priesthood adviser, branch president's counsellor, bishop or an MIA leader.

President Corless' counsellors, John Ambrose, a police constable, and Brian Deane, a salesman, are also eagerly awaiting the time when construction can begin on their new chapel. Brother Ambrose has been a member of the Church 10 years, while Brother Deane, second counsellor, joined the Church 2½ years ago.

Meeting with the presidency and other branch members at the chapel on the pleasant spring evening in May, was Pres. Wilford H. Payne, who for the past three years has presided over the North British Mission.

"If we can encourage the people to help build this new chapel and contribute money toward its construction it will build them spiritually," President Payne told the small group of Saints.

Outlining building requirements for the new chapel were Orval N. Lloyd, British area building supervisor, and Ronald T. Davis, British area field supervisor for the building department.

Working in Preston as full-time missionaries at the beginning of June were



Pres. Harold Corless, left, Pres. Wilford H. Payne, Ronald T. Davis and Orval N. Lloyd examine chapel drawing on site for new building.

Elders Wallace Greenfield of Centerville, Utah, and Elder Jeffrey Ward of Denver, Colorado. Elder Richard C. Graham, Denver, is zone leader of the Nephi Zone which includes Preston. His companion is Elder Patrick Rose of Farmington, Utah.

The Preston Branch has both older and younger members, including Bill Blackham, 16, and Keith McCall, who both hold the Aaronic Priesthood.

During World War II, 41 members of the branch emigrated to the United States. Since that time the membership has fluctuated, with many members emigrating to North America. The old Vauxhall Chapel and the "Cockpit," both familiar in the writings of the first missionaries in 1837, were both located about 1½ miles from Preston's present chapel and new building site at 245 Ribbleton Avenue. The Vauxhall Chapel and the "Cockpit" have since been razed.

In the **Life of Heber C. Kimball**, written by Orson F. Whitney, Brother Kimball tells of the time when he and the other missionaries acquired a room to sleep on Wilfrid Street. In these living accommodations, the elders were accosted by evil spirits. The two-story building, which is still located in Preston, now serves as a boarding school.

Northwest of Preston is the city of Southport, a lovely resort area on the Irish Sea. President of the Southport Branch is Robert Gerrard, a member of the Church four years. His wife, Audrey, who joined the Church just nine months before her husband, is branch Relief Society president. There are 18 active members of the Relief Society in the branch of 197 members. Sister Gerrard was busy making preparations for the Relief Society to cater refreshments for a district Sunday School Conference.



A serene setting on the River Ribble where first nine persons were baptised in 1837.



Audrey Gerrard, Southport Branch Relief Society president.

"There's a great need for missionary work in this city," President Gerrard said. The city's population is about 86,000. It is the city's centennial anniversary this year.

"In addition to the work of full-time missionaries, we also have a fine group of five local missionaries. All are young students 18 to 21 and have had two baptisms within the past month," President Gerrard said.

Charlie Fleming, the Southport Branch custodian and branch clerk, is proud of the branch's new building as are other members. It was completed in July 1965, and dedicated last March by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

South and east of Southport and on the Mersey River is Liverpool, a city of about 870,000 people. One and a half million people live in the metropolitan area of Liverpool.

J. Alan Cubbon, first counsellor in the North British Mission presidency, reflects on his 15 years in the Church and major events surrounding the his-



Pres. J. Alan Cubbon on Liverpool docks.



Elder Brent Hendrickson, Midvale, Utah, giving flannel board lesson to Elder Robert Andersen, Gunnison, Utah.

tory of the Liverpool Branch. President Cubbon has been a member of the mission presidency 2½ years; he also served under Pres. Rolland L. Jaussi, who formerly presided over the North British Mission before his assignment to the Irish Mission.

Liverpool is the former location of the European headquarters of the Church. There are about 400 members in the branch, presided over by Pres. Peter Gibson. President Gibson was structural engineer on the Liverpool Branch building. Liverpool was formerly part of Manchester Stake; but, because of the size of the stake, Liverpool and other areas were transferred back to the mission about four years ago.

In past years, the majority of the printing of Church material and The Book of Mormon was done in Liverpool. The Millennial Star, oldest of all continuously published Church periodicals, was also printed there.

Many LDS servicemen stationed at the U.S. Air Force Base at Burtonwood,



Pres. Wilford H. Payne and wife, Blanche, had served in North British Mission three years by their release time in July.

near Warrington, have attended services in the Liverpool Chapel. There are only about 10 active members of the Liverpool Branch who have been members of the Church more than 15 years, President Cubbon noted. The Cubbons enjoy the association of six other families in the branch who were baptised at the same time as they were. Sister Beryl Cubbon is a member of the North British Mission YWMIA Board.

Mission president, Wilford H. Payne, and his wife, Blanche, have been serving in the mission since 1964.

President Payne was born in Old Mexico. He was district counsel for the United States Internal Revenue Service until his retirement in 1964. He was a member of the Priesthood Missionary Committee of the Church for two years before coming to England.

He has also served as president of the North Seattle (Washington) Stake for 15 years, and for five years he was bishop of the University Ward, Seattle Stake. His wife has been active in Relief Society and other auxiliaries. They have seven children and 28 grandchildren, including seven grandchildren who have been born while the Paynes have been in Great Britain. Their youngest daughter, Helen, will be married in August in the Salt Lake Temple.

"The Gospel was tailor-made for man," President Payne says. "It is the blueprint for life today and for eternity. It will bring peace of mind and other inward satisfactions. It is the only absolute insurance that we have, but we must be obedient because we want to be obedient to the Lord's commandments."



Elders James H. Parker, Wayland K. Adams, Giles Florence and John M. Ellsworth study layout of missionary visual aid pictures.

The mission president cited as enjoyable his work with not only the missionaries but with members of the Church in 36 branches and five districts of the large mission area.

In 1965, when two missions were consolidated into the present North British Mission, there were about 1,000 persons baptised into the Church. Last year the mission had approximately 640 convert baptisms. In February 1966, there were 7,434 members in the mission. That figure has increased to 8,400 members as of May 1, 1967. There were 232 full-time missionaries in the mission as of May 1.

"No one could buy my experiences here in the mission field," President Payne said. "My family and the Church are my two greatest investments. What greater blessings could a man have?"

The North British Mission staff includes Norma Sepp, housekeeper and

assistant to Sister Payne who is supervisor of mission auxiliaries; Elder Giles Florence, Denver, Colo., and Elder James H. Parker, Ovid, Idaho, mission assistants; Elder Art R. Noble, Salt Lake City, mission recorder; Elder Bruce Lynn Peterson, Salt Lake City, mission accountant; Elder John M. Ellsworth, Sandy, Utah, mission printer; Elder Wayland K. Adams, Parowan, Utah, secretary; Ruth McOmber, Pocatello, Idaho, secretary to the mission president; MaryLou Packard, Longview, Washington, office secretary; and Irene L. Torregrossa, Marseille, France, secretary.

Sisters McOmber, Packard and Torregrossa are lady missionaries. Sister Torregrossa was converted to the Church five years ago. When she came to the North British Mission in August 1966, she could speak very little English. She now speaks the language well and enjoys her missionary work.



Elders Giles Florence, left, and Wayland K. Adams demonstrate missionary door approach to Mrs. Richard Rom and children at their home in Harrogate.

Hearts Turned to Their Fathers

(These charts are a continuation of Table B in June Millennial Star.)

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
Births abroad	1864-1921	All of Ireland: Births of children to Irish parents abroad certified by British consul: names, dates, parentage, sometimes additional data.	Registrar General, Custom House, Dublin.
Deaths abroad	1864-1921	All of Ireland: Deaths of Irish persons abroad certified by British consul: names, dates, parentage, sometimes additional data.	On film (GS); Registrar General, Custom House, Dublin.
2. GRIFFITH'S VALUATION LISTS	1844-1866	Compiled for valuation and rating purposes, houses, tenements, lands: names of tenants, leasees, owners; name of parish. Index 1848-1864.	Republic of Ireland in print (GS), Public Records Office, Dublin; National Library of Ireland, Dublin; Northern Ireland on film (GS), Public Rec Ofc, Belfast.
3. PROTESTANT MARRIAGES (Civil Registration)	1845-1864	All of Ireland: Names, dates, ages, occupations, fathers' names and occupations, place of residence.	Registrar General, Custom House, Dublin; index and originals on film (GS).

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. TITHE APPLI- MENT BOOKS	1824 to 1840	Lists all land holders, incl tenant farmers and leasees. Gives name of owner, tenant, or joint tenant, rate of tithe payable, the townland, parish, barony, and county.	Republic of Ireland on film (GS). The records are at Public Record Office, Dublin.
	approx. 1822 to 1835		Northern Ireland on film (GS). The records are at Public Record Office, Dublin.
5. CENSUS RECORDS	1821	Names of all members of family, ages, occupations, relationships.	On film (GS), Public Rec Ofc, Dublin. Majority destroyed. Extant are parishes beginning with A through T in County Meath, A-L in Co Galway, A-D in Co Offaly (Kings Co), A-R in Co Fermanagh, and A-M in Co Cavan.
	1831	Name of head of family, residence; number of males and number of females in family, number of servants, religion.	On film (GS), Pub Rec Ofc, Dublin. Only one county preserved, Londonderry.
	1841	Names of all members of family, ages, occupations, relationships, year of marriage, education.	On film (GS), Pub Rec Ofc, Dublin. Only one parish preserved, Killeshandra Parish, County Cavan.
	1851	Same as 1841.	On film (GS), Pub Rec Ofc, Dublin. All destroyed except Drummerran Parish, Fermanagh, and the following parishes in Antrim: Carncastle, Kilwaughter, Rasharkin, Tickmarrevaran, Craigs (Ahoghill), Killead, Ballymoney, Aghagallon, Larne, Dunaghy, Aghalee, Ballinderry, Grange of Killyglen.

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
	1901 and 1911	Complete identifying data.	Census returns of 1861, 1871, 1881, and 1891 not preserved. The 1901 and 1911 census at the Pub Rec Ofc in Dublin available for searches free.
6. MARRIAGES IN DUBLIN	1806 to 1837	Registers of marriages in Dublin performed by the Rev. J. G. F. Schulze, minister of the German Protestant Church: names, dates, places, sometimes christenings and additional information.	On film (GS); Registrar General, Custom House, Dublin.
7. ROMAN CATHOLIC REGISTERS	approx. 1800 to present, some earlier	(In Latin) christenings, marriages, a few burials; christenings list names, dates, parentage, usually incl mother's maiden surname, names of godparents.	Local parish custody; microfilmed to 1880 by National Library of Ireland—it is necessary to have officials in Dublin search for you for a fee.
8. PRESBYTERIAN REGISTERS	approx. 1800 to present, some earlier 1674 ff	Christenings: names of father and child, very rarely mother's name, dates, residence. Marriages: names, dates, residence.	Local parish custody; earliest registers at the Presbyterian Historical Society, Belfast.
9. COUNTY MILITIA RECORDS	approx. 1730 to 1919	Usually name, birthplace, date of enlistment.	Public Record Office, London. There are some manuscripts at Pub. Rec. Ofc., and Genealogical Office, and National Libr. in Dublin.

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
10. DEEDS & LAND RECORDS	1708 to present	Deeds of sale, trust mortgages, transfer leases, etc.: genealogical data varies. Marriage settlements, transfer of property to bride and groom: often gives two and even three generations of genealogical data.	Surname index and land index 1708-1904 on film (GS); original deeds at Registry of Deeds, Henrietta Street, Dublin. Numerous deeds are at Pub. Rec. Offc., Dublin and among collections at Pub. Rec. Offc., Belfast.
11. ANGLICAN CHURCH REGISTERS (The Church of Ireland now disestablished)	approx. 18th C to present	Christenings, marriages, burials: names, dates, ages, parentage, residences, relationships, information varies.	Local parish custody; few in print (GS); many destroyed—for details of registers extant see Deputy Keepers Reports (GS). See also Falley, Irish and Scotch-Irish Research.
12. QUAKER REGISTERS	1655 to present	Monthly meeting records contain births, marriages, deaths: names, dates, places, relationships, information varies — often quite detailed.	Society of Friends, 9 Eustace Street, Dublin (the staff does not search, need agent); Friends Meeting House, Lisburn, Antrim.
13. PRO-BATES	1536 to present	Names, dates, places, relationships, information varies. Most probate records 1536-1858 destroyed. Some Irish wills were proved in English courts.	Index of most, 1536-1917, on film (GS); few originals on film (GS); all Prerogative Court wills prior to 1810 copied into pedigrees in "Betham MSS" (GS); originals scattered—Public Record Offc., Dublin; Public Record Offc. Belfast; Soc. of Genealogists, London.

This article based on outline Major Genealogical Record Sources in Ireland issued 1 Nov. 1966 by Research and Development Division and Publications Dept. of The Genealogical Society of The Church of Jesus Christ of Latter-day Saints, price 25 cents.

MY CREED

I would be true, for there are those that trust me;
I would be pure, for there are those who care;

I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;

I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—Harold Arnold Walters

'Green and Pleasant Land'

By Jean Turver

York Branch

(This story by Jean Turver, 37, Cranbrook Road, Boroughbridge Road, York, Yorks., won first place in the North British Mission Relief Society short story contest. The poem, "The City," written by Susan Watkins, youngest member of the Ulverston and Barrow Relief Society, won first place honours in poetry. The poem was published in the June issue of the Millennial Star.)

★ Gran sat quietly watching the people come in to fill up row after row of seats. She closed her eyes, and as she did so, the words of the hymn, "Jerusalem," passed through her mind. Had those feet walked this land and built Jerusalem among those "dark Satanic mills"? Gran heard the children whisper among themselves, "Gran's tired."

Kathie, sitting next to her, said, "It won't be long now, Ma. Your waiting will soon be over." Kathie meant the hour they had been waiting for their papers to be processed.

"Yes," whispered Gran, "my wait will soon be over."

Gran's mind went back over the years. To her, waiting had meant over fifty years—fifty years since that awful day when Joe had been brought home by his mates from the mill.

"Some of the machinery broke, Luv, and Joe, well Joe—he was underneath it. He pushed Gaffer out of the way and couldn't jump away hisself." Joe lived only a few hours, but during that time he managed to say to her, "Don't give up, Sarah, lass, don't give up. The Lord will get bairns and you to Zion. Just wait awhile, Luv, just wait awhile."

When he'd gone, she remembered the planning and the years they had waited and saved. She also remembered the day Joe had held up the Book of Mormon and said to her, "This book has something in it, Luv, for you and me." In a few weeks they had been baptised and also ostracised because they had become Mormons. They saved to go to Zion and Joe became an Elder—Joe, who had once said, "Church is for women, Luv. You go with bairns if it pleases you." Joe had then gone off with his mates to the club. After their baptism they had worked and saved until finally, in six months, as soon as the baby was born, they would be going to Zion to be with the other Saints.

Gran still felt the sorrow and loneliness when she had been left with five young children and a child still to be born; but, she remembered Joe's words, "Don't give up, Luv." The child, when it was born, was named Joe after his father; but this Joe was never to be like that dead father he had not seen. Young Joe was what the bairns in the street called "daft." He was simple, like, and never grew in his mind after the first few years, but followed Gran about like a child all his life. It seemed as if the Lord had given him a body but wanted to keep him with Him in Heaven.

Gran worked and worked, washing for people and cleaning their houses in order to bring up the children and take them to Zion. The years passed so quickly and then the war came—the first war that was—and the two eldest boys, who were twins, went off to France with a laugh and a song.

"Don't worry, Ma. After this war is over we'll all go to Zion; and Josh and I will look after you and the girls and young Joe," said Peter. After the war, the girls went to Zion. Josh and Peter were left in France, with just a marker in the cemetery to note their going. Gran and young Joe stayed behind waiting.

Gran and young Joe stayed together all those years even though the girls had returned with their husbands and children, still wanting to take them back to Zion with them. Gran had said, "No." It wouldn't have been fair to the girls and their husbands to be saddled with a mother and "simple brother" when they had children to bring up themselves.

The years passed by and another war came. This time grandsons and granddaughters came over and called on Gran and "funny Uncle Joe." They wrote home, "Mom, Gran can't possibly live here in this dirty old town, among all these dark, dirty mills. Can't we have them live with us, now we are older?" "Mom" wrote back, "No, honey, Gran won't leave Uncle Joe, now. I guess he won't be happy here and will want to be among those dirty grey mills."

Young Joe caught cold and then it turned to pneumonia and just last year Gran found herself on her own. "Now," said the family, "Gran will come at last." But Gran knew the temple was soon to be ready and all her menfolk were here—Joe, Young Joe, Josh, and Peter—all were buried in this dirty grey town.

So, today, Gran sat in the chapel knowing that her waiting time was over. In a few short hours she was kneeling at the altar, and she and Joe were joined together for time and all eternity. Then the proxies for her three boys and her three girls themselves were sealed to her and Joe forever.

With tears still wet on her face, Gran slowly came out of the House of the Lord; and the words of the hymn went again through her mind. She looked round at the trees, which were still green, shining in the September sun, at the flowers and grass reflecting in the pool on the temple grounds and thought, "truly a little bit of Jerusalem has been builded here in England's green and pleasant land."

★ Relief Society Conferences held during May in Manchester, Edinburgh and London were a milestone in the history of the Relief Society and the Church in Great Britain

Hundreds of women attended the meetings and they gained new insight into the programmes and procedures offered by the 125-year-old women's organisation.

Relief Society members have never met together in Great Britain on such a large scale. The conferences, conducted by Gen. Pres. Belle S. Spafford, will be something they will always remember.

The general sessions, departmental sessions and reception were patterned after the general Relief Society Conference held in Salt Lake City each fall.

Attending the meetings along with Sister Spafford were her counsellors, Marianne C. Sharp and Louise W. Madsen; Hulda P. Young, general secretary-treasurer; and Ellen N. Barnes, general board member. Emma Marr Petersen, wife of Elder Mark E. Petersen of the Council of the Twelve, also spoke in general sessions and in the music and magazine departmental session.

Singing Mothers' Choruses featured at all three conferences were "most outstanding," according to Sister Spafford. Members of the choruses rehearsed in their various areas under the direction of local conductors and then had only one or two rehearsals before their performances.

At the leadership session of the Manchester Conference on Saturday, May 20, Relief Society Singing Mothers from Manchester Stake and the North British Mission sang "Love One Another," with Laura May Sinclair singing the contralto solo. The chorus was directed by Mary Boswell with Marian

Regional Relief Society Conferences

We planned . . .



Jessie L. Goldie, left, Jean Jaussi, Elva M. Brown and Afton Hardy, Edinburgh Conference coordinating committee.

. . . Pictorial

Review of Highlights

Saunders at the organ. Marian Baynes was organist and general conference accompanist.

The chorus also sang "Come Ye Blessed of My Father."

Ellen N. Barnes of the Relief Society General Board conducted congregational singing at all of the conferences and gave instruction in the music and magazine departmental meeting.

On Sunday morning the Leeds Stake and North British Mission Singing Mothers, conducted by Muriel Holton with Brenda Parker at the organ, sang "When A Singing Mother Sings" and "If You Love Me Keep My Commandments."

Members of the Leicester Stake and Central British Mission Relief Societies sang on Sunday afternoon. Margaret Bowcutt conducted the combined chorus with Gwendolyn Smart at the organ. The chorus sang "The Morning Breaks" and "Jerusalem."

Choruses at Edinburgh, Scotland, were directed by Katherine Richardson of Glasgow Stake, and were accompanied by Anna Harvey. Members of the choruses were from Glasgow Stake, Sunderland Stake, the Irish Mission and the Scottish Mission. They sang "Prayerful Hour," "The Heavens Were Opened," "Beside Still Waters," and "Thanks Be To God."

The Singing Mothers' chorus at London was directed by Grace McKeown with Donna Fullmer at the Hyde Park Chapel organ console. About 200 women from London Stake, the British Mission, British South Mission and the Southwest British Mission sang for all general sessions.

Their numbers included "We Ever Pray For Thee," "Peace I Leave With You," "Go Ye Unto the Needy," "The Prayer Perfect," "How Lovely Are Thy Dwellings," and "Abide With Me."



Grace McKeown, left, Thoma Lloyd and Jean Beatrix Darling discuss choral arrangements for London Relief Society Conference.

and sang . . .



Relief Society Singing Mothers Chorus from Leicester Stake and Central British Mission sings at Manchester. (Photo by Roger J. Ball)



Katherine Richardson of Glasgow Stake conducts singing mothers at Edinburgh Conference.



Margaret Bowcutt conducts Leicester Stake and Central British Mission Singing Mothers at Manchester.



Donna Fullmer accompanied all choral and congregational singing at Hyde Park conference.



Part of the Relief Society Singing Mothers Chorus at conference in Edinburgh, Scotland.

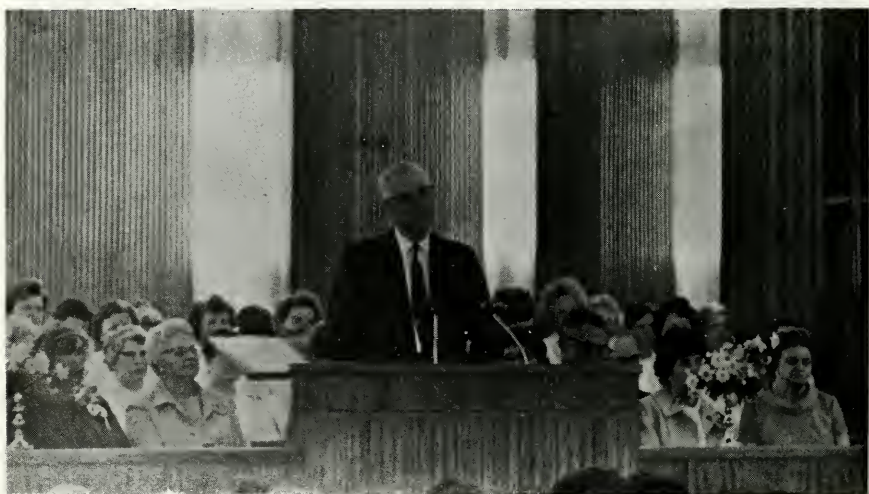


Part of chorus of more than 200 mothers who sang at conference May 27, 28 in London.

and listened . . .



Gen. Pres. Belle S. Spafford addresses Relief Society Conference at Manchester, England. (Photo by Roger J. Ball)



Elder Mark E. Petersen urged more devotion to Relief Society and greater attention to training of children in homes. (Photo by Roger J. Ball)



Pres. Egbert J. Brown of Scottish Mission discussed Relief Society work in the missions.



This is part of audience of over 1,000 persons who attended London Conference.

*and
viewed . . .*

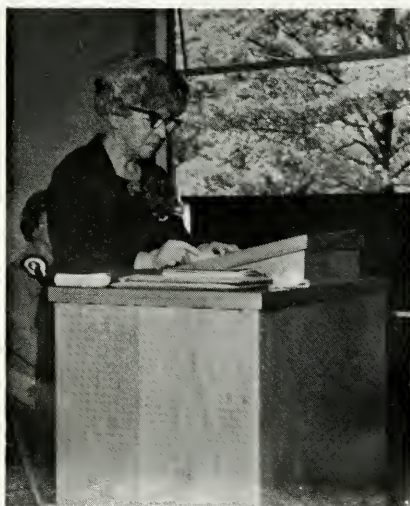


Rhona Cunningham portrayed Welsh woman in "Portraits From the Past" at Edinburgh Conference.

and were given instruction . . .



Louise W. Madsen, second counsellor in the presidency, conducted homemaking departmental session.



Emma Marr Petersen spoke in music and magazine departmental meetings.



Hulda P. Young spoke in administrative departmental meetings.

and acquired new ideas . . .



Elaine Bradbury of the Widnes-Runcorn Branch, inspects wide variety of toys displayed at Manchester.



Norinne R. Callister, left, and Lorraine Wood admire articles for British Mission display at London Conference.



This is attractive display featured in London Stake homemaking display.



Mary Elizabeth Brookes, left, and June Farbus of Irish Mission conduct candy making demonstration at Edinburgh.

and were greeted . . .



Elder Mark E. Petersen greeted dozens of women and priesthood advisers after conferences.



Louise W. Madsen greets Church members at conference in Manchester, England.

and enjoyed receptions . . .



Board member Ellen N. Barnes gives warm welcome to Relief Society member at Manchester.



Veronica Slyman, left, Ivy Mence, Carol Dowling, Margaret Smithson and Cathleen Cree at Manchester reception.



Gen. Pres. Belle S. Spafford and Counsellor Marianne C. Sharp greet Relief Society worker at Saturday evening reception in Manchester.

*and
formed
lasting
friendships*



M. Eileen Watkins and Veronica Tebay of the Lake District presidency formed stronger friendship at conference.

Building Programme— Stimulant to Ward

by Bishop Walter F. Stevenson

South London Ward
London Stake

★ When I was sustained as bishop of South London Ward, the first thing which was given to me was a bill for £1,785, money owed for the payment of our building.

We were given five years to raise this sum, payable in regular monthly amounts. The bishopric discussed this at length, considering how we could use this as a tool to reactivate inactive members and stimulate enthusiasm amongst the membership.

The ward had a small amount in the building fund to which we wanted to add and keep as capital. A plan was formulated in which every member of the ward, both active and inactive was asked to pledge 1s. per week to the building fund. A building committee was also organised to raise capital. Our objective was to raise enough money in pledges to pay the monthly sum without touching our capital which was to be used for raising more money.

The plan was presented and approved at a ward council meeting. We then called a special meeting of all home teachers on the 5th of March, giving them a three-part challenge for all members of the ward, especially inactive members. This was (a) to talk to the bishop, (b) to pledge 1s. per

week (pledge cards were given to the home teachers to be filled in during their visits), and (c) to come to Church at least once per month to pay this money.

After Sunday School on the same day, I presented the plan to the congregation, giving all known details so that everyone in the ward would know what we intended to do. Our main objective was to have our building dedicated in two years. We then set up the building fund committee which consisted of a member of the bishopric, a secretary, and a member of the presidency of each auxiliary. These members were individually called and set apart to raise the money and to get the building ready for dedication. The plan seemed to be enthusiastically received; everybody seemed to be pleased to be completely in the picture.

But within half an hour after making the announcement to the ward one member of our ward, who wishes to remain anonymous, gave me a £500 cheque for the building fund. We were delighted to receive it. It gave us an excellent start. By the end of March we had raised just £3 short in pledges of the amount we hoped to raise in our monthly commitment. We have two plans under way which are already making money. Through them, ward members have been successful in bringing eight inactive members to Church; we have received pledges from 15 inactive people and four non-members who are members of families visited by home teachers. A few non-members have also been attracted to the Church; two of them are being taught by the missionaries.

At South London Ward we feel this is a good start and that the Lord is blessing our efforts. As a result, our target date for the building's dedication has been changed to one year instead of two.

Millennial Star Short Story Contest

★ To stimulate creative writing among members of the Church in Great Britain, the Millennial Star is conducting a short story contest. Members of the Church are invited to enter their work in this contest which opens with this announcement and closes November 1, 1967. After the entries are judged, the top three stories will be published in the Millennial Star. The Millennial Star reserves the right to publish from time to time any of the other stories entered in the contest. All entries will become the property of the Millennial Star and none will be returned.

Rules for the contest:

1. This contest is open to all members of the Church in Great Britain.
2. Only one story may be submitted by each contestant.
3. The story must not exceed 3,000 words in length and preferably typewritten. A duplicate copy of the story should be retained by the contestant to insure against loss.
4. The contestant's name is not to appear anywhere on the manuscript, but a cover sheet on which is written the contestant's name and address is to be enclosed with the story.
5. A signed statement is to accompany the story submitted certifying:
 - a. That the author is a member of The Church of Jesus Christ of Latter-day Saints.
 - b. That the story submitted (state the title) is the contestant's original work.
 - c. That it has never been published, that it is not in the hands of an editor or other person with a view to publication, and that it will not be published nor submitted elsewhere for publication until the contest is decided.
6. No explanatory material or picture is to accompany the story.
7. The judges shall consist of the Managing Editor of the Millennial Star and two members of the Board of Directors of the Deseret Enterprises.

In evaluating the stories, consideration will be given to the following points:

 - a. Characters and their presentation.
 - b. Plot development.
 - c. Message of the story and compliance with LDS standards.
 - d. Writing style.
8. Entries must be postmarked not later than November 1, 1967
9. All entries are to be addressed to Millennial Star Short Story Contest, Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.
10. Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.



J. Rulon Hales paints picture of Saviour with a group of children for London Temple chapel. (Photos by Elder Richard P. Harris)

A Man and A Painting

by Pres. LeRoy J. Buckmiller
London Temple

★ This is a story of a man and a painting of the Saviour with a group of children.

The idea for the painting was conceived when I first met Brother J. Rulon Hales and his wife, Vera, at a

London Stake conference where Brother Hales' art work was displayed.

It was here that I learned of his talents and devotion to the Gospel. Not long after this we met again at the London Temple. The need for a lovely picture in the temple had been recognised for some time, and I spoke to Sister Hales about her husband's work and mentioned the need for a painting in the temple.

"Do you think Brother Hales would consider painting a picture for the temple?" I asked. During the couple's next visit to the temple he was observed surveying the temple for the possibilities of a painting. He later approached me, and I asked him about the painting.

"Well, I'll think it over," he said. He later agreed to do the painting; and after much thought, it was finally

decided that a painting of the Saviour with a group of children would be most appropriate. The painting was to depict the Saviour's statement, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14)

The painting became not only a project but a magnificent obsession with the artist. He avidly pursued the task and drew each of the temple workers into the project. A room adjoining the third floor of the Manor House was provided, and items were gathered in preparation for the painting. The room has since been named the "Artist's Garrett." Work progressed every day on the painting, and we all anxiously awaited its completion. Pictures were taken as it progressed. Children were called in to pose for various persons in the picture. Brother Hales would frequently work late at night, and it finally came time to frame the painting. Elders from the British Mission kindly transported the painting to the framers and returned it when it was finished.

The painting now hangs in the chapel of the temple where Saints from all over the world may view it. It sets the mood for meditation and contemplation of the eternal verities of life which help to prepare one for full enjoyment and appreciation of the temple experience.

Brother and Sister Hales lived in Salt Lake City for many years, and in 1938 they went to New York where they spent 25 years. There Brother Hales did art work for an advertising agency. In 1958 he and his wife returned to Salt Lake where he worked for an advertising agency. He also did free lance art work until they were called to serve in the British Mission in 1964.

While in Great Britain they served at Southend, where Elder Hales was branch president and Sister Hales, president of the Relief Society. He was also branch president at Cambridge,

and at Croydon he was the branch president's counsellor. While living in Croydon he also worked on the missionary visual aids display in the Hyde Park Ward chapel. At Dartford he served as branch president, and Sister Hales was Relief Society president. They served there ten months. They were released from the British Mission last September.

We feel that a wonderful treasure has been left with the people of the British Isles who may come to the temple in the future. To see this painting is to feel the magnetic power of the Saviour for all of those whom he loved so much.

Elder Hales, with the co-operation of his wife, has contributed his time, artistic effort and thought to the creation of this work of art. He did it without material reward, and we want them to know how much we love and appreciate them for their fine efforts.

We invite all who may read this story to obtain their recommends and see the painting in the London Temple. It will enrich your lives and be an additional blessing to you as you do work in the temple.



Completed painting of Saviour and children.

MAINLY FOR

WOMEN



Compiled by Gwen Cannon

46 Years in Relief Society

★ Maude Hawkes has been a Relief Society member for nearly 46 years. She has held every office in that organisation and was on the Relief Society Board of Great Britain for nearly 23 years. She has seen the Church grow and work of Relief Society change in England through the years.

Sister Hawkes was 30 years old when she first heard of the Gospel from her brother-in-law and she was baptised two years later. She said, "I've never had any difficulty in accepting the doctrines. When I was told about Joseph Smith going into the woods to pray and that he saw God and Jesus Christ and heard them speak, I could accept it at once." This testimony has sustained her in the raising of her family and in every position she has held in the Church. Continuing, she said, "By the time I was baptised, I had read The Book of Mormon and was aware of the responsibility I was taking in becoming a member of the Church." Within three months she was asked to be a coun-

sellor in the Relief Society and her long career in this organisation had begun.

Sister Hawkes has had many faith-promoting experiences in her work in Relief Society. She noted that Saturday was always a "special home" day. The children were home from school and Saturday evenings were awaited because Brother Hawkes came home later than usual, and the children were allowed to stay up for a late supper.

One Saturday she was busy in her home when she suddenly had a strong feeling that she should visit an elderly sister who lived some distance away. She dismissed the idea, but it persisted and she said, "I could not rest; the feeling was there that I should make this visit." She gave her children an early lunch, fed the baby and started out. After a 45-minute walk they arrived at the woman's home. Sister Hawkes left the children outside with the baby's pram and went inside. She found that the elderly woman was very ill. She had managed to get out of bed,

but could not get back and was clinging to the bed post. She said, "Oh, Sister Hawkes, how I prayed that someone would come to me today!" She got her back into bed and promised to come again the next morning. By this time it was nearly six and time for the baby to be fed. With the help of her older children, she prepared supper, set the table and was ready for Brother Hawkes when he came home.

Sister Hawkes tells of the rolls of calico which the Relief Society used to buy to make underwear, nightdresses and pillow cases for older people. The sisters would meet in the afternoon to cut out the clothes and then take the articles home to complete them. She said, "These were busy but happy days. People were poor but everyone helped to support and keep the old members in reasonable comfort."

After the birth of her fourth child in 1935 she was asked to work on the Relief Society Board. At this time she was London District Relief Society supervisor as well as North London Relief Society president.

"It was impossible to do all this as well as I would have liked; the London District was large and required a lot of travelling," she recalls, "but with my Heavenly Father's help, I was successful in doing a reasonable amount of work." She decided to accept the call to work on the Relief Society Board and held this position until 1948, nearly 23 years. She fondly remembers all of the mission presidents with whom she was associated. It was an inspiring experience to work with them, she said. When she first joined the board, the Relief Society magazine was not being used here. Sister Ramona Cannaq translated some of the lessons from German into English for use in Britain and this was the beginning of using lesson material prepared by the General Board.



MAUDE HAWKES

"What a joy it was to us," she said, and "what a relief to the mission president when the complete Relief Society magazine was made available to the sisters in England. It then cost 4/6 a year."

Sister Hawkes has observed many changes during the nearly 50 years that she has been a Relief Society member. She believes that the organisation hasn't changed but that conditions in the country have changed, requiring changes in some Relief Society functions. "One elderly member," she recalled, "had an income of 5s. per week and we had to supplement this." There were no home helps and the Relief Society sisters cleaned homes and did the washing for those in need. "It was not easy to get old, sick members into the hospitals and some of them refused to go," she said. "The Relief Society sisters took turns looking after them, often sitting up at night late with them." Now that the conditions in this country have improved, this kind of service is less

necessary. Sister Hawkes believes that the women of the Church can take more time to develop themselves as is encouraged in Relief Society.

The Relief Society lessons have meant much to Sister Hawkes. She has always been an avid reader, but had little opportunity to read when she was young, having left school at 14. She

still had a great desire to read and did read everything that she could. When she joined the Relief Society she was taught about good literature and believes that this helped her to channel her reading and gain an appreciation for great literature. She said, "I saw that I could improve myself if I had the desire."

New Zealand Woman Attends Manchester Conference

★ Marguerite Ottley, an active Relief Society sister from Auckland, New Zealand, has been visiting in England where she attended the Relief Society conference at Manchester.

Her trip to the British Isles was the result of faith and prayers, hard work and an earnest desire to do genealogical work.

"We decided when our family was old enough we would save and come to England. All of our loved ones, both living and deceased, are from this country," Sister Ottley said.

After six of their seven children were married, the Ottleys began to plan and think seriously of the journey.

"At one time our hopes seemed almost beyond us. At that time we couldn't possibly see how we would ever make it," she commented. Brother Ottley was struck with coronary thrombosis. During the time of his critical illness, their hopes of coming to England seemed to be an impossible dream.

Two elders travelled 11 miles over rough country to administer to Brother Ottley. He was miraculously healed; and although the doctors told him he would never work again, he was able

to return to his job after two years.

Again the Ottley family set their sights on England. Two years ago Brother and Sister Ottley and their 20-year-old daughter all began working full time. They sold their car and began to save earnestly.

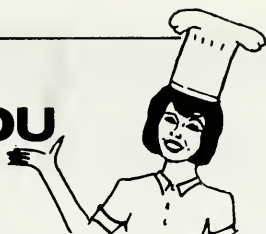
"We knelt each night with a prayer of thanks for another day's work completed," Sister Ottley said. "It's wonderful to have been given the strength to make this trip."

Sister Ottley is an enthusiastic Relief Society member. She believes that the Relief Society lessons can help Church families to achieve "togetherness." Her daughter joined the Relief Society at 17. She is convinced that Relief Society is a "must" for women in the Church of all ages.

The Ottleys are finding much information on their family lines here in England, so they feel their trip has been successful. To attend the conference at Manchester was an unexpected privilege and a great blessing.

"It is a wonderful Gospel. The Lord has been so good to our family; I feel that I cannot do enough for Him in return," Sister Ottley concluded.

RECIPES FOR YOU



BISHOP'S BREAD

★ This sweet bread can be used as a dessert served with tinned fruit or a simple milk pudding. It is also delicious as a snack with a hot drink or a glass of milk.

- 3 eggs, separated
- $\frac{3}{4}$ cup sugar
- $\frac{3}{4}$ cup sifted flour
- 1 teaspoon salt
- 1 cup fruit (raisins or citrus peel)
- 1 teaspoon vanilla

Separate eggs. Beat whites until stiff. Beat the yolks and add sugar, flour, salt and vanilla. Fold in egg whites. Bake in greased and floured loaf pan at 350 degrees (moderate oven) for 1 hour.

BARBECUE

★ If you are serving a large crowd, this recipe is filling and delicious. It is moderate in price to prepare. Barbecue is particularly popular with teenagers.

- 1 lb. minced beef
- $1\frac{1}{2}$ pints tomato juice
- 1 large onion, sliced
- 1 tablespoon Worcestershire Sauce
- 1 tablespoon A1 Sauce
- Salt to taste

Brown mince and onion with flour. Add tomato juice, A1 Sauce and Worcestershire Sauce. Simmer and season to taste. Serve on buns. Serves 6.

HOUSEHOLD HINTS

★ Judith Honey from Hertfordshire sent in these useful household hints:

To prevent fruit pies from becoming soggy on the bottom, pour a little beaten egg over the fruit before baking. This makes the filling firm and keeps the pastry dry.

Fish cakes are delicious and easy to make if you mix a little sage and onion stuffing to the flaked fish. Add an egg and you have a nice savoury flavour.

MANCHESTER IN MAY

AN IMPRESSION

by Margaret Woods

Walsall Branch

Leicester Stake

★ We shall never forget it. How could we possibly forget it. Nor shall we forget those who came to conduct the proceedings and participate in the Regional Relief Society Conference at Manchester in May.

Hundreds of Relief Society sisters from the Leeds, Leicester and Manchester Stakes, and the North British and Central British Missions attended the conference to receive instruction and inspiration.

The Saturday morning session set the mood for the entire conference with the Manchester Stake and North British Mission Singing Mothers rendering "Love One Another" by Luacine C. Fox. The music had a profound effect on the congregation.

This awareness of the spirit was brought out later by Elder Mark E. Petersen in his address. He commented impressively on the uplifting music and the atmosphere of the conference generally. Seldom had he been so impressed, he said. An unusual Spirit was there that morning. We were humbled by the presence of the Holy Spirit. "God is here by His Spirit in rich measure," said President Petersen.

In the same atmosphere, the conference proceeded through the two days. Relief Society women participated in beautifully trained choruses and received guidance necessary for self improvement, success in the home and in the ward or branch Relief Society activities. A portrait of woman's place in the Gospel plan was vividly outlined. The speakers touched on the different aspects of the important role of the Latter-day Saint woman.

In her concluding remarks, Pres. Belle S. Spafford, spoke strongly on testimonies. She said that testimonies must not be static but must be nourished and nurtured.

The congregation was alert, awaiting for information as President Petersen made his final comments at the conference. The congregation was thrilled with his testimony.

He urgently encouraged the sisters to labour with their husbands and children and to convert them and to conduct their lives with "an eye single to the glory of God."

The Leicester Stake and Central British Mission Singing Mothers chorus sang "Jerusalem" by Blake and Parry. Realisation of the true purpose of the conference suddenly dawned on its participants. An impressive prayer brought the meeting to a close. The hundreds of Relief Society sisters thrilled with testimony, love and understanding.



Four Irish Youth Serve Missions for Church



KENNETH W. MOFFETT

★ Four Irishmen leave their homeland to serve as proselyting missionaries for The Church of Jesus Christ of Latter-day Saints. Each of these men, who came from different situations and circumstances, are devoted to the Gospel of Jesus Christ and to missionary work.

Elder Kenneth William Moffett, son of Alexander and Anne Stewart Moffett, was the first of the four, who when he was the right age, accepted the call to serve as a proselyting missionary. All but eight months of Elder Moffett's life in the Church has been dedicated to missionary work. He is six-foot three, and was born in Belfast, Northern Ireland, March 5, 1947. At the age of 16 Elder Moffett came into contact with the Church through two lady missionaries. They handed him an article of faith card on the street one day. Four weeks later two elders were invited into his home to teach him the lessons. Elder Moffett accepted the Gospel readily, and eight months later he was called to serve on a Church building mission. He spent the next 28 months not only as a builder, but as a student of the Gospel, gaining a knowledge and testimony of the Gospel. He was released in March, 1965, and returned to the Southwest British Mission as a proselyting missionary.



RAMOND C. LOWRY

Elder Raymond Charles Lowry, the son of Charles Henry and Ellen Coulter Lowry, was the first person who was converted to the Gospel in Lisburn, Northern Ireland. Elder Lowry was 16 when he was baptised a member of the Church. He learned the discussions tracting in Lisburn with the elders. He worked in the branch in many capacities and was active in missionary work. He has many friends who he taught and fellowshiped into the Church. He is the only member of his family who has joined the Church. Although his parents are non-members, they respect Elder Lowry's choice of faith and support him financially and spiritually in his work. He is filling his mission in the North German Mission. He loves the German people; his family lived in Germany for several years when he was very young. He finds Irish missionaries are readily acceptable to the German people.

Elder Robert James Bleakley is the son of Dr. John Bleakley, a prominent physician in Bangor and elder in the

Church. He is the grandson of Sir Samuel Davidson who was the founder of the Belfast Sirocco Works and a well-known inventor. Robert was born Aug. 1, 1948, in Bangor, County Down, Northern Ireland. He was educated at Fettes College, Edinburgh, Scotland. He represented his school in track events, school plays and was a member of the school choir. He was "House Prefect" in his last year there and "Head of the House" of 40 boys his last term at school. Elder Bleakley has always been an active Latter-day Saint. When the boys at school were invited to give talks on any subject, Elder Bleakley chose as his topic, "The Teachings of The Church of Jesus Christ of Latter-day Saints," thus introducing Mormonism to his school where he was the only member of the Church. Elder Bleakley is filling a mission on the Isle of Man. He is a dedicated, effective missionary. He will serve on the Isle until it is necessary for him to continue his studies at the University in September.

Among the four Irish missionaries,



ROBERT J. BLEAKLEY

Elder Kenneth George Lynn is the only one from the Irish Republic. He is also the only one of the four who is a "third generation Mormon." Elder Lynn's maternal grandparents, Heinrich and Mary Pratt Mogerly, were converted to the Church in Dublin in 1908.

Elder Lynn's mother and a brother filled proselyting missions in the British Mission while President Hugh B. Brown was mission president. Sister Lynn was President Brown's personal secretary and enjoyed her work. Her son, Kenneth, has always been active in the Church. He said at the age of six, "I think this Joseph Smith was the best fellow we ever had in the Church." He has gained five priesthood awards and has developed a strong personal knowledge of the Gospel. To serve the Lord on a mission has always been one of his greatest desires. Elder Lynn left a promising position for which he had been pre-



KENNETH G. LYNN

paring for seven years in the Royal Bank of Ireland. He was called to the French East Mission. The reports to his home describe him dedicated, determined and desirous of filling his calling well.

PEN PALS

Eileen D. Twitchell
95 Exmouth Road,
South Ruislip,
Middlesex

Lynda Fulthorp 14, Etal Avenue,
West Chirton,
North Shields,
Northumberland

Ellen Cowley 38, Randnor Gardens,
Howden,
Wallsend,
Northumberland

Edith Catherall 23, Stannington Road,
West Chirton,
North Shields,
Northumberland



Désirée Hamstead

This is a talk given by Désirée Hamstead, daughter of Pres. Joseph Hamstead and Margaret Hamstead of the Epsom Ward, London Stake, for a ward MIA meeting. Désirée is a first-year Beehive girl in the MIA.

What is loneliness?

The dictionary says that it is the want of society or company; the condition of being alone or solitary.

Have you ever been lonely?

I am sure every one of us has. We feel the sense of solitude when we are lonely and the dejection arising from want of a companion or society. Often a person feels lonely even in a crowded room. He feels unwanted probably because he is a stranger or no one wishes to speak to him.

I am glad that I have been lonely sometimes, because then I can read great books, study, use my talents and think about everything. Loneliness has been a great help to many people. One musician said that he was thankful for the lonely times he had spent in his childhood, because in those times he developed his talent as a musician.

'Loneliness Often Determines Character'

Great artists, writers and poets have developed their talents in loneliness. One man said that solitude is the best nurse of wisdom.

Many people look on loneliness as something sad, but it can be a great opportunity to develop. The things which a person thinks about in loneliness often determine his action in times of opportunity or stress.

Loneliness often determines the strength of a person's character. Some people go mad if left in solitary confinement while others show their strength of character by keeping calm.

We all at some time have to be alone. We remember how Christ went into the wilderness for 40 days and nights so that he could talk with His Father in Heaven. We can use the time we are given in solitude well or just waste it.

James Allen once said:

"A noble and God-like character is not a thing of favour or chance, but is the natural result of continued effort in right thinking, the effect of long cherished association with God-like thoughts."

MY FATHER

**This is my earthly rock, and through his eyes
Wisdom is mine, and hope beyond the skies;
These are his craftsman's hands, busy yet calm.
And only prayer can still them, palm to palm.**

**Often he walks with God and sees Him clear;
He marks with tender eye the budding year.
He sees his children grow, he knows the joy
Of watching manhood's cloak enfold his boy.**

**He sees and understands all things, I know—
His is the inner light, the steadfast glow,
And though I'm far from home and friends, I find
His eyes still see for men, though he is blind.**

**-Vera Martin
Ravenscliffe,
Woodlee Villes,
Crosby, Isle of Man**

CENTRAL BRITISH MISSION

Priesthood Activities



Pres. LeRoy J. Buckmiller addresses Central British Mission priesthood convention at Kidderminster.

By Muriel Cuthbert

★ Spring is always a gathering time for the brethren of the Central British Mission. After assembling in the new chapels at Peterborough, Northampton and Newcastle-under-Lyme to hear the general conference broadcast early in April, they switched their travelling to Kidderminster chapel for the Mission-wide Priesthood Convention on April 23. Accents mingled from 14 counties

in the English Midlands and North Wales as brethren greeted each other in the bonds of the priesthood. The attendance of 195 filled the chapel to overflowing and evidenced the great growth in mission priesthood strength over the past year. Aaronic Priesthood youth were well represented and the first part of the programme was devoted to the theme, "A Chosen Genera-

tion." Individual Awards for 1966 were presented, after which Adrian Thorpe of Rugby, a priest, addressed the group, and challenging talks from G. Farrell Young, mission adviser, and Pres. Harry Young of the mission presidency, followed.

Many new families have joined the Church in the mission recently, and leadership courses have been held for these brethren and their wives, particularly in the Midlands North District. They were represented by Brother Bateman of Newcastle, who spoke of the happiness brought into his life by the Gospel. Pres. Harvey B. Hardy, mission adult Aaronic Priesthood adviser, then talked on "A Preparatory Priesthood." Inspiring talks were also given by Elder Parris Jensen, mission genealogical adviser, on "The Power of the Priesthood," by Pres. Derek Cuthbert on "Blessing the People," and by guest speaker, Pres. LeRoy J. Buckmiller, London Temple president, on "The Priesthood and the Temple."

It was a glorious experience to join with nearly 200 brethren in the rousing song, "Come, Come, Ye Saints," and "We Thank Thee O God for a Prophet," and to hear the choruses of the various elders' Quorums give their tributes in song. Mission Pres. George I. Cannon, in his closing remarks, stressed the need to build respect for womanhood in the home, showing courtesy, consideration, courage and courtship. Our best friends should be our family, and our personal example should be the guide our family needs to develop integrity, strength of character and all the Christian virtues. Thus ended another wonderful Mission Priesthood Convention, with a unanimous vote to meet again next year.

In fact, many of them met three weeks later at the Fathers' and Sons' Camp held at John Benbow's farm in Herefordshire. Over 100 dads and lads

came together for a long weekend under canvas, and despite mist, heavy rain and thunder at times, they had a really great time, and the sun had not completely disappeared. Festivities were under the expert direction of Dave Harmon, community singing; Ken Chapman, sports activity; and Neil Ferguson, Bob Wood and Peter Gilbert, catering. Pres. Harry Jones once again did a marvellous job behind the scenes knitting the whole programme and campsite arrangements together. All who attended will long remember the sing-song in the big-top, the 2½-hour football match, the volleyball, the early morning run, the excellent food including a turkey banquet, the talent show, the bonfire and the 7.15 a.m. testimony meeting. Participation was wonderful and the feeling of togetherness and brotherhood very strong. Fathers and sons had eaten together, sung together, played together, and prayed together. The resultant spirit was evidenced in the two-hour service in the marquee on Sunday morning by young George Adams of Bedford, John Loynes of Wrexham, Tjebbe Roestenburg of Stafford and Vaughn Byrne of Worcester. These Aaronic Priesthood bearers, representing the various districts, paid tribute to their dads, and expressed gratitude for holding the priesthood and being members of the Church. Mission priesthood leaders also addressed the group and noted the significance of the time and place. The Restoration of the Aaronic Priesthood, the coming of the Holy Ghost at Pentecost, and the early missionary labours of Wilford Woodruff in Herefordshire, were all very much in the thoughts of those present. This great spiritual occasion capped a weekend when physical, mental, social and spiritual activity combined to give a whole and wholesome programme for brethren young and not-so-young at the Annual Fathers and Sons outing.

NEWS NEWS NEWS

Compiled by Muriel Cuthbert

SUNDERLAND STAKE

Sunderland Ward

Wins First

In Roadshows

★ For this year's roadshow, the wards and branches were given the theme, "The Spring Again." Naturally, most of the presentations related to the the season spring, and human "flowers" were in great abundance. The winners, Sunderland Ward, however, had a much more original idea. Their show was entitled "The Cuckoo that couldn't Quite." It was about a cuckoo clock whose various parts went on strike when a certain "spring" started causing trouble. Father Time had quite a job getting them back to work again. **South Shields** Ward came second with a show entitled "Jemima and the Long Johns" and **West Hartlepool** was third, their show featured some very colourful dancing which was arranged by Vaughan Jackson. It received special commendation from the judges. **Peterlee** and **Redcar** branches came jointly fourth.

★ On April 1 the **Newton Aycliffe** Ward Relief Society held a dinner to raise money for their Church building fund. About 30 people attended and everyone thoroughly enjoyed the chicken salad. After the meal the sisters put on a short play for their guests.

Later in the month the Relief Society, MIA and Primary combined their efforts and held a jumble sale and cake stall also in aid of the building fund. The response to the members' call for help was astonishing and everyone agreed that there were lots of bargains.

On April 15, the 7-9 year-old group of Junior Sunday School went on a class outing to Seaton Carew. Eight children attended, and they all thoroughly enjoyed themselves on the beach.

★ A priesthood dinner was held in the **West Hartlepool** Ward on April 19. Bishop James Laurie and John Butcher served a meal of sausage rolls, peas and chips, followed by apple pie and custard. Before eating, the brethren worked up an appetite by games of volleyball, table tennis and darts.

Members of the ward also took a trip into Newcastle during April to see the film, "The Bible."

★ On Saturday, March 18, the stake Relief Society board organised a dinner and entertainment to celebrate the 125th anniversary of the Relief Society. The event was held in the Sunderland Stake centre.

At the entrance one of the sisters was waiting to pin a flower to the dresses of the ladies and onto the men's lapels. This gave the evening a special beginning. The dinner comprised of fruit cocktail, followed by a very interesting salad, and chocolate cake with ice-cream for dessert.

Sister Downing of the **Newton Aycliffe** Ward read the lovely story which won the Relief Society Magazine short story contest. Sister Robinson, from Billingham Ward, who is 78 years old, recited a poem, and the stake board members acted a couple of sketches. One of them was to show what it would have been like in London if all the sisters had attended the convention there. It was very humorous and showed the sisters of that area that it would be far better for them to attend the Edinburgh meeting.

At the end of the evening, Sister M. May, stake Relief Society president, bade everyone a fond farewell, as she and her husband were shortly returning to the United States. She was presented with a bouquet by Sister Laurie on behalf of the **West Hartlepool** Ward, and thanked for the inspiring leadership she had given. The **Peterlee** Branch expressed their appreciation to Brother R. Golden May who was the Branch President.

★ About 40 young Aaronic Priesthood holders camped in the grounds of the stake centre on Friday, May 12. In spite of poor weather they all had a lot of fun. Saturday was spent playing various ball games. They did not have to worry about cooking their own food as the Relief Society sisters kindly stepped in.

★ **Consett** Branch may be quite small and new, but the members are fortunate in having Fenwick Davison for their president. Recently he made a wonderful gesture in changing his mini-car for a mini-bus so that he can help the members to get to stake meetings.

The branch has also had an outing to the Lake District. While the priesthood went climbing, the women and children spent their time in a more relaxing fashion. After their hike the men cooked a meal for everyone.

★ **Middlesborough** Ward said goodbye to Malcolm Albert Taylor recently when he left to work in London. He has held positions in the YMMIA and in the Sunday School.



CONSTRUCTION BEGINS

Alec Stuart, Jim Skipper, Allan Ingram and Harry Beaumont work in trench during initial stages of construction on Billingham Ward chapel in Sunderland Stake.

LEICESTER STAKE



Leicester Stake Pres. Kenneth J. Poole and a group of the Church members at time of groundbreaking ceremonies of Coventry chapel.

★ March 5 was the long awaited day for the saints of **Coventry**, and even though it dawned clear, it was very cold, but even the chill March wind was unable to halt the enthusiasm and joy of heart which prevailed as the saints gathered at their site on London Road, to break ground in readiness to begin building their chapel.

The meeting began at 11 a.m. and was conducted by Bishop Axcell, who acknowledged the presence of the Stake Pres. Kenneth J. Poole and his wife and family, also Pres. George I. Cannon of the Central British Mission with his wife and family, the Church Building Department British Area Supervisor, Orval N. Lloyd and his wife, and the Supervisor for the

Coventry project, Frederick J. Curtis, together with his wife and family.

Words of counsel, thanksgiving and encouragement were given by the visiting brethren, and then President Poole turned the first spadeful of earth, with plenty of help and encouragement from the 70 people who were watching.

After the service, and a hasty lunch, many hurried back to the site to begin work immediately on the digging for foundations. Elder Curtis reports that during that Saturday and the following Monday and Tuesday, the Coventry saints worked 400 hours and completed most of the digging. They have since continued to show their "Faith by their works" in no uncertain manner, and before too long Coventry Ward will have its beautiful chapel.



Coventry Chapel Workers

★ Fred Evans, left, and David Lambert, members of the Coventry Ward, Leicester Stake, and Fred Curtis, building supervisor, are awaiting the completion of the new chapel currently under construction. Work began March 25. Membership in the ward is about 400. H. George Axell is bishop of the ward.

★ Three separate Primary Show Times were held in the three zones of the stake during March. The **Birmingham** zone met at Woodsetton chapel March 25, with the Primaries of **Sheldon** and **Woodsetton** taking part.

John Bowcutt was the master of ceremonies and introduced a variety of acts, including Keith Nettleton, 4 years old, with his cockney song. Brother Bowcutt's children, Debbie and David, caused a great deal of laughter in the audience with their skit, "Hole in My Bucket." David Bond performed

a ventriloquist act which amazed younger children in the audience and the Sheldon children presented a full scale minstrel show. It was also well received.

A charming part of the show was the performance of the Sunbeams class from the Woodsetton Primary. The children were dressed as Easter bunnies and buttercups for their song. Show stopper for the evening was the singing and piano numbers of a young Sister Bluett from Sheldon who amazed the audience with her musical ability.



Youngsters participating in Nuneaton Primary showtime.

★ Showtimes at **Leicester** and **Nottingham** were both held on April 1. There were so many activities that only a few can be mentioned. Eighteen children from **Hucknall** sang and recited, and those from **Mansfield** entertained with dance routines, including a hula dance and "We All Live in a Yellow Submarine." Brother Wilson kept the audience happy between the acts with jokes and old music hall numbers. **Derby** Primary presented a dramatisation of "Why we Sing." The characters portrayed were Church leaders and early pioneers like Brigham Young, Eliza R. Snow, Emma Smith and Aurelia Rogers. The children sang many songs, and to conclude, the young narrator asked everyone to join in singing "Come, come ye Saints."

Afterwards the children were provided with free refreshments. A total

of £6 12s. 9d. was raised from the sale of programmes and refreshments. At Nottingham Donald Royle compered the programme.

The zone that met at the Leicester Stake Centre had four Primaries, represented from **Coventry**, **Leicester**, **Loughborough** and **Nuneaton**. Compered by Leonard Humphries and Jack Eccleston, Leicester opened with a delightful garden scene, showing children dressed as flowers and trees with Jack Frost and the Sun having different effects upon them. Coventry's Trail Builders provided great amusement with their "One Man Went to Mow." Loughborough showed a very missionary-minded Primary as a large number of their acts were non-member children. Attendance neared the 100 mark at each of the shows.

★ Musical members of the stake met at the stake centre on April 22 for the MIA Music Festival. Their audience heard solos, duets and quartets and choral items. The adjudicator was Mr. Kenneth Garner from the Church of Christ, Leicester, who is well known in Leicester musical circles. He and Jean Taverner and Grace Dimmock judged the entries. In his remarks afterwards he mentioned how helpful an accompaniment was to a young singer, and the value of a group of singers standing as close together as possible. He ended by commenting that he was glad to see such music practised, and as there was little enough done nowadays, he hoped it would be continued especially amongst families.

Winning certificates were presented to: Margaret Smith of **Coventry**, vocal solo, "I'll Walk with God"; Marilyn Green and Margaret Palmer of **Leicester**, duet, "Telephone to Glory"; Derby Ward Quartet, who sang "The Old Folks at Home" and "Nearer my God to Thee"; **Walsall** girls' choral group, "Cast Thy Burden Upon the Lord" and "All in an April Evening"; Josephine Bray and Josephine Green from Leicester for their piano duet.

★ Twenty-four members attended the **Hucknall** Relief Society anniversary party on March 20. Pres. May Fletcher conducted the programme, which consisted of the singing mothers, then an item by Sister O. Butler entitled "My Old Fashioned Mother." After this a baby picture contest was held. Everyone tried to recognise and identify the photos with those present. This caused a great deal of amusement. Refreshments were then served.

★ "Faïry Tale Remembrance" was the delightful theme of a dance organised in **Nottingham** by James Grey. The cultural hall was appropriately decorated with streamers and fairy lights by Sheila Cuthbert, Fred Whiting and Raymond Searston. Refreshments were in the capable hands of Maureen Cuthbert and Denise Stone. Amongst the guests mingled such personalities as Minnie Ha Ha, Richard III, Hansel and Gretel, a lovely Spanish dancer and a pirate.

Two socials were held in one week in April, the first was a farewell party for Don and Jeanette Laluk who were returning to their home in Canada after almost two years in Nottingham. The cultural hall was decorated with spring flowers, and a buffet meal was provided by the Relief Society. Sister Laluk received a beautiful lace and linen tablecloth from the sisters, and Brother Laluk was presented with a book.

The following night a Box Supper was organised by Richard Burton and bidding for the boxes was brisk as the girls had made them extremely attractive. David Brailsford made an excellent auctioneer and over £4 was raised towards the ward budget.

★ On Friday evening, May 12, saints from the Leicester Stake and the Central British Mission, joined in a home evening at the Woodsetton Chapel. Elder Mark E. Petersen of the Council of the Twelve was the main speaker and other talks were given by Sister Emma Marr Petersen, and Pres. and Sister George I. Cannon of the Central British Mission. Music was provided by the Mission-aïres and John Craven. The chapel was crowded and everyone came away inspired; not even the pouring rain and the crammed car park could dampen their joyful spirits.

BRITISH MISSION

★ Mormons are talented, the Ipswich Branch MIA set out to prove on Friday, March 31, and they succeeded. A talent show was held, which took the form of a world cruise. The show began on a lively note, with the ship's horn and the captain's voice calling "All aboard." Suddenly a scatter-brained young tourist rushed up the gangway, luggage under each arm, crying "Wait for me!" and the show had begun.

Each country visited was represented by colourful national dances in gay costume, or folk songs and typical music played and sung with the true MIA spirit. Countries represented in dance were Spain, Israel, Russia, the U.S.A. and South America. There was also a delightful "Elephant Walk," haunting Indian music played on the recorder, and a Waltzing Mathilda semi-finale. The second half featured a ship-board party with a floor show. This included a gay Charleston demonstration, and three numbers by the branch's own quartet, "the Barret-ones." Many of the youth of the British Mission heard this beautiful quartet win the song award at the Mission Youth Convention last September, and they certainly lived up to their standard on this occasion.

Each act was linked by a skit, in which the tourists on the cruise had various adventures, many rather humorous. The show concluded with the whole cast singing "Around the World," complete with the 'confetti-throwing at the docking.

International dishes were served in the interval and the evening was well supported and equally enjoyed. Appreciation was shown to Kathleen Barrett,

whose talent, theatrical experience, and charming personality made the whole event possible. She has now returned to Arizona with her husband, but everyone in the Ipswich Branch will miss her and the way she helped them to prove to themselves that Mormons are a talented people.

BUILDING FUND DINNER AND AUCTION RAISES £171 AT CAMBRIDGE

★ The table was beautifully set, the dinner, at £2 per plate was deliciously prepared, and the guests, including Pres. Reed E. Callister and Pres. Wood of the mission presidency with their wives were seated. So began one of the most rewarding fund raising projects seen in the Cambridge Branch.

Eighty-six people attended this function which included a floor show of a youth chorus, song and piano duet, and an award winning Air Force group known as "Folk Limited."

The evening also included an auction, and £171 profit was handed to the building fund committee, who organised the wonderful event.

★ An Aaronic Priesthood event held at the Medway Chapel site on May 6 was attended by 11 boys who all helped on the building. They stopped for a quick lunch and then continued with the good work. However, their organiser, Kenneth Wood, who is the district Aaronic Priesthood advisor, knew that "all work and no play makes Jack a dull boy," so later on they enjoyed a few games and finished the day with a good meal prepared for them by Betty Wood.

SOUTHWEST BRITISH MISSION



INTERVIEWED ON BBC-TELEVISION

★ Roger Mills of BBC Television interviews Elder Mark E. Petersen of the Council of the Twelve on a television programme recently during the General Authority's visit in Bristol to the Southwest British Mission.

★ When driving through Cornwall, look out for this stall, where you can buy the potatoes and cabbages grown by the Helston saints in aid of their building fund..

They would also like to remind holiday-makers that their times of meeting on Sunday are Priesthood 9.15 a.m., Sunday School 10.30 a.m., Sacrament 6 p.m. Primary is at 7 p.m. and MIA 8 p.m. (both on Tuesdays), and Relief Society is at 7.30 p.m. on Wednesday.

★ Forty-five saints gathered together at **St. Austell**, and battles ensued at the table tennis tables to find out who would represent the district at the Torquay Convention.

★ Albert George Harris from Helston, who is serving with H.M.F. passed his second grade test in cooking at Aldershot recently and is now 2nd in command in his kitchen unit in Germany.



Members of Church listening to general conference transmission on April 10 at Downend chapel in Bristol.



Participants in Bristol No. 3 Branch Primary pantomime, "A Pig in the Palace."

★ Bristol Branch No. 3 Primary scored a "great success" with their first pantomime, "The Pig in the Palace." Tickets were quickly sold at 6d. each, and many friends and parents who attended the performance showed their appreciation by making further donations. Donna Osborne, an eight-year-old Primary girl, presented a beautiful bouquet of flowers to Sister Cobb at the close of the evening.

★ Cornwall District was surprised to learn that it had won a cup for the highest attendance at district conference in the Southwest British Mission.

Helston Branch has again reaped the rewards of its labours and has been able to add £30 to the building fund

from the sale of cabbages. The field has again been planted with potatoes which will be ready by mid-June. Persons who take holidays in Cornwall this year may purchase the potatoes.

Members of the Church in Cornwall would also welcome visitors to their church services at branches in **Helston, Redruth, Penzance, St. Austell, Newquay, Falmouth and Truro.**

★ Stephen Bennett, 15, of the Plymouth Branch, Southwest British Mission, was entered in the Great Britain School Boys' Track Meet Contest as a replacement for another boy who had become ill.

Stephen went on to win the race over 52 contestants on May 14 at Bristol, England.

IRISH MISSION

★ Pres. and Mrs. LeRoy J. Buckmiller of the London Temple were guests of Pres. and Mrs. Rolland L. Jaussi and the Irish Mission during a weekend in March.

The Buckmillers left Gatwick Airport the evening of March 3 and in just one hour were in Belfast.

They attended a Saturday evening session of conference and on Sunday President Buckmiller spoke at a priesthood session. General sessions were held in the afternoon and evening. The temple president and matron spoke at all meetings where they "thoroughly enjoyed the spirit of the people." We were made most welcome, President Buckmiller said.

Following the Sunday evening session the Buckmillers enjoyed the hospitality of President and Sister Jaussi and the staff at the mission home.

On Monday we found the Irish shops interesting and the landscape and scenery superb. This little island is a gem of beauty set in an emerald sea. All the songs written of Ireland are but an appreciation set to music of this spot of green beauty. The mountains surprised us; the undulating landscape with its patchwork of hedged farmland all made for a day of relaxation and enjoyment, the couple remarked.

They also enjoyed a tour of Belfast and Northern Ireland on Saturday where they marvelled at the beauty of the east coast. During a ride north on the island they were interested in several medieval castles, built in strategic places. We tried to imagine what the lives of the people were like who lived in the castles centuries ago, the temple president added.

LONDON STAKE

Fathers, Sons Enjoy Outing at Greenwich

★ Approximately 70 boys, their fathers and priesthood advisers from London Stake attended a Fathers and Sons outing on May 13 at Greenwich.

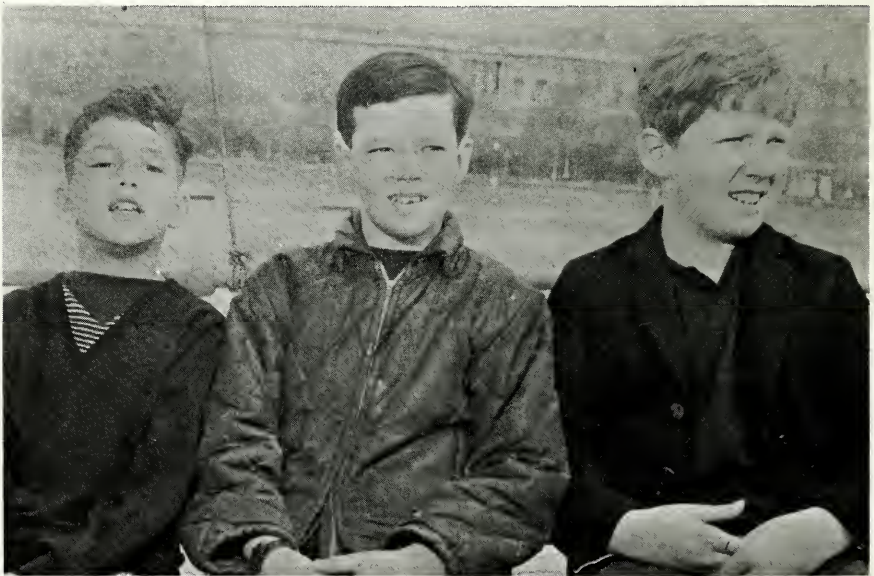
The outing was planned and directed by the London Stake Aaronic Priesthood Youth Committee. Pres. Joseph Hamstead, first counsellor in the stake presidency, was chairman. Other members included George V. Mosdell,

games; Benjamin F. Redman, food; and Thomas Price. Brothers Mosdell, Redman and Price are members of the stake high council.

Youths and their fathers took a pleasure steamer on the Thames River from Charing Cross pier. After visiting the museum, playing soccer and other games, they enjoyed lunch and drinks provided by the committee.

At Greenwich the group visited the Greenwich Maritime Museum and the Cutty Sark, the last of the old famous tea clippers. They also saw the Greenwich observatory.

Represented in the group were boys and fathers from **Catford** Branch, **Epsom** Ward, **Hyde Park** Ward, **Luton**



David Hales, Stephen Hales and Barry Lloyd on river boat on River Thames sailing for Fathers and Sons outing at Greenwich.



Nicholas Tanner, left, V. George Mosdell and Paul Stevenson at Fathers and Sons outing.

Ward, North London Ward, Romford Ward, St. Albans Ward and South London Ward.

"Our Aaronic Priesthood programme is building up gradually," Pres. Hamstead said. "We're short of boys of Aaronic Priesthood age, but we have exactly the same programme as in the States." He noted that 20 to 25 certificates of achievement are awarded each year in London Stake. This number will increase as more boys reach Aaronic Priesthood age, he explained.

Other stake priesthood leaders attending the outing, in addition to the committee, were Pres. Donald W. Hemingway, second counsellor in the stake presidency, and Robert Hales, high councillor.

★ On April 1 the North London Ward was treated to an Easter Parade Concert by all the members of the Primary. Each class, from the tiny tots in the nursery to the older boys and girls in the Moonbeams, Stars, Right-Way Pilots, Firelights and Blazers, presented musical numbers, in most instances incorporated in a dramatic framework of some sort. The youngest children captured the hearts of the grown-up audience with their rather reticent rendition of "Incy Wincy Spider," in which sun, rain and crawling spiders intermingled most originally. The Star class enacted the seasons. Clad in pretty paper costumes depicting spring, summer, autumn and winter, the children recited their verses with great enthusiasm. The year moved poetically along amidst the strewing of flowers and autumn leaves, until winter's children covered all with a blanket of snow. The four-year-olds delighted

everybody, both as little tea-pots being tipped over and poured out and as wide-eyed innocents discovering a bird in the top of a tree, they sang with all their heart.

The Right-Way Pilots presented Little Red Riding Hood, complete with Robin Hood and his merry men. The "singing wolf" had obviously learned to sing whilst lurking about the set for the "Sound of Music." All ended well enough as friend and wolf alike linked arms to sing "There's a Right Way to Live and Be Happy." The Blazer boys then took the audience to the ball game, with all the vigour and gusto of the real thing. "The Sound of Music" contributed again as a special group of boys performed "Do-re-mi." After a poem detailing the sad life of the boy who is always either too old or too young to do the things he likes, the boys ended their performance with a

stirring rendition of the Blazer song.

Following this, several of the teachers donned oversize paper bag heads and danced in a most sophisticated fashion to "The Light of the Silvery Moon." Finally all the Primary children appeared together in the court of the king and sang to their hearts content, while waiting for a great egg

to hatch. Suddenly a tapping was heard, the egg cracked and out stepped a lovely princess, just in time to receive her Easter bonnet and be proclaimed the Grandest Princess in the Easter Parade. The audience and cast shared refreshments following the programme, which had obviously been a great success.



Youngsters in their bright costumes perform in North London Ward Easter Parade.

★ April 1 was a hectic day for members of the London Stake Glemm Council as 30 enthusiastic table tennis players gathered at Hyde Park for the first rounds of the all-British championships.

Susan Cook and Maureen Holmes of Hyde Park were the winners of the

women's doubles. Donald and Gene Hendon of Epsom Ward won the mixed doubles. Sister Hendon also won the women's singles. Brother Adams of Hyde Park and Brother Davey of Catford won the men's doubles, and Brother Adams also won the men's singles.

BRITISH SOUTH MISSION

LADY MISSIONARIES MEET AT READING

★ Thursday, April 27, was a special day for the lady missionaries in the British South Mission. A missionary sister's seminar provided the opportunity for the five teams of sisters to be together and to more fully realise it is a privilege to be a woman in the mission field. The theme, "Keys of Priesthood—Lock of Womanhood," was discussed. Each sister participated in discussing subjects such as "How the Priesthood has Affected our Home," "How Can We Honour and Prepare for Womanhood," and "How Can We Honour the Priesthood and Prepare to Share It." One of the most impressive ideas presented was a poem by Sister Emma Ray McKay:

"Woman was taken out of man
Not out of his head to top him,
Not out of his feet to be trampled
underfoot;

But out of his side to be equal to
him,
Under his arm to be protected,
And near to his heart to be loved."

To make the presentation complete, Elder Richard S. Boyer and Elder J. Dell Holbrook, assistants to the mission president, spoke on "L. M.'s and Missionary Work." President and Sister Archer concluded with their sage advice.

Meeting in the lovely home of President and Sister Archer provided a relaxed atmosphere. After the formal meeting was concluded, a delicious meal was served by Sister Archer.

The day's activities concluded that evening with the farewell programme for Sister Renate Hasse prior to her returning home to Hoelderlinstr, Germany. The other sisters attending the

seminar were: Luella Teerlink, Shauna Draper, Cheryl Fisher, Wendy Wright, Susan Ashton, Martha Bassett, Lilly Meier, Natalie Peterson, and Joyce Sandstrom.

★ Scouts and Cub Scouts in the **Crawley** Branch took part in a combined concert April 22 and 23 with the **Horsham** and District Scouts. The district Scouts did extracts from this year's "Gang Show." The producer, Mr. David Knight-Dewell, K.D. to the Scouts, said that the reason for the performance was to say thanks for the use of the branch cultural hall for show rehearsals during the past three or four years. Representing the Church at the Scout Show was Roger Perry, Scout leader of the 8th Crawley (Latter-day Saint) Group. He was one of the principal performers in the show.

The MIA presented a varied show of folk dancing, singing and comedy play reading. Singing was provided by "The Saintry Southerners," composed of John Sample and Peter Parsons, who sang and played guitars, and Ann Parsons who sang.

The Scouts took part during the second half. They were applauded in their finals. To finish the act in "Meet the Navy," two guns went off with the aid of maroons.

Everyone connected in any way with Scouts or Guides should know the significance of the 23rd of April. It's the St. George's Day Parade. As last year, the Crawley District group took part again this year. The Cub Scouts and Scouts marched about one mile from the chapel to the parade ground in

Crawley. They took part in the service with about 700 other Cub Scouts and Scouts.

The district Scout troop has been registered with the Scouts Association of Great Britain for nearly three years. The Cub Scout Pack has been registered for one year. The group consists of 16 Scouts, 20 Cub Scouts, four Warranted Scouters and one Cub instructor. The Group Scout Leader is Victor Palmer; the Scout Leader is Roger Perry; the Akela is Judith Perry with Janice Tassell as her assistant Cub Scout leader; and Cub instructor is Peter Withington.

★ On Easter Saturday a Gold and Green Ball was held at **Crawley** chapel. Two hundred people were in attendance.

Brighton Branch held a country dance on April 14. It was directed by Brother and Sister Miller, missionaries at the London Temple. It was appreciated by those who needed instructions in country dancing.

Stephen Lawrence, aged ten, of **Crawley** Branch, has had his painting hung in the English Junior Royal Academy at Guildhall.

Neil Withington, aged eight, of **Crawley** Branch, has gained the British Amateur Swimming Association 1st award.

★ **Reading** Branch held a pot luck supper April 12 for the building fund. Branches of the Thames Valley District supported the programme. Gerald Portch was master of ceremonies. The programme included games and musical numbers presented by the **Bracknell** and **Aldershot** branches.

Men who attended showed their appreciation for the delicious food provided by the Relief Society by donating £15 to the fund.

★ In another part of the mission at **Aylesbury**, Relief Society members had busily decorated the local Conservative Club in blue and gold colours. Refreshment tables were draped with blue cloths. Bowls of golden daffodils were placed on the tables.

A programme of games and entertainments had been planned by Wynona Keyes and Lesley Seaward of the Relief Society in conjunction with YMMIA Supt. Fred Fox. There was plenty of fun for both old and young at the event.

Highlight of the evening was an auction of tinned goods by Supt. Fox. Entrance fee for the social was one tin per adult. A total of £2 2s. 0d. was raised for baptismal clothing for the branch.

Refreshments were provided by the Relief Society sisters under the direction of Mary Fox, assisted by Irene Oxford, Deborah Self and Ruby Rooth. Community singing of folk songs and well known hymns completed the programme.

★ Under a canopy of green and yellow lights and streamers, dancers twirled until 1 a.m. at the Thames Valley District MIA Gold and Green Ball March 31 at the Reading Branch. About 200 members and visitors danced to the music of Terry Renn and his band. The ball was attended by Pres. Don. K. Archer and his wife, Virginia, of the British South Mission and the district presidency.

CENTRAL BRITISH MISSION



Worcester Branch Project

★ Ronaid T. Davis, left, British area field supervisor, and Desmond Gorman, building supervisor, discuss problems connected with the construction of the Worcester Branch chapel in the Central British Mission. Expected completion time is in February 1968. An average of 80 hours of time has been donated each week on the chapel. Missionaries in the mission are able to assist on diversion days, Brother Gorman said. The building will contain a chapel and small cultural hall with a retractable stage.

★ More than 200 members and friends attended the Telerama programme at the **Northampton** Branch on April 15, including President and Sister Cannon of the mission. Special conducted tours were arranged to show visitors around the building.

★ A jumble sale in the **Northampton** Branch realised £32 on April 7. Part of the proceeds have been donated to the building fund.

★ On April 6 Shirley Ann Jones of the **Lichfield** Branch was baptised by her father, Reginald Jones, at the **Newcastle** chapel. She was the first girl in the Lichfield Branch to be baptised by her own father.

Lynn Barlow left Lichfield Branch on April 27 for London where she is a microfilm camera operator for the Genealogical Society. She served 18 months as a local missionary and was also second counsellor in the YWMA and a teacher in Sunday School.



Members and speakers who attended Priesthood Leadership Course from the Wellington and Newcastle branches of Central British Mission.

★ The **Wellington** Branch held an Adult Aaronic Leadership Course which lasted for six consecutive weeks. It was held every Wednesday evening and culminated in a social evening on March 15.

Members who attended every meeting were awarded a certificate at the spring conference in the **Newcastle** chapel. Despite the inclement weather, attendance was good and some members were accompanied by their wives. The meetings were held at the home of Brother Thompson, branch president.

The course, as well as being instructional and informative, gave a unique opportunity for members and officials to become better acquainted.

★ Members of the **Hereford** Branch have had another hectic month. In addition to their own local activities, they

have also supported a musical evening presented by the Gloucester District of the Southwest British Mission at the Cheltenham Chapel. The following day they were able to attend a fireside at their own mission home in Sutton Coldfield to meet Marvin Ashton of the general superintendency of the YMMIA. They also made a trip over to the **Woodsetton** Chapel to hear Elder Mark E. Petersen and Sister Petersen.

On the sports front, practice has been taking place for the cricket and baseball teams. In baseball the Possibles beat the Probables 23-14. A table tennis match was also arranged between the MIA and the City NALGO team, with the MIA coming out the victors, 7-3. This match gave valuable practice to the competitors in the district championships which were to be held a few weeks later.

★ The day before she was due to be baptised, Mrs. Palmer of Kidderminster had a bad fall, which made it very difficult for her to walk. But she would not postpone the baptism and with assistance managed to enter the font, but she had to be lifted out of the water after the baptism by Elder Angle. Following this experience Sister Palmer was able to watch her husband baptised.



BROTHER and SISTER PALMER

★ The table tennis season has now ended, and although the **Hereford** Branch team did not exactly set the Herefordshire League alight, they made many friends and had an opportunity to introduce the Church to several people. Despite the lack of honours in the league, the branch is happy to have gained one new convert to the Church. Chris Zajac was one of the founders of the team. Not only did his playing improve, but his knowledge of the Gospel increased. He was baptised at the **Woodsetton** chapel on March 2 by two fellow team members, Elder Williams and Elder Dalton. Elder Williams won the singles championship of the Hereford Branch. Other winners were: women's singles, Jill Paine; men's doubles, Robert Edden and Chris

Zajac; mixed doubles, Sister Paine and Brother Edden. The branch recently challenged the district elders to a match. After a good evening's game of tennis, they emerged as winners, 6-4.

Over the Easter weekend several MIA members and friends set off on a hitch-hike and covered many beauty spots between Hereford Goodrich Castle, Symonds Yat, The Wye Valley and then on to Monmouth. The following day 11 MIA members hiked 14 miles along the banks of the Wye, travelling through many picturesque villages en route.

To round off the holiday, on Easter Monday two parties left Hereford, one bound for the Rhayader Dam and Aberystwyth, the others to Builth Wells for an afternoon of motor cycle racing. The weather was changeable, but everyone had a good time.

Fun and games were had at the meeting hall when the Relief Society celebrated their 125th anniversary. A wheelbarrow race was won by Geoffrey Boucher and Sister Dawe, and the women's strong-arm championship by Sister Eacock.

A party was held at the **Worcester** chapel to celebrate the birthdays of Graham Burton and Geoffrey Boucher, both of whom were born on the same day and year.

★ The Laurel class of the **Rhyl** YWMIA held a dinner-dance on March 22. Irene Webb, Glenys Thompson, Valerie King and Ann Roberts, with their class leader, prepared and served 24 members a dinner consisting of: tomato or mushroom soup, roast chicken, sausages, stuffing, bread sauce, mashed and roast potatoes, peas, carrots, trifle jelly fluff or lemon meringue pie, cheese and biscuits, Caro or orange squash.

The tables were decorated with flowers and laurel leaves, and special place names and menu cards and serviettes in the shape of water-lilies added to this special Laurel evening.

★ Hiking seems to be a popular pastime at Easter, and the **Rhyl** MIA made the most of the good weather when 10 members took a picnic lunch to Pantasaph. And on Easter Monday some of them joined with Saints from **Wrexham** on a 6-mile trek across the moors to "World's End." There they stopped by a stream for a picnic lunch. Although the wind was cold and there was a thin layer of snow in some places, they had an enjoyable outing.

★ **Bangor** Branch celebrated its first Relief Society supper at the British Legion Hall on March 24. About 20 members watched a play commemorating the founding of Relief Society, and a ham and salad supper was served.

★ On Saturday, April 8, the Midlands North District MIA staged the first leg of the annual competition for the District Festival of Arts shield (currently held by **Burton Branch**), at the **Newcastle** Chapel. For the afternoon session—the Music Festival—over 70 members attended, and competitors from **Burton, Lichfield, Newcastle, and Stafford** took part in all six sections. It also included solos, duets, quartets, and larger groups of eight or more voices. By the end of the afternoon, Lichfield and Stafford branches were level with 42 points each out of a possible 50, followed by Burton with 36 and Newcastle with 35. The judges for this contest were Mrs. Baddeley and Mrs. Ellerton. Brother A. R. Grice, of the Birmingham Ward, Leicester Stake was chairman.

With the music festival over, everyone began bustling around the building

making last-minute preparations for the drama festival which followed after a refreshment break at 7.30 p.m. This time the judges all came from the Leicester Stake—Brother Grice, President Wood and Brother Slater both from Walsall Branch. All four branches had been set the problem of performing the same play, which had been specially written for the occasion by Arthur Barlow, assistant drama director for the district. No stage directions were given, the idea being to give the branches as much scope for exercising their own imaginations as possible. The audience of more than 130 soon caught the spirit of the event, and all productions were loudly applauded. At the conclusion of the contest the judges decided that Stafford's production was the best and awarded it 40 points out of 50. Next came Newcastle with 35, closely followed by Lichfield with 34, and Burton with 27.

★ **Stourbridge** MIA spent a very enjoyable day on March 23, when they held an athletic programme at the Lye School, Valley Road, Lye. Basketball was the main event, with the missionary elders playing the local saints and defeating them by 20 points.

★ A fireside was held in the home of Florence Hale for members of the **Stourbridge** Branch in April. Twenty-one members, including eight missionaries, watched the film, "Prophets Through the Ages," and several questions were then raised for discussion. Elder N. M. Brown, who was about to be released, was asked to give a short talk. Refreshments were served by Laurel girls, Lorraine Bowen, Margaret Prosser and Sandra Edwards, under the direction of their leader June Hale.

★ At the last series of district conferences, two new district presidencies were called. At the Wales North District Conference held at Chester, Ronald B. Williams from Rhyl was sustained as district president. He was formerly the YMMIA superintendent for the district, and his wife is still president of the YWMIA. Ralph Wesley Roberts of Ellesmere Port is first counsellor and Victor King from Rhyi is second counsellor. The change became necessary as Malcolm Johnson, the former district president was moving to London.

In the Midlands North District Conference at **Newcastle-under-Lyme** Derek Parkin was released as president. He and his family are also moving south. Robert I. Mawle, formerly branch president of the **Lichfield** Branch, was called as president with Nial T. Reynolds of Lichfield Branch as first counsellor and Brian J. Margetson of **Shrewsbury** as district clerk.



Nial T. Reynolds, left, Robert Mawle and Brian Margotson of the Midlands North District.



Victor King, left, Pres. Ronald B. Williams and Ralph Roberts of the Wales North District.

MARRIAGES



WATFORD BRANCH GIRL MARRIED

★ Anton K. Eberhard, formerly a missionary in the British South Mission, was married on Saturday, March 4, to Pamela Hossack of the Watford Branch, by Pres. Don K. Archer of the British South Mission. The ceremony was performed in the Luton Ward chapel. Elder Eberhard, who is from Muhleim-Tuttlingen, Germany, was released from his mission last fall.

★ On Saturday March 11 **Julia Georgina Nowak** was married to **George Hann** in the Sunderland Stake Centre. They are both of the Gateshead Branch, and the ceremony was performed by their branch president, T. Stewart. The reception was catered by the West Hartlepool Ward, where the bride previously resided. After the reception the couple left on their journey to the London Temple.



Julia Nowak and George Hann en route to their marriage in the London Temple.

★ On March 11 more than 80 guests attended the wedding of **Frances Irene May Henwood** of Middlesborough Ward and **Alexander Stewart** of Inverness, Scotland. The couple visited the London Temple on March 13 and went on a honeymoon on the Norfolk Broads.

Wednesday 15 brought the news that they were back in Middlesborough because the boat they had hired for the honeymoon had exploded and burned. Although the couple escaped without injury, they lost all their money and clothing. Offers of both clothing and money soon poured in from the Middlesborough and Billingham Wards. After this unfortunate start they have now moved to Stockton to live.



Alexander Stewart and Frances Henwood who were married in the London Temple.



John Clements, Heather MacDonald Clements, Helen Gay Barton and Pres. Ray H. Barton

★ **John Clements** was married to **Heather MacDonald** at the Bristol Branch 3 Chapel on April 22.



Michael Blackwell and Carol Bustin Blackwell

★ The wedding of **Carole Ann Bustin** of Sheffield and **Michael Peter Blackwell** of Yarmouth took place in the Sheffield Chapel on February 18. The bride wore a full-length Empire line dress with a long train, and a short veil with a white mink head-dress. She was attended by Jean Cottage and Gillian Wallington, and younger bridesmaids Jane Bustin, Patricia and Jane Blackwell. Timothy Blackwell and Gareth Lloyd acted as pageboys. The couple were married in the London Temple on March 4.

OBITUARIES

★ **George Hunter of Coventry** died June 2. He was born in Warwick, eight-four years ago. Brother Hunter received the Gospel at the age of 14.

He lived at 3, Gresham Street, Coventry, from the time he was married until his death. When his was the only family in the Church for miles around and the distance was too great to travel to the nearest meeting house, he held sacrament meetings in his own parlour, always careful to keep a record of all that transpired. For many years Brother Hunter served in the presidency of Birmingham and District.

His wife preceded him in death. Expressions of sympathy go to their two children, Harold and Muriel.

The funeral was held at the Coventry chapel on Wednesday, June 7.

★ **William Goldthorpe**, loving husband of **Nora Goldthorpe**, of **Beverley** Branch. He will be sadly missed by all his family and friends.

★ **Lydia Tope** of **Liverpool** Branch, who died on May 6, was born into the Church and attended in the early days when they met at Durham House, Old Swan.

★ **Jennie Parker**, aged 56 years, died on February 24. She was a member of the **Scunthorpe** Branch, North British Mission. She was active in the Relief Society and an inspiration to all she met. She never failed to express her appreciation of the kindness of others. She will be remembered with love and respect by all who knew her.

★ **Ruth Margetson**, born May 31, 1963. died April 12, 1967, after a long illness at the North Staffs Royal Infirmary. She will be sadly missed by her parents, brother, and sister.

★ **Margaret Styne, Burton-on-Trent**, died at the Derby Royal Infirmary on Sunday, April 2nd, after a prolonged illness.

The funeral service was held in the Derby Chapel on April 7 and was attended by many saints from the Central British Mission and the Leicester Stake.

Sister Styne was baptised 5½ years ago. She was actively engaged in the work of the Lord. Under her care, the Burton Relief Society was organised. She also served as a Sunday School teacher and taught the Laurel class in MIA. But it was as a leader in Relief Society that she excelled, and she was called as the District Relief Society President for the Midlands North District. She will long be remembered by all who worked closely with her.



THOUGHTS FOR NOW

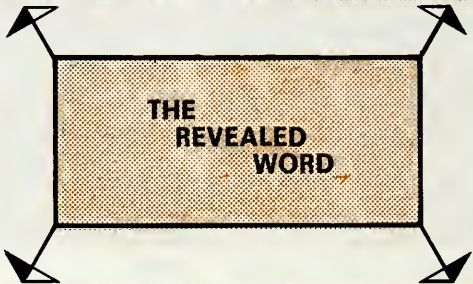
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

—Matt. 22:37-38

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

—Micah 6:8



THE REVEALED WORD

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

—D. & C. 88:123-125

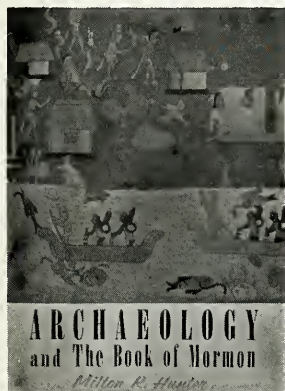
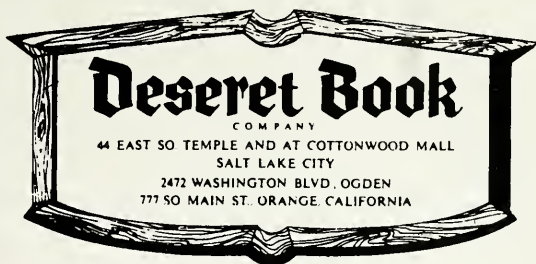
Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

—D. & C. 42:42-45



Archaeology and the Book of Mormon

This book is the 16th volume to be published by Dr. Milton R. Hunter, versatile and able writer. He weaves into the book the Latter-day discoveries among the peoples of the Americas, the American Indians.

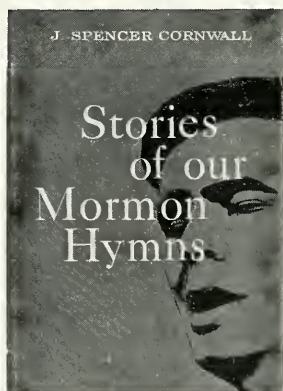
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Stories of our Mormon Hymns

Few people are so qualified to write this book as J. Spencer Cornwall.

To be acquainted with hymns, the biographies of the authors and the composers adds to the appreciation of the hymns.

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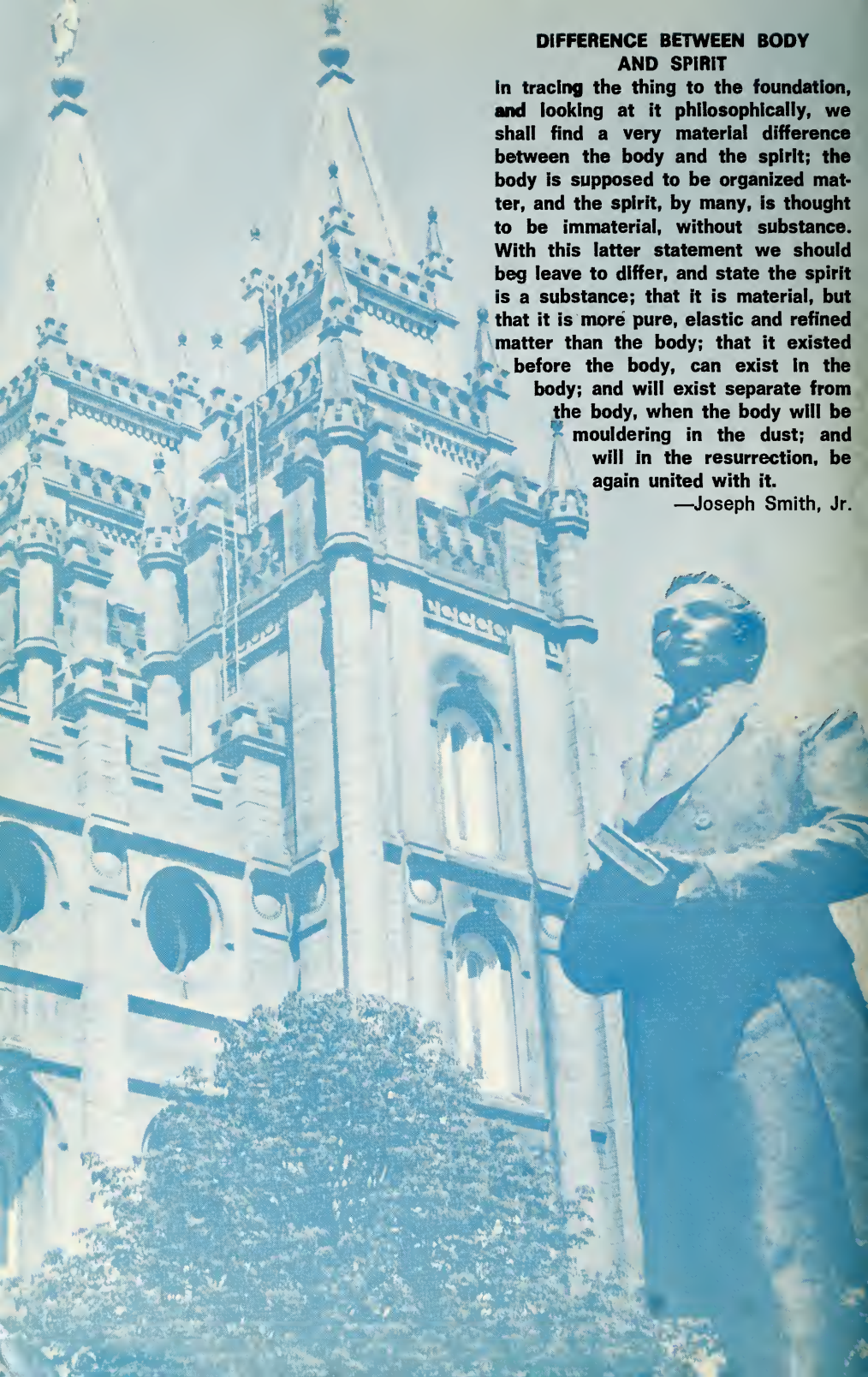
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DIFFERENCE BETWEEN BODY AND SPIRIT

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state the spirit is a substance; that it is material, but that it is more pure, elastic and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it.

—Joseph Smith, Jr.



Millennial & Star

AUGUST 1967





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Cover Picture

High hills and wooded lake-land. A Derbyshire scene. Reproduced by permission; Jarrold & Sons Ltd.

EDITORIAL ROUNDUP

ELDER DOUGLAS D. PALMER

★ With considerable regret Millennial Star announces that Elder Douglas D. Palmer, Managing Editor, has had to return to Salt Lake City. Elder Palmer and his wife had adopted an infant daughter immediately prior to coming to England. She had been ill and specialised treatment in the U.S.A. was advised.

Active, cheerful and able Douglas D. Palmer and his wife were quickly part of the church scene in the U.K. Their musical talents and ability to quickly adapt to a new way of life made them many friends. Millennial Star wishes them every success back in Salt Lake City and a quick recovery in health to their daughter.

WRITERS UNLIMITED

Pen Pal Contact List

★ Sister Linda Brook, aged 15 of 13, Clara Street, Fartown, Huddersfield, Yorkshire, wants to correspond with a male member of the church in the U.K. or on the Continent.

★ Sister Wendy Blake, 23 years of 43, Pretoria Road, Watford with interests in Church work, home making, travel, dressmaking and letter writing wants pen pals anywhere and everywhere.

APOLOGIES

★ Due to very severe pressures on editorial space one or two items have been held over in recent months. In this issue and in September we hope to include **all** the news of British activities that we have, perforce, had to miss.

PHOTOGRAPHY

★ Photographs sent in to the Editorial Office are inevitably something of a problem. We want to use every one but often they have been creased in the post and for want of a piece of cardboard in the envelope have, regrettably, to be rejected.

Millennial Star is a great record of our times and the expanding activities of our church in the British Isles. It is history in itself and pride in its production means accurate reporting and good illustrations. On page 36 we have an article on the type of photographs that, ideally, we want. Naturally, we still want **all** your news and photographs and even if they do not seem too good send them along just the same.

SHORT STORY COMPETITION

★ Latter Day Saints communicate their religion better than most. They are literate and have creative, intelligent minds. From these minds ideas are being produced that will result in short stories that we shall all enjoy. We want as many entrants in the competition as possible. Can we count on you?

THE EDITOR.

WHAT IS GOOD?

"What is the real good?"

I asked in musing mood,

"Order," said the law court;

"Knowledge," said the school;

"Truth," said the wise man;

"Pleasure," said the fool;

"Love," said the maiden;

"Beauty," said the page;

"Freedom," said the dreamer;

"Home," said the sage;

"Fame," said the soldier;

"Equity," said the seer.

Spake my heart full sadly

"The answer is not here."

Then within my bosom

Softly this I heard:

"Each heart holds the secret,

Kindness is the word."

John Boyle O'Reilly



Mortal Tabernacles

— and the Covenants

by President Joseph Fielding Smith

★ Nothing should be held in greater sacredness and honour than the covenant by which the spirits of man, the offspring of God in the spirit, are privileged to come into this world in mortal tabernacles. It is through this principle that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progression, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion! And then to think that we are not only privileged but commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings for ourselves, the right to life and to continue on forever in perfection! No innocent soul

should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be wellborn! Every individual who denies a child this right is guilty of a mortal sin.

The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again; body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

Since the kingdom of God is built upon the foundation of marriage and the unity of the family circle, there

can be no satisfaction where the family circle is broken. Every soul is entitled to the right to come into this world in a legitimate way—in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime. Is there any wonder, then, that the Lord places the violation of this covenant of marriage and the loss of virtue as second only to the shedding of innocent blood? Is there not, then, sufficient reason for the severity of the punishment which has been promised those who violate this eternal law? The demand for personal purity is made by the Church upon both men and women equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith said once, "all other dangers set in upon us like the rivers of waters when the flood gates are opened." (Gospel Doctrine, 1961 ed., p. 313.)

Sexual impurity

Sexual impurity is a most deadly sin. "There is a sin unto death," John informs us. (1 John 5:16.) And sexual impurity is one such sin unto death.

President Brigham Young said that the world is fast coming to its destruction because of this. "Learn the will of God, keep his commandments and do his will, and you will be a virtuous person." (Discourses of Brigham Young, 1943 ed., p. 194.)

How wonderful is the peace and joy which fills the souls of the virtuous! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes they are they who remain "filthy still." They cannot enter the holy city, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie," who are cast out. (Rev. 22:15.)

When man was first placed upon this

earth, he was given the commandment to "be fruitful, and multiply. . . ." (Gen. 1:22.) No more important commandment was ever given to man, for through honourable marriage are the spirits brought to earth. "There are multitudes of pure and holy spirits waiting to take tabernacles, now what is your duty?" said President Brigham Young. Then he answered his question: "To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can." (Op. cit., p. 197.)

Instructions were given to mothers of the Church by President Joseph F. Smith as follows:-

"I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigour and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (Relief Society Magazine, 4318)

Eternal blessing

When young people marry and refuse to fulfill this commandment given in the beginning of the world, and just as much in force today, they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the

(continued on page 6)

Mortal Tabernacles

(continued from page 5)

commandment of the Lord in this respect, then they are shutting themselves off from the eternal blessing of increase. Those who willfully and maliciously design to break this important commandment shall be damned. They cannot have the Spirit of the Lord. Small families are the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are willfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.

Now I wish to ask a question: How will a young married couple feel when they come to the judgment and then discover that there were certain spirits assigned to them and they refused to have them?

In the next world we are to be judged by the things we do. We will also be punished for the things we should have done and did not do. May I make this personal remark: I am the father of eleven children.

They will belong to me forever and are the foundation stones of my kingdom.

I regret that so many young couples are thinking today more of successful contraceptives than of having a posterity. They will have to answer for their sin when the proper time comes and may be denied his kingdom.

The world is rapidly coming to its end, that is, the end of the day of wickedness. When it is fully ripe in iniquity the Lord will come in the cloud of heaven to take vengeance on the ungodly, for his wrath is kindled against them. Do not think that he delayeth his coming. Many of the signs of his coming have been given, so we may, if we will, know that the day is even now at our doors.

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not." (D & C 29:17.) So said the Son of God.

May all Latter-day Saint fathers and mothers see to it that they teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by honouring the covenants of God, among which the covenant of eternal marriage is one of the greatest and most mandatory, can they obtain the blessings of eternal lives.

If they refuse to receive this ordinance and other blessings of the house of God, then shall they be cut off from these higher blessings. They shall wear no crown; they shall have no rule and sway no sceptre; they shall be denied the fullness of knowledge and power; and, like the prodigal son, they may return again to their Father's house, but it will be as servants, not to inherit as sons and daughters. If they will be true to these commandments, their glory and exaltation shall have no bounds, and "all things are theirs." (Ibid., 76:59.) May we all be blessed with the spirit of the Lord so that we may be directed in his ways, and may the Lord bless the young people starting out in life so that they may keep every commandment.

God Speaks through the prophets

Howard W. Hunter
of the Council of the Twelve



★ As one turns the pages of the Old Testament, there appear the writings of great men of ages past who are referred to as the prophets. The books of the New Testament contain, among other things, the writings, teachings, and history of men of a later dispensation, who have been designated as prophets. We also have the record of the prophets of the western part of the world, who raised their voices, proclaiming the word of the Lord, protesting unrighteousness, and teaching the principles of the gospel. All of these have left their witness.

A prophet

A prophet is one who **has** been called and raised up by the Lord to further God's purposes among his children. He is one who has received the priesthood and speaks with authority. Prophets are teachers and defenders of the gospel. They bear witness of the divinity of the Lord Jesus Christ. Prophets have foretold future happenings, but this is

not the most important of their responsibilities, although it may be some evidence of prophetic power.

Righteous leadership has been needed in each dispensation of time, and God chose prophets for this purpose long before they came to this mortal existence. We remember the Lord spoke to Abraham and showed him the intelligencies which existed before the earth was created and said: "... Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:32.)

In speaking to Jeremiah the Lord said: "... before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

After the formation of the earth and the creation of man, Adam became the patriarch to the human family and the first prophet. He previously sat in the council that planned the creation of the earth and participated under Christ in the execution of the prearrangement. According to the plan, the fall of Adam (continued on page 8)

God speaks . . .

(continued from page 7)

from immortality created the condition by which all men may be saved from mortal death and live again by reason of the atoning sacrifice of Christ. In spite of the teachings of Adam, people turned from righteousness.

In the seventh generation a dispensation was given to Enoch. God called him to prophesy unto the people and call them to repentance. He went forth in the land among the people and cried with a loud voice against their iniquities. Enoch understood the doctrine of the fall and the atonement and taught the gospel as it had been given to Adam. He gathered a great multitude of people into a city known as the City of Holiness, which, because of the righteousness of the people, was lifted from the earth.

Corruption soon filled the earth again and God raised up Noah as a prophet to teach the gospel.

Hearkened not

"And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words." (Moses 8:20.)

The Lord then caused the earth to be covered by water, destroying the wicked population except the family of Noah, and Noah became the prophet to a new generation, holding the keys of the priesthood.

As we continue to trace history, we come to another period when apostasy swept over the peoples of the earth. God spoke to Abraham, a follower of righteousness and revealed many things through him for the benefit of mankind—the order of the priesthood,

a knowledge of the planets in the universe, a vision of the council in heaven before the creation of the earth and the plan of salvation.

Again the people turned to darkness rather than light. Moses was chosen to lead the Israelites from Egyptian bondage. On Mt. Sinai, during the migration to the land of promise, he was given the Ten Commandments for the benefit of his people. In spite of his labours to teach them the gospel, they failed to take heed, so the Lord, through this great prophet, gave them what has been known as the Law of Moses or the Law of Carnal Commandments.

Western prophets

The western world was not without its prophets. From the writings of Ether in the Book of Mormon, we read of the appearance of the Lord to the brother of Jared. As this people ceased to serve the Lord and deteriorated into unfaithfulness, the prophet Lehi was instructed to bring his family to the shores of America, and a new gospel dispensation was established. The history of his descendants is a series of leadership under great prophets, but as the people ceased to obey their counsel, the Lord withdrew his Spirit from them, and the race was destroyed.

John the Baptist was the forerunner of Christ and proclaimed the same gospel ordinances which had been instituted for the salvation of man before the world was created and which had been taught by the prophets. Then came the Master in the Meridian of Time, fulfilling that which had been spoken by Adam and each of the prophets since his time. The Son of God, the Saviour of the world, was born into mortality. Jesus was "God manifest in the flesh." (1 Tim. 3:16.) He taught by precept and lived the perfect life. He made the atonement for sin and gave his life

that all mankind may be saved by obedience to the laws and ordinances of the gospel. The Twelve Apostles were the personal witnesses of Christ, but after the death of the last of them, there was a falling away. The priesthood was lost to the world, and there was total spiritual darkness. This condition had been foretold by the ancient prophets.

At the beginning of the nineteenth century there had been no revelation for seventeen hundred years. There had been no heavenly appearances or scripture during that time and the world was in a chaotic religious state.

Disobedience

Many times the gospel had been given to the world through the prophets, and each time was lost because of disobedience. In the year 1820 the silence was broken, and the Lord again appeared to a prophet. This prophet, Joseph Smith, could testify of his own positive knowledge that God lives, that Jesus is the Christ, the Son of God, a Resurrected Being, separate and distinct from the Father. He did not testify as to what he believed or what he or others thought or conjectured, but of what he knew. This knowledge came to him because God the Father and the Son appeared to him in person and spoke to him. Through him and by subsequent events the priesthood and the gospel in its fulness were once more restored to the earth, never again to be removed. The Church of Christ, the Kingdom of God on earth, was re-established and destined, according to scripture, to roll forth and fill the whole earth. Since the death of the Prophet Joseph Smith, each succeeding President of the Church has been sustained as a prophet of the Lord, and there is a living prophet on the earth today.

To peoples of past dispensations and

ages, the most important prophet was the one then living, teaching, and revealing the will of the Lord in their time. In each of the past dispensations, prophets have been raised up by the Lord as his spokesmen to the people of that particular age and for the specific problems of that age.

It is the present living prophet who is our leader, our teacher. It is from him we take direction in the modern world. From all corners of the earth, we who sustain him as a prophet of the Lord, express our appreciation for this source of divine guidance. We are grateful for his life, his example, his teachings, his leadership. Ninety years of faith and devotion! His faith has not stood alone but has borne fruit all over the world. If he is tested by the fruits of faith as spelled out in the New Testament, we will find that his life is a manifestation of each of them and can be destroyed by that chain of "linked graces" enumerated in the Second Epistle of the Apostle Peter.

Added to virtue

To faith he added virtue. His life demonstrates manly strength, courage, and moral excellence, measured not by his extraordinary efforts, but by his everyday conduct.

To virtue he added knowledge. Since early boyhood he has been a student and a teacher, in both the formal pursuits of education and in the great school of life. His experience, practical skill, understanding, clear perception of truth, knowledge of God and the divine nature of man, distinguish him from other men of the world.

To knowledge he added temperance. He is the master of himself yet submissive to the will of God. He demonstrates self-control and moderation in all things.

And to temperance, patience! There

(continued on page 44)

THE GREATFUL HEART

by Henry D. Taylor

Assistant to the Council of the Twelve

★ Many years ago I copied an inscription appearing above one of the entrances to the Union Depot in Washington, D.C., which reads:

"He that would bring home the wealth of the Indies must carry the wealth of the Indies with him; so it is in travelling, a man must carry knowledge with him if he would bring home knowledge."

That same principle is true today. If we would carry spirituality from our meetings, we must take a spirit of spirituality with us to the meetings.

Springtime is a glorious time of the year as new life begins to stir and the earth seems to awaken from its long winter nap. An ancient biblical prophet has exclaimed:

"For, lo, the winter is past, the rain is over and gone;

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [meaning the turtle dove] is heard in our land." (Song of Sol. 2:11-12.)

Gratitude

This awakening is reminiscent of the death and the resurrection of the Saviour, and we can appropriately dwell on the great debt of gratitude that we owe him for his atoning sacrifice.

It has been said that, "while gratitude may be one of the least of the virtues, ingratitude is one of the greatest of vices."

Selfishness, greed, and indifference are by-products of ingratitude. A classic example of ingratitude occurred during the ministry of the Saviour while here

upon the earth. Luke records the event in these words:

"And it came to pass, as he [Jesus] went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger.

"And he said unto him, Arise, go thy way: thy faith hath made thee whole." (Luke 17:11-19.)

Gratitude results in love, unselfishness, and consideration for others. It has a refining influence, and when expressed, can be a beautiful thing. A recent newspaper account carried an interesting incident:

"The District of Columbia police auctioned off about 100 unclaimed bicycles Friday. 'One dollar,' said an eleven year-old boy as the bidding opened on the first bike. The bidding, however, went much higher. 'One

dollar,' the boy repeated hopefully each time another bike came up.

"The auctioneer, who has been auctioning stolen or lost bikes for 43 years, noticed that the boy's hopes seemed to soar highest whenever a racer was put up.

"There was one racer left. The bidding mounted to \$8.00 'Sold to that boy over there for \$9.00' said the auctioneer. He took \$8.00 from his own pocket and asked the boy for his dollar. The youngster turned it over—in pennies, nickles, dimes and quarters—took his bike and started to leave. But he went only a few feet. Carefully parking his new possession, he went back, gratefully threw his arms around the auctioneer's neck, and cried."

Two dwellings

President Richards, in a talk at the Brigham Young University, quoted this beautiful thought expressed by Sir Isaac Walton:

"God has two dwelling places; one in heaven, the other in a thankful heart, which O Lord grant to me."

The Lord expects us to receive our blessings with a grateful heart. Though a modern prophet he has made this promise:

"And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (D&C 78:19.)

Many opportunities are constantly afforded us for expressing appreciation and gratitude for our blessings.

Daily we should gather our families about us as we kneel in family prayer.

Many times during each day we can profitably pause and in secret prayer give grateful acknowledgment for the multitudinous bounties of which we are recipients.

On the first Sunday of each month a fast and testimony meeting is held in

each one of the wards and branches. Members of the Church are encouraged to rise and give public utterance of their gratitude for the countless blessings that the Lord has showered upon them.

An excellent way of showing our love for our Heavenly Father and our appreciation for his blessings is through our righteous actions and righteous living.

"If ye love me, keep my commandments," said the Saviour, in emphasizing this principle. (John 14:15.)

We have many things for which to be grateful. Among them is the privilege of being born in this dispensation when the gospel has been restored to earth in its fulness through heavenly messengers. And this gospel is a plan, a plan of salvation, and it can be a guide and a blueprint which, if followed, can lead us back once again into God's presence.

Certainly we should recall with gratitude the mission of our Lord and Saviour Jesus the Christ, and his willingness to give his life that we might have salvation and the opportunity of obtaining exaltation.

First prophet

We can be properly grateful for the life of the first prophet in these latter days, Joseph Smith, and give praise to this "man who communed with Jehovah," for it was through the Prophet Joseph that the gospel was restored and the Church of Jesus Christ of Latter-day Saints established.

We give thanks for the Presidents who have succeeded Joseph Smith, and especially for our present-day President. As we consider President McKay's kindness, goodness, and greatness, we can sing with all our hearts, "We thank thee, O God, for a prophet to guide us in these latter days."

MAN'S GREATEST

Assistant to the Council of the Twelve

NEED

by Sterling W. Still

★ After the Last Supper, Jesus was giving some final instructions to his disciples. He was trying to prepare them for the heavy load of responsibility which would soon rest upon them. He talked with them a great deal about his own mission, his association with his Father and what their relationship with God ought to be. During the discussion Philip said to Jesus, "... Lord, shew us the Father, and it sufficeth us." (John 14:8.)

This question points out what is probably the greatest responsibility of our lives—not only to know God but also to understand the plan of the gospel and to live in harmony therewith. The proper relationship between men and God gives life its purpose. It matters little whether we ride in an oxcart or on an interplanetary missile if our journey is purposeless.

Think how important it is that we understand that Jesus is the Redeemer of the world, that he expressed the divine will to men, that he was literally begotten of the Father. Jesus tried to help his disciples to understand the Father by understanding the Son who was in the express image of his Father's person. (Heb. 1:3.) To Philip he said, "... he that hath seen me hath seen the Father; ..." (John 14:9.) As it was with the disciples, so it is with us. Our relationship to God involves the greatest rewards and the most important responsibilities that ever come to men and women in mortal life, and it is perfectly natural and proper that we should join Philip in his

request to "... shew us the Father."

That is, the greatest need to man is for God. God created us. It is his Spirit that "... giveth light to every man that cometh into the world; ..." (D. & C. 84:46.) Every day he sends us food, energy and vitality from the sun. That is, our world is not an independent world. If the sun's rays were shut off for a very short time no life could survive upon this earth.

It should stimulate us to remember that when Jesus was born in Bethlehem there was no room found for him in the inn. But there is a strange foreboding in this thought "No room" was the Master's experience throughout his life. There was "no room" for his doctrines, "no room" for the spirit of his mission. We must not allow history to repeat itself because we make no room in our country or our lives for the Saviour of the world. Nor have we discharged our obligation to God and our own souls by thoughtlessly saying, "We believe in God," and then let it go at that, without understanding either God or the specific nature of our responsibility to him.

Teachers of religion who "call themselves" to the ministry and then "teach their own doctrines" must bear an awful share of the responsibility for our unfortunate world situation. Even Jesus did not teach his own doctrine. He said, "... My doctrine is not mine,

but his that sent me." (John 7:16.) How much confusion and actual harm would be avoided if every religious teacher would follow the example of "the great Teacher."

Christian doctrines

Recently I read a book written by a popular minister, in which he attempted to analyse the great Christian doctrines as taught in the Bible.

For example, he said that the God of the Bible is a personal God—there can be no question about that. But he said, "We don't believe that any more." And then to substantiate his statement he quoted answers to direct questions about what some prominent ministers had said about their conception of God. One minister said, "No one can possibly know about God. He is absolutely immeasurable, undiscoverable and indiscernible. He is not limited to boundaries and we can be sure that he has no body or shape." Another minister said that "God is an eternal principle." Another said that God is "a giant electronic brain." Another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed—'... Our Father which art in heaven. ...' (Matt. 6:9.) He said to Mary, '... go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God.'" (John 20:17.) That statement must be clear. And yet this great minister said, "We don't believe that any more."

Denying personality

There are those who through their teachings would deprive God of his body, deny his personality, take away his senses, faculties, and feelings. They would leave him sexless, thought-

less, and helpless, without boundaries, shape, identity, or location. Some indulge the hopeless absurdity of merging three into one, and then in some mysterious, incredible way, expanding the result to fill all space.

These false doctrines have contributed greatly to the indifference and unbelief of our day. Much of the current disbelief in God is not a denial of God but a denial of the false and unbelievable ideas about God. In the light of this tragic situation the importance of Philip's plea for understanding God takes on an urgent and compelling significance. What more important request could our generation make than a united, sincere, prayer saying, "Show us the Father."

The work and message of the Church is centred in the literal physical fulfilment of Philip's request in our own day. In the early spring of 1820, in answer to this important need, God the Father and his Son Jesus Christ re-appeared upon this earth to re-establish among men a belief in the God of Genesis, a belief in the God taught by Jesus, a belief in the God of the Bible, a belief in the Father of spirits whose will is that not one of his children should perish. (Matt. 18:14.) The voice of the Father was heard at the baptism of Jesus; (Ibid., 3:17) and again at the transfiguration. (Ibid., 17:5.) But in our own day he has manifested himself with a complete literalness which cannot be mistaken. Prophet Joseph has said of this:

"... I saw a pillar of light exactly over my head above the brightness of the sun which descended gradually until it fell upon me.

"... When the light rested upon me I saw two Personages whose brightness and glory defy all description standing above me in the air.

One of them spake unto me, calling

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GREATEST NEED

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me by name and said, pointing to the other, 'This is My Beloved Son. Hear Him!'" (Joseph Smith 2:16-17.)

In the midst of the persecution which followed, the Prophet said:

"... I had actually seen a light, and in the midst of the light I saw two Personages and they did in reality speak to me. And though I was hated and persecuted for saying that I had seen a vision, yet it was true. And while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led in my heart to say: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God? Or why does the world think to make me deny that which I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it." (Idem, 2:25.)

A solid basis

What a thrilling message! What a tremendous testimony! How eagerly it should be welcomed by every child of God as a solid basis for his faith. During the long dark night brought upon the world by apostasy, there may have been room for many doubts. But now these doubts could be dispelled. There was now someone in the world who had actually seen God and who knew for a certainty, not only that he lives, but the kind of Personage that he is. It was now possible to know that above the dictators and above chance and above circumstance, there is God our Heavenly Father to whom all mankind is responsible, and from whom all of our blessings come. How important that everyone should investigate and learn

the truth. If one should err in believing the gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the gospel of Jesus Christ to be false.

Philip said, "... shew us the Father, and it sufficeth us." The overwhelming importance of that plea was emphasized by the Master himself when on that last fateful night as he prayed to his Father he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

How tremendously important it is, therefore, that both of these great Personages have reappeared to men upon the earth in our own day, that we may know for ourselves.

true God, and Jesus Christ, whom thou

After Joseph Smith and Sidney Ridgon had received an informative and 'glorious heavenly manifestation at Hiram, Ohio, on February 16, 1832, an account of which is recorded in the seventy-sixth section of the Doctrine and Covenants, they wrote these thrilling lines:

"And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D & C 76:22-24.)

To this I would like to add my own personal testimony, that I know that God lives and that his priesthood and his Church, teaching his doctrines, are now upon the earth, that we may in very deed be his disciples. May God help us to avail ourselves of this tremendous opportunity.



THE SURE WAY OF KNOWING

by **S. Dilworth Young**

Of the First Council of the Seventy

★ I should like to address this to those who add "teen" to the number of years since birth.

I should like to present briefly two stories. The first is told by Luke.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of

his father David.

"And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end."

Then said Mary unto the angel, How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:26-35)

In the account given in Matthew, Joseph was minded to put her away privily when he discovered she was expecting, and an angel came to him and told him not to do it, whereupon he assumed the place that you know about in history.

The second story is one told by Joseph Smith:

"After I had retired to the place I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to

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THE SURE WAY

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offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

The deliverer

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:15-17.)

These two accounts have two things in common—both are supernatural events; both are true. One tells of a miraculous conception, the other of a miraculous restoration. The one confirms the fact that Jesus Christ is literally the Son of God; the other that the

Father and Son are indeed one in purpose, although separate individual Personages.

Now, young folks, in the course of your growing up you will associate with teachers who will try to persuade you that the first account could not have happened, and that the second was an hallucination of an epileptic. But you will also be surprised at the wide range of people of all classes of learning who not only take comfort from these stories but also declare them to be true. During the 137 years of the Church on earth, many educated people have branded its teachings as the rantings of an ignoramus. Scientists have laughed to scorn its explanations, and evil people have declared it to be deceitful and adulterous. Yet educated men have found its claims to be true and have been enlarged by them. Scientists have accepted it without explaining it and have found comfort in it, and evil men have repented and have found peace within its fold.

Choice of belief

Any young person can take his choice as to which kind of belief he wants to accept. You will be exposed to both kinds. You may have a sure way of knowing. You can know by the whispering of the Spirit that the statements I have quoted to you this morning are true, and that all of the things which have happened supernaturally in this Church have actually happened.

Some of you may have had great adventures in the hills, and some of you may have had them on the water and the sea, some have had them or will have them in the air, but I can testify to you that there will be none of you have any adventure greater, more thrilling, and more joyful than finding out how to interpret the Spirit which comes into you bearing testimony of

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THE LOVE OF MONEY —AND TITHING

by

Bishop John H. Vandenberg

Presiding Bishop of the Church

★ It has been said: "The great question of the twentieth century is — "How can I acquire wealth?"

No other question occupies a larger place in the minds and hearts of many people today Millions . . . in our land worship at the shrine of mammon. The twentieth century is money mad. This is true of men in every station and in every walk of life." (Morris Chalfont, "The Sin of the Church," Wesleyan Methodist.)

Avarice and selfishness mastermind all sin and crime. The Lord has repeatedly warned against the disastrous consequence to the soul of one having his heart so set upon the things of this world as to neglect the real purpose and meaning of life.

For instance, a certain young man made this inquiry of the Saviour: "Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

The young man saith unto him, "All these things have I kept from my youth up: what lack I yet?"

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

But when the young man heard that saying, he went away sorrowful: for he had great possessions. (Matt. 19:16-22.)

Jesus touches upon a subject here (continued on page 18)

LOVE OF MONEY—

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which is essential to a successful and happy life. Had the young man been able to follow the Saviour's counsel, he no doubt would have experienced great joy; certainly he would not have gone away sorrowful. It is interesting to note that the young man had qualified himself as far as keeping the carnal commandments was concerned. There was no serious transgression, but it was the follow-through—"if thou wilt be perfect"—that was the stumbling block. The requirement to use his worldly goods to benefit others proved to be his great test, a test that made him sad, as it does many today.

Immediately following this episode the Saviour addressed his disciples and said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Even his disciples seemed taken aback by this statement, for they asked: "Who then can be saved?" Jesus answered them: "With men this is impossible; but with God all things are possible." (Ibid., 19:23, 25-26.)

Take command

Here then is the key—by the power of our Father in heaven man is saved. And this power of God is exercised through the action of his laws. His laws are given for the benefit of his children—to help them properly take command of their lives concerning worldly goods.

Christ taught: "... seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of

God; and all these things shall be added unto you." (Luke 12:29-31.) There are many men who can testify to this truth.

Neither wealth nor the material things of the world in and of themselves are evil; it is the love of possessing them above all else that is evil.

The Lord revealed to the Prophet Joseph Smith: "... that which cometh of the earth is ordained for the use of man for food and for raiment, and that he might have in abundance.

Gods promises

"When Matthias Baldwin, who built the first American locomotive, had made good and had accumulated a fortune, he was wont to distribute liberal gifts freely among those who had been less prosperous than he. So generous, indeed, was he that when he had not the cash by him he would give personal notes instead. "Nobody hesitates to sign promises to pay in the future in order to get capital for business, he would say. "Are we to trust the Lord to take care of our affairs, and not His own?" Sometimes, it is said, this practice would get Mr. Baldwin into small difficulties; but, on the other hand it often helped him when he needed business notes for himself. Said one bank president to another, once, "You refuse to help him because he does not know what to do with his money. We will stand by him because he is determined to do good with his money. His collaterals are God's promises." (Osborne J. P. Widtsoe, **What Jesus Taught**, p. 175.)

Mr. Baldwin may have been acquainted with Paul's admonition to Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be

rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

Mr. Baldwin personally said, "I feel more thankful for the disposition to give largely than for the ability to give largely; for I know that immense wealth can be acquired a great deal easier than the heart to use it well. My money without a new heart would have been a curse to me." (Widtsoe, op. cit., p. 180.)

We should be alert to the words of Paul: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:8-10.)

Avarice and selfishness seem to be the greatest sin and lead to many crimes, Robberies, burglaries, assaults. Murders are committed because of the selfish attitude, "I want it."

The Lord, therefore, has given his children guiding principles to assist them to overcome such inclinations as they may have. The Church will help a man to eradicate selfishness from his mind if he will but follow the laws of the gospel. For example, the law of tithing is for man's benefit. As a man voluntarily begins to pay an honest tithing, his interests and desires are focused toward God.

No one who is selfish can gain a righteous state. The principle of tithing will help one overcome this enslaving power, for at the very base of this principle lies the means of subduing and conquering selfishness. Hence, it is a great blessing to the individual who will honestly live the law.

In 1831 the Lord, in a revelation through the Prophet Joseph Smith, said: "And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." (D. & C. 38:39.)

You will recall the Nephite nation was destroyed because the people sought to gratify their own pride and vain ambitions. They were unable to resist the appeal of wealth and the things it could buy, loving power and gain more than God.

Treasure of life

President McKay has counselled: "Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. 'Verily, he hath his reward,' as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it.

"If all would thus lose themselves unselfishly in the law of tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will be even more fully understood than it is today. . . ." (David O. McKay, **Treasures of Life**, pp. 284-285.)

TINY THINGS

The murmur of a waterfall a mile away,
The rustle when a robin lights upon the spray,
The lapping of a lowland stream on dipping boughs,
The sound of grazing from a herd of gentle cows,
The echo from a wooded hill of a cuckoo's call,
The quiver through the meadow grass at evening fall;
Too subtle are these harmonies for pen or rule,
Such music is not understood by any school,
But when the brain is overwrought, it hath a spell
Beyond all human skill and power to make it well.
The memory of a kindly word far long gone by,
The fragrance of a fading flower sent lovingly,
The gleam of a sudden smile or sudden tear,
The warmer pressure of the hand, the tone of cheer,
That hush that means: I cannot speak but I have heard
The note that bears only a verse from God's own Word.
Such tiny things we hardly count as ministry,
The givers deeming they have shown scant sympathy,
But when the heart is overwrought, oh, who can tell
The power of such tiny things to make it well!

—Scranton Truth

THE SURE WAY

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the truth. Young folks have to learn how, so do we older folks. We have to find out the technique by which the Spirit whispers in our hearts. We have to learn to hear it and to understand it and to know when we have it, and that sometimes takes a long time.

But no matter what your age, you do not need to wait until you are old to know. Any child, age eight, having been baptized and having received the gift of the Holy Ghost, is a fit candidate to have the Holy Ghost bear its imprint upon him as to the truth of the teachings of the Church of Jesus Christ of Latter-day Saints. As he grows and has that imprint upon him, he will have joy and satisfaction and peace and happiness beyond anything that can be described with words

The whispering

So I would say to the young folks of the Church, if you will ask, not doubting that you can have an answer, the answer will come in the whispering. Then you must learn to interpret the whispering. At first it likely will come as something akin to a feeling, although not a feeling. There will finally come into your minds the words expressive of the feeling, and those words properly interpreted will be the whispering of the Spirit. You may know as I know that Jesus is the Christ, that he was born of a virgin, that his Father was the Eternal God, and that he was chosen in this last day to re-establish his work, after having his prophets prophesy of it, through the Prophet Joseph Smith. The account of its beginnings I have quoted to you, and that testimony is true, and this Church now, with its

more than two million people, stands as a witness. Each one of us knows for himself, not because of what somebody says, but in his own way and for himself, by the whispering of the Spirit, that indeed it is true.

I bear you that testimony and add to it that I know that President McKay is a prophet of the Living God, a seer, and a revelator, as are his counselors, and the twelve, and the patriarch, and I uphold them as such. I commend them to you as being what I have witnessed.

Star Items

★ **BellaHouston** Branch MIA have now started to publish their own magazine called "The Liahona." It is being typed by a non-member, who is the niece of one of the brethren, and Brother Raeburn then helps with the printing. The contests include spiritual articles, fiction, an editorial and news of branch events. The cost is 1s. per copy, and although it is hoped that the sale of the magazine will help to swell the branch funds, its main object is to provide an organ for the branch members to express themselves on thoughts of the Gospel and try out their literary talents, and keep up to date with events taking place in the branch.

* * *

★ Apart from the regular Relief Society meetings, the **Woodsetton** sisters have begun to meet for full-day work meetings where they can share their talents, get some dress-making completed and enjoy each other's company. Each sister takes her turn to prepare the meal, and they mildly compete for the most economical and easy-to-prepare lunch. These meetings have become an important part of the life of the ward.



GOING TO THE TEMPLE

by

Pres LeRoy J. Buckmiller

★ Within the hallowed walls of our London Temple some of the most choice experiences of life are to be had. Within these portals come some of the finest people of the earth. The experiences they have had and the comments they make by word of mouth and by letter could fill a book. It is a great satisfaction to our workers to hear and to read these words of gratitude for the temple experience.

The function of the temple is to serve the living and the dead. It is the living, however, who must do the work. The dead are grateful, no doubt, but it is the living who seem to have the greatest experience. Their mortal lives are affected, eternal consequences are inherent in it, and happiness and joy may be the result.

Some people think that the work in the temple is for the dead only. The work for the living is equally important. In fact, the work of the living

makes work for the dead possible. When we work for the dead it is the living who gain the experience.

The members who come for the first time, for their own endowments, have an overwhelming experience. One man said, "This is overpowering; how can I ever learn all these things I have been taught today?" This is why we encourage them to come often so that they might better understand and apply the principles enunciated. Before the day is over, however, the workers help them each to understand as much as possible. They explain, encourage and love them into the satisfying experience of preparation for exaltation. Then follows the glow of satisfaction and the testimony of the spirit knowing that all is right as it should be.

It would be helpful if a measure of instruction were to be given these members coming for the first time before arrival at the temple. Some preparation should always precede a great experience.

Speaking of members who come to the temple for the first time for their own endowments, here is part of a letter from Brother and Sister Fourie from South Africa. These people saved and prepared for a long time to come to the temple. They live thousands of miles from the temple and many hardships were encountered before they arrived.

They write: "Our thoughts will always be at the temple and Edenbrook. We loved your beautiful green grass and flowers and all the people were ever so kind and helpful. We shall always picture all your lovely people all dressed in white in the temple. This is something that we shall always cherish in our hearts and we just long for the time when we shall be able to return.

Choice experience

Many times people put off returning to the temple for year after year until they forget the choice experience it really is. When they come again the experience floods their souls with joy. Here is what a sister from Cleethorpes in Lincolnshire writes: "I am so grateful to you for our happy weekend, that I just had to write and tell you so. First for allowing us to go through the temple for the first time since we went through for our own endowments. This meant so much to us as it was just 11 years ago since we were baptised. Then the officiator really crowned our day when he asked us to be witnesses for him. I just can't express how we felt to see the temple so full of members, and for us to be chosen, it's all bubbling inside me. This has always been a secret ambition. Thank you for this privilege and the knowledge we received. It is an experience we will always cherish."

The following excerpts are taken

from a letter from a family who sold their home so that they could have the necessary means to come to the London Temple to receive their endowments and then, with their children, be sealed for time and eternity. Sacrifice brings forth the blessings of heaven can truly be said of this family. Brother and Sister Long of South Africa write: "We already feel blessed as the Lord is looking after us. You will never know how much we miss you—how much we love you all. We feel very blessed that we were able to go through the temple. We must honestly say that we feel very much different since going to the temple. We don't know what has come over us but we feel like new people. We will never forget what we were told in the sealing room that when one gives love one receives love."

Deep feelings

Perhaps these extracts from three letters will suffice to convey to the reader the deep feelings of gratitude the members usually express when they come to the temple to receive their own blessings and endowments. These feelings are shared by those who come to the temple to work for their kindred dead. There are those, of course, who do not receive such an abiding testimony of temple work. Then the experience is perhaps something less than that expressed in these letters. We can only hope and pray that by coming often they will receive a deeper understanding and be led to the same choice experience.

Our hope is that your own thoughts and hearts may be turned to the temple so that you will have a great desire to come and enjoy with us similar experiences. The promise of the temple is 'peace in this life and eternal life in the life to come.' (Doctrine and Covenants)



GENEALOGY

Hearts Turned to Their Fathers

by David Ensign Gardner, F.S.G.

★ Ancestral research in Scottish records for the period 1800 to the present is probably the easiest in the British Isles. Perhaps the most difficult part of Scottish pedigree research is the lack of good burial registers in the pre-1855 parochial (parish registers) records. Many parish registers omit altogether or rarely record the deaths of the ancestors and their families, and it is difficult to find information on the deaths of unmarried children and of adults whose burial records might well have made their identity sure.

Tombstone copying

Everyone who is engaged in Scottish research must be interested in the copying of all the tombstones in the kirkyards, burgh and city cemeteries and other burial grounds throughout Scotland. If you are unable to locate in a library a copy of all the tombstone inscriptions from your ancestral town or parish, visits must be made to the ancient kirkyards. This could be done as part of an annual vacation. Members of the Church are urged to make sure that the inscriptions in all the kirkyards and cemeteries of the town where they reside are copied and placed in libraries for the use of others.

Inscriptions in more than 116 burial grounds have been copied and these are listed in *The Scottish Genealogist*, the Quarterly Journal of The Scottish Genealogy Society. Mr. J. F. Mitchell, 7 Randolph Cliff, Edinburgh, 3, Scotland,

Research in Scotland

maintains a listing of all known copies of Scottish burial ground inscriptions. The Scottish Genealogy Society would be pleased to receive for their Library in Edinburgh a copy of all listings of Scottish monumental inscriptions. As a service to the membership of the Church, a copy should be sent to The Genealogical Society of the Church, Salt Lake City, Utah, U.S.A.

The copying of tombstone inscriptions might be divided into two important periods of time. The first aim should be to locate and copy in full the inscriptions from all tombstones upon which there is a pre-1855 death date. If time permits, or at a later visit, all the modern inscriptions should be copied.

Name and location

The first page and each succeeding page should be headed with the name and location of the burial ground. The whole inscription on one stone should be kept intact, copying in full all names, dates, places, relationships and occupations. Sometimes genealogical information is inferred, such as "a loving wife and mother," without stating any information on the names of other

members of the family. When a tombstone on an adjacent grave appears to belong to the same family, this fact should be mentioned in an added note contained within parentheses. If the physical conditions in the kirkyard are such that it is impossible to copy all the details from a stone, state the reason: for example (inscription partly covered by heavy debris). Be sure to record on the title page the correct name and location of the burial ground, the date the copy was made, the name of the compiler, and whether or not all tombstones were copied.

TABLE A, which follows, shows at a glance the Scottish record sources available for a research problem in a particular century.

TABLE B, which will appear in next month's Star, provides more detailed information about these sources. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period.

Table A

MAJOR SOURCE AVAILABILITY BY CENTURY

Type of Record 15th 16th 17th 18th 19th 20th

1. Civil Registration						15. Tax Rolls
2. Census Records						16. Jews
3. Merchant Seamen						17. Roman Catholics
4. Naval Records						18. Sasines Registers
5. Excise Officers						19. Fasti Ecclesiae Scoticanæ
6. Monumental Inscriptions						20. Parish Registers (Presbyterian)
7. Commercial Directories						21. Service of Heirs (Retours)
8. Poll Books						22. Testaments (Wills)
9. Nonconformist Registers						23. Apprenticeship Records
10. Lyon Court Records						24. School and Univ. Registers
11. Military Records						25. Burgess Records
12. Quakers						26. Sheriffs' Courts
13. Hornings (Land Records)						27. Landowners' Estates
14. Newspapers						

APOSTLES ARE ALWAYS HIGH PRIESTS. All of the apostles are high priests and are so ordained. They belong to a quorum of high priests separate and distinct from the high priests' quorum in a stake. The First Presidency is a **presidency of high priests**, as stated in the revelation (D. & C. 107:8, 22, 64-66) and since every apostle has the priesthood and keys to enable him to serve as President of the Church, he necessarily must be a high priest.

—Joseph Fielding Smith



Profile

Iris Hogg (wirral branch, Liverpool district)

★ Iris Hogg first attended a Mormon service over fifty years ago. Baptized in Durham House at Liverpool in 1935 along with her two sisters her early memories of the Church include severe persecution of the missionaries when

they attempted to preach the Gospel on the streets of Liverpool. Sometimes the men were tarred for their conviction and their efforts to share it with the tough 'Scouse' community.

Sister Hogg treasures the opportunities she has had over the years of meeting three great church leaders—Joseph Fielding Smith, Heber J. Grant and David O'McKay. Her family has given hospitality in the past to those who are now 'giants' in the church. She remembers Brother Alvin Greene as a missionary and was delighted when he returned to England with his wife and family. He came this time to preside over the North British Mission. The Greenes were present at Brother and Sister Hogg's Ruby Wedding celebration. The Hoggs requested on this occasion that family and friends donate to the branch building fund rather than present them with gifts.



Lifelong dream

Sister Hogg has sold chocolates at every church function to add to the building fund and now that the Wirral Branch has acquired a small and comfortable church her lifelong dream is fulfilled. She has seen 'her' church develop to the point where they have their own building and are truly established in Wirral—the effort has indeed proved itself.

“MY STORY”

By Brenda Perks, Hyde Park ward, London Stake

★ Fifteen years ago in May 1952, the front door bell rang at my home which was in Tripoli, Lebanon. With a bath prepared for my two-year-old son my first impulse was to ignore the ringing but as always I had to answer. Two young men stood at the door, staring now at the naked, wriggling baby in my arms. They apologised for the interruption.

My husband was the manager of an oil company in the Middle-East and as he often saw his employees at home I assumed that these two were connected with the company. I offered them cigarettes and a drink but declining both, they merely asked for water. They then said they had not come to see my husband but were missionaries for The Church of Jesus Christ of Latter-day Saints, and offered a “Book of Mormon.” I accepted and promised to read it when I had the time and they left.

A few days later they returned and I had to admit that I hadn't read any of the book. I suggested that they give it to someone else. I told them that I didn't need any further proof that Jesus was Christ! Looking back now I wonder how I dared to argue for in spite of their youth they had more knowledge about Jesus Christ, revelation, prophecy and the Gospel than the then Bishop of Jerusalem, with whom I had been on Christian name terms for years. However, they challenged me to read the Book of Mormon and then pray for its truth and validity to be revealed. If I could tell them it was all nonsense they would retire gracefully. That night to the amazement of my family, I read the Book of Mormon. The next day I was short-tempered and refused a dinner party and went to my room and finished reading the book and prepared for the next step—prayer!

I prayed that the truth of this book would be revealed to me. After half-an-hour—nothing! I prayed again, sincerely, humbly, in the name of Christ and waited. Nothing! No revelation, just weariness.

The missionaries came in the cool evening time. My carefully worded speech of denial was forgotten. They looked at me and I looked at them for what seemed a long, long time, tears in all our eyes. One of them said “God bless you, Mrs. Perks”. and my first words were “When can I be baptised?”

We discussed whether or not to go down to the sea within the next few days or to wait until I returned to England. I felt that I should not wait but nonetheless with so important a step I agreed to think it over.

When the Elders came the next day it was to say “Goodbye”. They had both been transferred. They really should have left some days before but waited until I had accepted the Gospel. Now I had done so and planned to be baptised when I returned to England. This I did for I was baptised in Cheltenham on 20th June 1952.

Six years ago my sister was baptised into the Church. Six months ago my sister's husband was baptised and six days ago, as a result of love, understanding

(continued on page 28)

"MY STORY"

(continued from page 27)

and companionship of two more young Elders in Hyde Park Ward, my son Philip was baptised into the church I accepted in 1952.

What great happiness! Now I can look to the future when I hope to see Philip become a missionary and show this same love and sincerity to someone else. I attend my meetings regularly. I joy in them all. I love mingling with the lovely sisters of Relief Society. The excellent lessons stimulate me in a religious way and intellectually as well. At Relief Society we find a variety of interests and I am determined to give myself to this wonderful organisation and use the gifts the Lord has blessed me with.

HOUSEHOLD HINT WINDOWS THAT SHINE!

F. M. Patridge, Walsall Branch, Leicester Stake

Scrim and methylated spirits are a winning combination for clean, shiny windows. Scrim is a loosely woven cotton, available at Woolworths or at a drapery store and is used by professional window cleaners.

Soak the scrim in clear water for three days before using it. Put a little methylated spirits on another duster and wipe the window. Rub with damp scrim to get a good polish. Stand back and admire your handiwork.

GARDEN GUIDE

HINTS FOR AUGUST

★ Latter-day Saints are not usually noted for their gardens, however, here is a reminder of things that should be done in August.

SEEDS. Spring cabbage, pickling cabbage, cress, endive, onions, radishes, winter spinach.

PLANTING. Late broccoli, winter cabbage, coleworts, kale, savoy.

REMEMBER . . . in the season thereof . . .

THE HOLY GHOST GIVES TESTIMONY.

A testimony never comes to a person through the learning of the world; man's learning doesn't get it. You cannot get it through philosophising or through the study of what men have said who did not have a testimony. . . . A testimony has to come through the Holy Ghost. Any person who ever had a testimony had it because it had been given to him by the inspiration of the Holy Ghost.

—Marion G. Romney

RECIPES FOR YOU



★ Janet Eyring, an active member of Relief Society from Seattle, Washington, recently visited relatives and friends in England. She has been a member of the Relief Society Stake presidency in Seattle with particular responsibility for the work meetings. Her son, Gary, was a missionary under President Marion D. Hanks of the British Mission. She is an avid antique collector, sews beautifully, cooks to perfection and is a gifted homemaker. These recipes are some of her favourites—delicious, economical and easy to make.

Apple Muffins

Cream: 4 oz. sugar
2 oz. cooking fat (Spry etc.)
Add: 1 beaten egg
Sift: $7\frac{1}{2}$ oz. flour
 $\frac{1}{2}$ teaspoon salt
3 teaspoons baking powder
 $\frac{1}{2}$ teaspoon cinnamon

Alternate Mixture: 4 oz. milk with sifted dry ingredients

Fold in 1 cup grated raw apple. Put in small flat baking tins and top with the following mixture:

3 oz. brown sugar
3 oz. chopped nuts
 $\frac{1}{2}$ teaspoon cinnamon

Bake in hot oven for 15 minutes until crisped. Makes about 16 muffins.

Spinach and Tuna Divan (Casserole)

Cook: 2 pkts. chopped, frozen spinach; drain

Make cream sauce using:

2 oz. butter or margarine
1 oz. flour
2 cups milk
 $\frac{1}{8}$ teaspoon onion salt
 $\frac{1}{4}$ teaspoon dry mustard
1 teaspoon salt
 $\frac{1}{2}$ teaspoon pepper

Blend in 4 oz. mayonnaise, 1 tablespoon lemon juice.

Drain and flake 1 large tin tuna fish.

Put in the bottom of a 2-quart casserole; add half the white sauce; mix the other half with the cooked spinach; pour over the tuna fish; top with buttered bread crumbs; bake in moderate oven for 25 minutes until bubbly and brown; garnish with sliced tomatoes.

THE FAMILY



"Put the Lord First"—A Portrait of a Family

"Put the Lord First", has always been a guide-line for the Johnson family of Derby Ward, Leicester Stake. It was true when Brother Owen Johnson was called to be a bishop three years ago and the family invested their savings in both a car and a telephone for the first time to assist in his work. It was true when their son, Owen, completed building missions in Ireland and Staffordshire, and their daughter, Jane, became secretary in the M.I.A. If there was a choice to be made of activities or resources the church interests always came first.

Brother Johnson is now a member of the Leicester Stake High Council. He works at the main area electricity power station and is active in trade union affairs. He has been the Branch Secretary of his union and on the National Advisory Council to the Electrical Industry. This has involved much negotiation with management on labour conditions and his union responsibilities have helped him to understand people.

His church work has helped in his job as well and he has grown and developed with the varied tasks required of a bishop. "I have never found any difficulty in saying I was a Mormon", he has said. People certainly remember him, for at



The happy Johnson family gather for a quick photograph in their home.

District Committee meetings of the union Owen Johnson inevitably finds a glass of milk at his place rather than the tea, coffee or beer served to other committee members.

In the eight years since his wife Sister Johnson has been a member of the Church she has worked in the Sunday School, the Relief Society and has been First Councillor in the Stake Y.W.M.I.A. presidency. At the present time she is Stake M.I.A. Laurel Leader, a Ward Relief Society teacher of theology and a visiting teacher. This, along with her grown-up family, keeps her life full and busy.

Owen is now nineteen and earns his living as an Insurance Agent. Jane is sixteen and while in her last year at school is taking a commercial course. She hopes to go onto a commercial college and then become a receptionist.

The Gospel has been first in the lives of this united family and its spirit is felt by all who know and benefit by contact with them all.

A Tribute by Dorothy M. Bunn, President of Kings Lynn Relief Society

★ **Kings Lynn Relief Society** was organized on the 3rd July 1962. Just three weeks later **Dorothy Eleanor Bent**, joined. Amazingly within two short weeks she was presenting literature lessons and later gave theology lessons as well. Since that time she has travelled to meetings held in member's homes as we have no chapel of our own. Through the winters she has walked at least three miles each week

to attend Relief Society. If it had not been for her faith, it would have been impossible for us to continue the Society as many times only two were present at the meetings. Dorothy Bent and myself!

Two years ago Sister Bent moved her home eleven miles away from Kings Lynn. However, this did not stop her from attending meetings for she came to Primary, Sunday School and Sacrament Service as well as Relief Society events.

The love of this sister is felt by all who come in contact with her and these lines are penned in thankful tribute to her.

THOUGHTS FOR THE FAMILY

BAPTISM

"Being baptised into the Church is like learning the alphabet in our mother tongue—it is the very first step. But having received the first principles of the gospel of Christ, let us go on to perfection."

—President Wilford Woodruff

BLESSINGS

"There is something very remarkable about what we have to give under the gospel plan. No matter how much we give of truth, of good example, of righteous living, our stories, our blessings increase, not decrease, by that which we give away."

—President J. Reuben Clark, Jr.

* * *

"The Lord proposes to confer the highest blessings upon the Latter-day Saints, but, like Abraham, we must prepare ourselves for them."

—President Lorenzo Snow

CHARACTER

"Without honesty there is no integrity. Without integrity there is no character. Without character there is no godliness. Without godliness there is no salvation in the kingdom of God."

—Mark E. Petersen

DEATH

"No man who is fit to live need fear to die." —President David O. McKay

* * *

"The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evil of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again."

—The Prophet Joseph Smith

DESTINED FOR GREATNESS

It all began in the grove that day,
When Joseph the farm boy knelt to pray
And asked the Lord with all his might
Which of the Churches on earth was
right,

And God the Father and God the Son
Came down to visit the boy so young,
Stood in person before his sight—
Filled the woodland with Heavenly light.
They told him that none of the Churches
were true,

"Their teachings are false,
Their professors corrupt,
they teach for doctrines —
commandments of men,

JOSEPH! He said JOIN NONE OF
THEM".

So Joseph went out of the wood that
day,
Determined to do what he heard Jesus
say,

He told his friends and the Preachers too
What God and Jesus had told him to do.
"VISIONS? REVELATION? YOU MUST
BE MAD!

Watch what you're saying now then my
lad.

And it all began in the grove that day,
When Joseph the farm boy knelt to pray.

On the night of a later date
Joseph was praying to learn of his state
When the Angel Moroni came in His
glory

To tell the boy the wonderful story,
That he was the one whom the Prophet
did say,

Would establish the Church in this
Latter day,

He revealed the place in an ancient hill
wherein a record lay,

That told of a people to whom God
spoke

A people of bygone day,
Joseph took the record and with God's
aid translated the writings of old,
These scriptures tell of the Saviour's
word to His sheep of the other fold,
Revealed, translated, sent forth to the
world
Putting the wisdom of wise men to
shame

PROVING that Jesus did live again.
And it all began in the grove that day,
That Joseph the farm boy knelt to pray.

BLASPHEMY, LIES, FRAUD, the cry
went out through the land,
GOLD DIGGER, PHONEY, PROPHET OF
NAUGHT,
KILL HIM, GRIND HIM TO SAND!

Yes, the proud and the stubborn, the
set in their ways,
Swore death to the Prophet in those
early days

OHIO, MISSOURI, NAUVOO, ILLINOIS,
trailing, killing, opposing his good,
Planning, prowling, seeking his blood.
Joseph the faithful, the humble, true,
son of God,

Joseph the Prophet, shot by a mob.
Dead in the dust of the afternoon sun,
He died as a martyr when his life'd
just begun

And it all came true to the humble
youth

Because of his faith, and his search for
truth

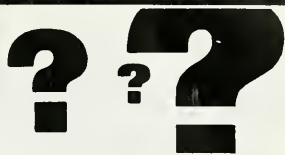
And it all began in the grove that day,
When Joseph the farm boy knelt to pray.

But like the Saviour on Calvary's hill,
The gospel he published no 'mobber'
can kill.

by Geoffrey Dunning
Beverley Branch
North British Mission.

**This poem won the Beverley poem
section in the branch speech festival.**

HAVE YOU...



understood

asks Frank Paterson, Bishop, Hyde Park Ward, London Stake

★ When you walk in the town, do you open your eyes to see that which is about you? Do you open your eyes not just to avoid a collision with other pedestrians or being overwhelmed by the traffic; not just to be sure of not missing your destination or passing acquaintances without recognition, but to see that which is there as our Father in Heaven by His natural laws has made? We so often fail to see that which is really there and see only what we want to see. Very often that which we choose to see is drab, colourless and without texture. The reality, however, is exciting and complex. Who can look at the trunk of a plain tree and say that it is brown? Perhaps brown is the most difficult colour to find in the bark.

Artists duty

The duty of an artist (if it can be said that he has a duty to society) is to see for us less observant creatures and to portray that which he sees in such a way that we can understand. Many times we cannot fully do this

because we fail in our relationship with the artist.

Maurice Utrillo had this ability in his portrayals of the buildings and streets of the suburbs of Paris. He loved the texture of old plaster and made the white walls team with colour. He produced a calm and restfulness that was foreign to his tortured mind. He saw for us the streets as they were even though long since demolished.

Utrillo was a drunkard born of a drunkard father. His unfortunate life was a rhythm of drunkenness and the painting of a daily masterpiece. Can we reject an "unfortunate" who differs from us but who has given us lasting beauty and shown us how to see and understand beauty for ourselves?

PRIESTHOOD EVERLASTING

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

GLIMPSES OF YOUTH



Awards to youth for personal achievement

BARBARA GOODENOUGH

**Newton Aycliffe Ward
Sunderland Stake**

★ Barbara Goodenough of the **Newton Aycliffe** Ward of the Sunderland Stake won second place in the RAC's 1967 "L" Driver of the Year contest at Newcastle in May. Barbara's prize was £5 and 25 gallons of petrol. She was one of the North East area representatives in the Crystal Palace finals on June 2.

Barbara serves as Ward Librarian and is a counsellor in Primary. She attends Spennymoor Grammar-Technical School and is studying for "A" levels. She is a fine athlete and was school Junior Sports Champion in 1962. She plans to develop her career in sport by attend-

BARBARA GOODENOUGH



ing the I.M. Marsh College of Physical Education in Liverpool to train as a physical education teacher. Meanwhile to prove that cultural as well as sporting activities are followed she has penned the following poem.

"BLESSINGS"

How lucky am I to have so many blessings,
To be able to speak, and to see, and to hear,
How lucky am I that my Father in Heaven
Is near and protects me from danger and fear.
How lucky am I in this world full of suffering
To have clothing and shelter and nourishing food.
How lucky am I that my Father in Heaven
Watches o'er and supplies me with blessings so good.
How lucky am I for a life full of gladness,
A life that knows sorrow, a life that knows love,
How lucky am I that my Father in Heaven
Sees me, His poor child, and protects from above.
How lucky am I for the Lord's own true Gospel,
A Gospel of life, and of love, and of truth.

How lucky am I that my Father in
Heaven
Sees me trying to please him and pities
my youth.
Though my life may have hardships,
and failings and sorrows
With the words in my heart I'll go on
'til I die.
"For my Father in Heaven and the
blessings He gives me,
How lucky, how lucky, how lucky am
I."

Barbara Goodenough



Trudy Richardson

★ Students who intend to enroll at Manchester University and who would like to stay in an LDS home may contact Alice Abrams, 1 Hadley Avenue, Manchester 14. Sister Abrams can accommodate one young man only, beginning in September 1967.

church for two years. She has collected awards which includes first prize in the under-19 age group of the British Mission Speech Contest last year.

Trudy Richardson Ipswich Branch

★ Trudy Richardson of the **Ipswich Branch** was recently notified that her entry in the Improvement Era Youth Writing Contest "Another Day" had been selected for one of the major prizes. A scholarship to the Brigham Young University in Salt Lake City was her award.

Trudy was invited to attend the June Conference for her presentation but was unable to go as she leaves for the States in September. Elder Marion Hanks said that an announcement of her success would appear in the July issue of the **Improvement Era** and her entry would also be printed.

"The purpose of the contest," said Elder Hanks, "was to encourage young people to write, and to continue to write."

Trudy has been a member of the

Stuart John Hughes

★ Stuart John Hughes started sea-faring at 14 years of age when he received a £70 loan from Burnley Education Committee to go to the training ship "Indefatigable" on Anglesey Island for a pre-sea training course. He has done so well that the committee have now made the loan a full grant. Stuart led his class at the end of each term and in May he completed a sea voyage on the merchant liner "Clan Menzies" as a cadet officer. Sailing around the Cape Coast of Africa into the Mediterranean, calling at all ports was a great adventure especially for 16-year-old Stuart.

Now attending naval college to complete his training Stuart will soon be back at sea. Meanwhile his mother reports that on visits to branches of the church in **East London, Port Elizabeth, Capetown** and **Durban** her son has received considerable hospitality.

PHOTOGRAPHIC ADVICE

by Dave Sullivan

The following advice is intended for those wishing to send us photographs for reproduction in this magazine.

Since many readers are obviously already competent photographers let us first deal with the actual prints to be sent. There are three rules which if followed will ensure that your photographs are reproduced as well as possible.

1. The size of the print should never be smaller than 6" x 4". This is not always critical but either very tiny (35mm) or very large prints (10" x 8") will cause our printers a great deal of extra and quite unnecessary work. Negatives by themselves are always difficult to handle and to store for their return which is usually requested.
2. Prints should **always** be on glossy paper, preferably unglazed. The textured papers that are very popular nowadays look very nice but they just do not reproduce very well. (These textures are called "stipples" or dimpled paper).
3. The print should, if possible, contain in addition to the actual picture subject area required a little extra background all round. This allows the editorial team some licence when fitting your picture into the available space on the page. And do not forget to send the caption!

A good photograph showing a personality subject giving a film commentary. This shot was specially posed after the lecture was over for it is little use bothering the subject with requests to "hold it" while he is concentrating on his subject.



And now for the actual photography. For those who are baffled by all the knobs and dials, filters and film speeds available on modern cameras just remember to keep things simple.

Use a medium or fast black and white film (your photo dealer will advise you) but Ilford FP3 or Kodak Tri X are ideal. The slower films are strictly for more experienced photographers but the fast ones have what the professionals call "latitude". This simply means that they will produce a good result under greatly varying lighting conditions. whether intentional or not!

Obeys these simple rules and you will achieve a high proportion of successful pictures, but do not be afraid to break the rules some times. You may of course, get nothing but film is not too expensive. On the other hand you may be lucky and produce a masterpiece. So it is worth the risk sometimes and don't forget to send us the masterpieces!

Finally unless you particularly want to do your own developing and printing, etc., leave it to your local photo dealer not forgetting the earlier notes on prints, which you should insist he writes on the order "One 6 x 4 print unglazed on glossy paper" is the request.

We hope the above information will be of help to you and we look forward to receiving the results of your efforts. We want photos of your news events and Millenial Star will use them wherever possible.



A simple effective camera ideal for Millenial Star reporters is the Kodak Instamatic being used in this photograph.

Appointment of Four New British Mission Presidents

★ The First Presidency has just appointed two additional mission presidents. This brings to 12 the number of new mission presidents already announced in Salt Lake City this year.

NORTH BRITISH MISSION

President Lenard D. Robison a member of the Priesthood Missionary Committee and former first counsellor in the **Reno (Nevada) Stake** presidency is one appointment to the North British Mission.

President Robison was born at Garrison, Utah, in 1917 and is now in an estate and insurance business in Reno following many years of ranching and livestock work in Nevada. He graduated from the LDS Business College in Salt Lake City back in 1936.

President Robison and his wife, LaVon Irene Wade, have two sons. Both sons have served missions and are now married.

While living in Garrison, President

Robison became a counsellor in the branch presidency. He was called to be the bishop of **Mt. Rose Ward** after moving to Reno and also served in executive positions in Sunday School, Elder's Quorum High Council and as a counsellor in the Reno Stake presidency. He also served on the Priesthood Missionary Committee for nearly three years.

Mrs. Robison also has a long record of Church activity including work in Primary, Sunday School and the Reno Stake Relief Society presidency. At present she is the In-Service Leader in the Ward Primary and takes part in both the ward and stake Singing Mothers Choruses.



President Lenard D. Robison and Mrs. LaVor Irene Robison.



President J. W. Child, Mrs. Joan Spratley Child and one of their two daughters

BRITISH SOUTH MISSION

★ **President J. W. Child**—president of the Murray South Stake will now preside over the British South Mission, succeeding President Dan. K. Archer.

President Child has presided over the Murray South Stake since 1960. He was first counsellor in the parent Murray Stake prior to that time. He has also served as stake and ward clerk, high counsellor, elders quorum president and YMMIA superintendent.

A graduate of the BYU, he then completed his additional graduate studies there and at Claremont Graduate School. He also graduated from the U.S. Marine Corps., Officers School. He has played both semi-professional basket ball and softball.

With considerable experience in management including holding a presidency of two corporations and secretary and secretary-treasurer of two others he also owns his own C.P.A. firm.

President Child has served as Justice of the Peace, a Trustee of the LDS Cottonwood General Hospital, and Chairman of the building committee that constructed a new 134-bed hospital.

Mrs. Joan Spratley Child was born at Lehi and attended BYU. She is a Primary chorister in the Murray Tenth Ward and was formerly Sunday School chorister, ward music director, stake drama director and Primary stake board member and teacher.

The President has two daughters.



IRISH MISSION

★ **President Theron M. Ashcroft** president of the Cedar West Stake, Cedar City, Utah, is a native of Hyde Park, Utah. He graduated from the Utah State University in engineering and has since been teaching at the College of Southern Utah in Cedar City since 1939. He has been a member of the Chamber of Commerce Board, Cedar City Planning Commission and Boy Scout district.

Prior to his appointment as president of Cedar West Stake he served as

bishop of the Cedar Second Ward, high counsellor and counsellor in the bishopric.

Mrs. Ashcroft, born in Newton, Utah, was top of her class at the Brigham Young College at Logan and then she taught school in Cache County prior to her marriage. Presently, a counsellor in the stake Relief Society presidency, she has also served as president of the Cedar Stake Primary and Ward Relief Society president.



President Rulon Bradshaw and Mrs. Marie Bradshaw.

SOUTH WEST BRITISH MISSION

★ **President Rulon H. Bradshaw** of the YMMIA General Board, goes to the **South West British Mission**, succeeding President Ray H. Barton, Jr.

President Bradshaw is chairman of the Explorer Committee of the YMMIA. Formerly he twice served as a high councillor, a Bishop of Hillcrest Ward and counsellor in two bishoprics. He is owner-manager of the Akron Lumber Co.

In February he received the Silver Beaver Award in Scouting. He is also a Master M. Man.

Born at Lyman, Wyoming, President Bradshaw attended the University of

Wyoming. He married Marie Flashman of Salt Lake City and they have two sons, two daughters and 17 grandchildren.

Mrs. Bradshaw was born at Belefeld, Germany. She attended Henagers Business College and is a most efficient secretary to her husband.

She is also the social relations leader in the Union Fifth Ward, East Jordan Stake.

Earlier she served in the Grant Stake Relief Society and Primary presidencies. She was chairman of the former LDS Girls Committee of that stake.

THE WARNING VOICE

No Coincidence When The Lord Cares

★ Many members of the Church have experienced incidents in their lives which are indeed faith promoting. One cannot fail to be impressed that the Lord in his mercy watches over the faithful and protects them from harm.

In some instances the circumstance is such that the hand of the Lord is apparent. The recipient of the blessing is in dire circumstance either physically or mentally. An appeal is made to the Lord in faith, and the relief is immediate and apparent. There can be no doubt. The miracle is obvious.

But there are thousands of incidents in the lives of the saints which, because they are not mentioned or the reason for the inspiration is not apparent, are not noticed and therefore often not acknowledged. That the Lord, through his spirit, watches over his faithful children there can be no doubt. That all faithful saints are impressed to do certain things in given situations and are benefited if they follow the impression is as sure as faith itself. These occurrences also build our faith and assure us of the power of the Lord which leads us to salvation.

Let us tell of two warnings for which there was no apparent reason. The first

is an account by Lyman O. Littlefield who lived in the Nauvoo period (1844).

This is his account:

"While traveling down the Mississippi, a certain legal gentleman, whose name I here omit and who had been identified in some of the later lawsuits that had been vexatiously brought against the Prophet Joseph, obtruded his acquaintance upon me. He asked some inquisitive questions and I discovered he was not pleased with some of my answers. Finally, he sullenly withdrew from my company, after expressing some interestedness in my welfare. The last item that he took special pains to elicit from me was that I was to leave the steamer at St. Louis. I noticed in him a gratified expression upon gaining this intelligence.

Strange place

"The city of Alton, on the Illinois side of the river, is distant above St. Louis about thirty miles. In the latter part of the night I was awoke in the midst of a frightful dream, and, springing from my berth, put on my clothing as quickly as possible. Then taking my carpet sack, I hastened from my state room and down the flight of stairs; when, stepping quickly along the plank that ran out upon the shore, found myself in a place strange to me. One of the men standing there informed me we were in Alton. My reasoning faculties came quickly to my aid and a feeling was inspired within me, as quick as thought, not to be uneasy for all was right and intended for my preservation. I acknowledged the hand of the Lord in the circumstance. The steamer immediately withdrew and soon the heavy and lonesome sound of the escaping steam was heard far downstream to echo along the sable shores.

"I could not account fully for the

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WARNING VOICE

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strange incident that had just occurred. I had escaped no visible danger, and had I reasoned entirely as an uninspired and doubting naturalist often does, I might have felt like finding fault with the Providence that had disturbed my sleep with unpleasant dreams and propelled my powers of locomotion to that then lonely shore." (Lyman Omer Littlefield, "Reminiscences of Latter-day Saints", The Utah Journal Co., Printers, Logan, Utah, Oct. 1888, pp. 146-147.)

Later on in his account Brother Littlefield told of meeting the man on his

return journey who with some accomplices did their best to murder him. There is not space here to describe how by inspiration he circumvented them.

And now, here is a modern example:

When a boy, Elder Harold B. Lee of the Council of the Twelve was walking toward a barn. He heard a voice say, "Don't go in that barn." Later in his life he was telling about this unusual experience when one man interrupted.

"What was in the barn?"

"I don't know; I didn't go in," was the rejoinder.

Often we won't know; but the whispering is sure, and the faithful Latter-day Saint listens to the whispering.

God speaks . . .

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are often occurrences which are apt to harass the temper, but in his sweet, kindly way, he regards them with calm endurance.

And to patience he added godliness. One who works closely with him has said, "There is a spirituality radiating from him that is oftentimes felt by even the stranger who visits him. He keeps himself spiritually tuned to heavenly things." His thoughts, his writings, his teachings, his very appearance indicate the presence of God in his life.

And to godliness he added brotherly kindness. The story is told of a conference concerning a difficult problem when he said, "Human hearts are very tender, and human lives are very precious. Let's solve this problem without hurting a very tender heart."

And to brotherly kindness he added charity. He has a Christian love for all men because they are the sons of God. He is kind, forgiving, and compassionate.

All these things are in him and

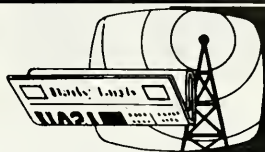
abound and make him neither barren nor unfruitful. They distinguish him as a prophet of the Lord—our President, David O. McKay.

As the prophets from the beginning to the present day pass in review before our memory, we become aware of the great blessing which comes to us from the influence of a living prophet. History should teach us that unless we are willing to heed the warnings and follow the teachings of a prophet of the Lord, we will be subject to the judgments of God.

ATONEMENT

"All men shall be redeemed from death, because men are not responsible for death, therefore Jesus Christ has redeemed them from death through the shedding of his blood. They shall rise in the resurrection, every man to receive his reward according to his works."

—President Joseph Fielding Smith



SUNDERLAND STAKE

★ The Youth Aaronic Activity Committee of **Gateshead** Branch are having great success with dances. To date they have organised two Fancy Dress Balls, which have both received good support. The two winners of the fancy dress parades that climaxed each evening were Sister Egdell as an Arabian slave, and Ian Warrilow as a clown. Brother Finnigan was the M.C. for both dances.

★ Two years ago Albert Smith of the **Middlesborough** Ward painted a six by four feet canvas of "The Last Supper." His mother then worked the canvas in

silks and exhibited it for charity activities. Recently she came along with the tapestry and also gave a demonstration of tapestry work at a Relief Society meeting.

Brother Smith is modest about his artistic talent but Millennial Star discovered that he is an Elder, aged 25 years and serves as the YMMIA superintendent at the present time.

★ **Billingham** Ward organised a dinner on Saturday, May 27. A three-course meal comprising vegetable soup, chicken with all the trimmings and (continued on page 46)



Mrs K. Donaldson exhibiting the tapestry which was painted by her son, and which she then worked in silks.

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Lemon Duchesse for dessert was prepared by the hardworking sisters. Afterwards some of the young ladies paraded in dresses that they had either made themselves or, if too young, with the assistance of their mothers.

Albert Smith (again!) borrowed for the evening from the Middlesborough Ward, entertained the company with his rendering of Stanley Holloway's famous monologues, "Albert and the Lion" and "The Battle of Hastings."

Jeff Mawlam, in the guise of a Cornish fisherman, yarned a few fantastic tales and a sketch acted by Albert Smith, Margaret Moore and Jeff Mawlam was enjoyed by all.

The evening finished with a slide show. With so varied and exciting a programme the members are all looking forward to the next Ward dinner.

★ On May 29 West Hartlepool Ward held an outing to Bamburgh Castle. It was a lovely English spring day and everyone had a wonderful time on the sands sunbathing between beach games.

During the period under review May Gardner, the Ward Relief Society President, organised a Tuesday Social Night for the sisters and their husbands to see the musical "Showboat." This was presented in the Hartlepool Borough Hall and another happy outing was entered in the records book.

★ President and Sister Oates entertained the Stake Presidency, Clerks, High Councilmen and their wives on Saturday, May 20, in the Stake House.

The brethren held a high Council Meeting while the Sisters heard Stake Relief Society President, Afton Hardy, draw comparisons with the American way of life.

At the conclusion of both meetings



A group of West Hartlepool saints enjoying their outing to Bamburgh Castle.

dinner was served. The evening terminated with the showing of "The Quest."

Earlier the same day Sunderland Stake met the Leeds Stake for a game of soccer. Leeds travelled with a coach-load of supporters with them who certainly made their presence felt! But in spite of the support it was all in vain for Leeds were defeated 2-1! Roy Whan scored both goals for Sunderland.

Both teams enjoyed a keen hard-fought match, full of good sportsmanship and the victory was a fitting gift for Sunderland centre forward Stan Little whose fortieth birthday it was that day.

On June 17 Sunderland team travelled to Glasgow. This time, however, the story was different for they were beaten three goals to two.

★ **Newton Aycliffe** sisters tried their hand at ten-pin bowling at the Darlington bowling alley on Friday, June 9. After bowling they went to a nearby restaurant for a meal which rounded off yet another pleasant evening.

NORTH BRITISH MISSION

★ In May twenty members of the MIA went for a day's hike into the Corwen area of Wales. The weather was perfect for walking and everyone did their best to clear the table of the meal which was provided when they returned home. Michael Nugent led the party on this occasion.

On the Spring Holiday Monday in May the members of the **Liverpool District** gathered at Southport for a Family Day. Again the weather was good. This and the children's enjoyment of the Peter Pan Playground made the day a happy one. An Al Fresco meal was provided by the Relief Society sisters of the **Southport Branch**

under the direction of Audrey Gerrard and a tired but happy bus load of singing saints arrived home at nine o'clock.

★ **Nelson Branch MIA** put on a terrific comedy show recently. The programme included a Criss-Cross Quiz and was held to aid the Branch's building fund.

Over at Rawtenstall a Fair and Fashion Show was organised by **Preston** district. **Blackpool** won the prize for the "Quality of Produce" and **Eccles Branch** won a prize for their "Do-it-Yourself" stall, but star of the show was very professional "Dolls" shop.

Young Janet Nolan of Eccles Branch won first prize in the Fashion Parade wearing an attractive white party dress. Susan Shaw of Rawtenstall won the prize for the most "with-it" outfit. One hundred and fifty visitors enjoyed the day. Refreshments were provided by the **Blackburn Branch** and the evening concluded with a film.

★ **York Primary Family Evening** was held recently. A ladder decorated in various themes on the hall stairway was featured. Each individual class spoke and acted on the theme they were representing. As they finished they switched on a light which lit up their theme on the ladder. With the stairway fully alight it represented Prayer, Faith, Reverence, Baptism, Love, Testimony, Joy and Service. Service awards were later presented to teachers and leaders.

★ Many of the saints from **Beverley** attended the meeting in **York Chapel** to hear Elder Mark E. Petersen and

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Sister Emma M. Petersen speak to the Hull and Grimsby saints on May 8.

After looking for new ideas the York Entertainments Committee organised an Austrian Dinner and Dance on May 27 which was attended by sixty saints.

The evening began with films on Austria, followed by a running buffet cold meal. "Cyril from the Tyrol" then appeared appropriately dressed and involved the audience in a skit. Everyone enjoyed the fun and laughter. John Fenwick was MC and Joan Thistleton supervised buffet preparation.

MANCHESTER STAKE

★ May 20/21 was a very busy weekend for the **Manchester Stake**. Besides the Regional Relief Society Conference for the ladies, there was an exciting event for the young people when the annual Stake Swimming Gala was held.

It was hard to know who was the more exhausted—the swimmers or the spectators! Many people lost their voices through shouting while others almost jumped into the water in their excitement—so close was the contest. Manchester Ward won so the excitement was not in vain.

During the past few weeks Manchester Mormon Choir has been gaining much fame. They have given "Goodwill Concerts" and civic dignitaries have been attended as well as the public. The choir have been highly complimented on its performance.

Sixty-one members of the **Ashton/Oldham** Ward spent an enjoyable day at Blackpool on June 3. A hectic game of rounders on the beach lasted for some

three hours in spite of the cloudy weather. The young people later visited the South Shore Fun-Fair and had a ride to the top of Blackpool Tower.

Arthur McNama, Bill Giles, Bill Standring and David Cook braved the elements and had a swim in the sea followed by a run along the beach. There were no unfortunate incidents or accidents to mar the journey home and the coach driver was pleased that there had been no "stops" for alcohol or cups of tea.

★ The Aaronic Priesthood Commemoration Outing was held at **Scarborough** on a District basis. Thirty-three Aaronic Priesthood boys attended.

★ Early in May the **Scarborough Relief Society** sisters held a dress optional Dinner and Dance. This gave some of the younger sisters a second chance to wear their beautiful full-length dresses purchased for the Gold and Green Ball earlier this year.

Marketing and cooking for the lavish meal was undertaken by Relief Society President, Eva Hedley, assisted by her husband who also roped in their next door neighbour! Peter Lesley, immaculate in white, waited on the sisters at dinner to add a luxury touch to the occasion.

MARRIAGE

"When the first marriage was performed in Eden, the pair was immortal. Death came by sin, but life was restored through the atonement. Adam and Eve are therefore man and wife for eternity."

—Franklin D. Richards

"Temple marriage is not just another form of Church wedding; it is a divine covenant with the Lord."

—Eldred G. Smith

GLASGOW STAKE

★ Sixty-five young men gathered together to commemorate the Restoration of the Aaronic Priesthood with a sports day outing to Ayr. After the sports the Stake Presidency were kept busy serving the boys' dinner. A short spiritual meeting followed in the Ayr Building before the boys returned home.

INTER-STAKE SPORTS

★ Fifty-five young men and women from the Stake travelled down to compete in friendly games of netball, volleyball, table tennis and football with the Manchester Stake at the Ashton/Oldham Ward. After the strenuous activities of the afternoon a dance rounded off the day. Happy with their football victory and ready for the forthcoming game against Sunderland Stake for the Mark E. Petersen Cup the Glasgow party returned home. Organisation for the trip was in the hands of Brother Cameron and Sister Geddes.

★ Springburn Ward held their annual Sunday School Outing on June 3. In gay spirits the party set off for the seaside of Ayr. Sixty adults and children joined in the games held on the sands and a nearby fairground provided some additional thrills. Sunday School Superintendent A. Fulton organised the trip with assistance from Sister Chandler the Primary President.

CHAPEL DEDICATED

★ On May 23 Elder Mark E. Petersen, of the Council of the Twelve, dedicated the **Johnstone** Branch Chapel. President Andrew Laughlan conducted the programme and the Stake Singing Mothers formed the choir. Sister Forsyth of Drumchapel sang "If Christ Should Come Tomorrow."

Odell Smith, the Supervisor in charge at the completion of the chapel, was in attendance. Over 250 saints witnessed the dedication.

Forty saints travelled down to the Temple on the second Stake visit this year on 25th—27th May. Bishop Clark of the Pollok Ward organised the trip.

24 Mile Overnight Hike from Buxton

★ This type of hike is now an annual event in the **Ashton/Oldham** Ward (last year it was from Dewsbury) — Tom Leah was in charge. Twenty-four members took part and Bishop Ernest Presson and Robert Drysdale prepared soup for all on the hills halfway through the hike and then finished off walking the rest of the way home.

The walkers were aged from 11 to 69 years old. Bill Parmenter, 69, was the first man home with Craig McCormack, aged 12, from **Stockport** Ward, last but still very determined to finish. Sisters Peggy Laister, Molly Ticehurst, Joan Bardsley, Margaret

Mason, Emily Brooks, Jackie Garniss and Jacke Sayers then prepared a well-appreciated breakfast.

The Ward Sports Day followed on June 17 at Richmond Street Playing Fields, Ashton-under-Lyme. Some forty people attended.

★ On June 18 Brian Ashworth was released from his position as 1st Counsellor in the Ward Bishopric, having now been called to serve on the Stake High Council. William Standing

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was called as 2nd Counsellor with William Giles as 1st Counsellor to Ernest Preston the Bishop.

BRITISH SOUTH MISSION

★ A motley collection of Tramps gathered together at the Brighton Chapel on June 16 for a "Tramps' Ball." Prizes for the best dressed "tramps" were won by Peter Strub and his mother, Janet Strub.

★ **Leigh Park** went to Southampton on June 19 for a very successful dance. Held in the cultural hall of the Southampton Chapel some twenty miles from Leigh Park the hall was set out by the members who took food and decorations over in their cars during the morning.

The youth of Portsmouth District went to Reading earlier in the day to

take part in the Mission Games programme.

In addition to Portsmouth District, members also came from Crawley, Kingston, Reading and Bournemouth to total an attendance figure of more than 100. Dancing to the Southampton Branch group "The Chetwynds" and a session of square dancing with caller Elder Burton guaranteed a lively evening. With a profit of £9 13s. 4½d. to add to the **Torquay** Branch Fund which will help members of the branch to attend the Mission Youth Convention in October, the day was indeed a success.

£114 RAISED AT SOCIAL

★ On Saturday, June 10, a "Final" Social was held at **Reading** Chapel in an effort to raise £114 needed to pay off the debt on the chapel to enable it to be dedicated.

Admission to the Social was free but trading at several market stalls was brisk. Goods were auctioned by a real Yankee in intervals between a variety of charades which proved the acting talents of the members. The debt wiped out by a most successful day gave much cause for congratulation.

IRISH MISSION

★ An Aaronic Priesthood Dinner was held on Friday, May 12th, at 7.30 p.m. in the Holywood Road Chapel. The dinner was prepared by Ian Frazer of the **Cavehill Branch**, with assistance from the Belfast District Relief Society President, Harriet Marrow, and four sisters.

After dinner a knock-out Basket ball competition involving all Aaronic Priesthood members was held, Book prizes were donated to winning teams by President Rollond L. Jaussi and presented to

the boys by District President, J. Owens.

The following day there was an outing to Tullymore Park Forest. All of the Priesthood holders of the Belfast District travelled by car to the forest situated at the foot of the Mountains of Mourne.

The Park is, perhaps, the most beautiful of all Irish nature spots and after a very happy day in the open the party left the park in time to arrive home by 9 p.m.



Aaronic priesthood youth after a dinner at the Hollywood Road Chapel, Belfast.



A group of boys and their leaders enjoying the beauties of Tullymore Park Forest.

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BRITISH MISSION

★ A May Ball was held at **Colchester** by the **Ipswich** District which followed the theme "Moonlight and Roses." This Ball was as gay as its theme title and the hall was decorated with hundreds of paper roses and a false paper ceiling of midnight blue. The entrance to the hall was covered by thin strips of blue paper and a huge silver moon hung over the door. Music was provided by the Mayfair Dance Band with Jeff Packe as MC. Certainly this was the outstanding social evening of 1967.

Ilford Branch recently said farewell and bon voyage to Sister Mears who has gone to New Zealand.

SCOTTISH MISSION

★ The **Scottish** Mission played the **Glasgow Stake** at netball and five-a-side football on Monday, April 10, at the new Edinburgh chapel.

Directed by Sister Kelly, mission YWMIA president, and Brother Giboin, YMMIA mission superintendent, the event was held to find a winner to represent Scotland at Manchester in September.

The event proved to be entertaining and exciting. Glasgow Stake won in netball, 17 to 5, and the mission won in football, 1-0.

LONDON STAKE

★ On May 20 the Stake held its Dance Festival at the Hyde Park Chapel. Six Wards presented floor shows which were all very good. Over two hundred people attended and a high standard of dancing noticed.

The Stake M-Men-Gleaner Council organised a volleyball tournament at the Hyde Park Chapel on June 3. **Romford** won and will now represent the Stake in the Zone finals.

meeting on the Friday night and an early morning nature walk with a devotional meeting held in a grove of trees. Instruction was given in all aspects of camp leadership and skills.

The workshop party was led by Anne Rudd, British South Mission YWMIA President, and Pauline Doggett, London Stake YWMIA President, assisted by Carole Corless and Patricia Chambers of the Stake Board and Teresa Gulliford of St. Albans Ward.

★ For 24 hours starting on Friday, June 9, the Stake held a YWMIA Camp Workshop. It was attended by young women from the Stake who have been called to act as camp counsellors at the joint British South Mission and London Stake YWMIA camp to be held in the New Forest in August.

The programme included a camp fire

Fireside at the London Temple

★ In order to encourage members to become more interested in the temple and temple work, President Buckmiller said some time ago that he would be pleased to speak to fireside groups that might like to journey to the temple grounds on a Sunday evening. Taking him at his word Bishop McKeown of

the **North London Ward** authorised the MIA to get a group together.

Accordingly, with Margaret Best in charge of planning and transportation, the project got under way. "Could they rent a coach and fill it," someone asked. It seemed doubtful but with trepidation a forty-seater coach was hired for the evening of May 7. Sister Best produced forty tickets but sales were slow until several of the missionaries requested tickets. Then it was announced that tickets were going rapidly and anyone wanting them would have to hurry. The demand reached forty.

"Another coach?" A new supply of tickets, a second coach, and a total of eighty-four people, many of them investigators, made the trip to the temple grounds and enjoyed the fire-side talk in the Manor House! A great effort well rewarded for both President Buckmiller and President Parsons spoke, explaining the place of priesthood ordinances in the Lord's plan of salvation.

After question time the meeting concluded with a moving rendition of "The Lord's Prayer" by Elder Harkness. Refreshments were served and later the coaches left for London. Everyone seemed favourably impressed and everyone thought that the trip was well worth repeating.

LEICESTER STAKE

On May 20th the Relief Society held a bazaar in conjunction with the Priesthood celebration of the Restoration of the Aaronic Priesthood at **Norwich Chapel**. The Bazaar was successful and the sale of some knitwear, cakes and confectionary all made by sisters, boosted their funds.

To prevent any of the Priesthood-staying at home to watch the F.A. Cup Final a television set was obtained so

that they could view the game together. After the t.v. final the Mel chezidek Priesthood challenged the Aaronic Priesthood to a game of football. After an arduous but enjoyable game the Elders had won by 13 goals to 11—some final!

★ **Nottingham Ward** Sunday School Outing to Wickstead Park on June 18 had all the ingredients of success. Children enjoyed swings, slides, a water splash, a boating lake and a pets' corner and their happiness made everyone's day.

The following Saturday after an exhausting week of collection and sorting, the Ward held a very successful Jumble Sale at the Meadows Community Centre which realised over £40.

★ The Stake Swimming Gala was held at the Vestry Street Baths at **Leicester** on June 3. Keen competition and a vociferous crowd of supporters encouraged **Nottingham Ward** to win most points, with **Leicester** coming 2nd and **Walsall** 3rd.

★ During the dance on the evening of May 7 at the Stake House, a Fashion Parade was presented by the Stake YWMIA. Five girls took part; Maureen Cuthbert, Denise Stone, Anne Stead, Jo Bray and Jane Johnson. The girls, who modelled clothes they had made, were introduced by compere Penelope Bernard. New professional model grace and poise on the stage was followed by a dash to change within a few minutes ready for their next appearance, and still they managed to look amazingly calm and unruffled. Josephine Green, designed the stage setting.

★ The primary children of **Walsall** spent a happy day at Dudley Zoo on May 17, despite the rain which drove

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them to the pleasures of fish and chips instead of the outdoor picnic they had brought. Weather accepted they were able to enjoy a damp trip on the miniature railway as well as the facilities of the zoo.

In contrast beautiful weather prevailed the MIA ramble to Barr Beacon on June 6.

★ For the Can Night Social on May 31 the weather was not so important, but there was both warmth and fun in

an evening which ended with a performance of the play entered in the Stake Drama Festival.

★ The Stake Drama Festival took place at the **Derby Chapel** this year on May 31. Three Wards entered plays. Ernest Hooker from **Nuneaton** was the adjudicator, and awarded first place to Walsall for their performance of "Cato's Daughter."

★ During May a Stake Priesthood Father and Sons' Dinner was held at Nottingham Chapel. The meal prepared by Irene Swinscoe of Mansfield and served by MIA girls from the Stake was voted a great success.

CENTRAL BRITISH MISSION

★ Three sisters from **Stourbridge Branch** were presented with four David O. McKay awards by President George I. Cannon at the 2nd Quarterly Conference at the **Kidderminster Chapel** on June 4th.

The story behind their awards is inspiring. Sister Jean Hale had been inactive for two years and the after a visit by Elders she and her sister, June, who was not then a member, renewed their interest in the Church. Jean became a local missionary and laboured with her sister until the latter's baptism.

Almost at once June became a local missionary too and both began to teach their Mother about the faith and she too was baptised within a few weeks.

Jean Hale is now Y.W.M.I.A. President and her sister June is M.I.A. Secretary. Their mother, Sister F. Hale, is now the Relief Society President. So from one

dormant member we have three valuable and active members gaining much from their efforts.

Sister Margaret Prosser had also been inactive for over two years, but returned of her own accord one morning to Sunday School. She is training to be a nurse and while at work she talked to a friend, Sandra Edwards, and introduced her to the Elders and worked with them teaching Sandra the gospel. Soon Sandra was baptised and became a local missionary herself.

A most inspiring District Sunday School Convention was held on 24th June at **Northampton Chapel** and was followed by eleven baptisms. Five from Northampton and six from Bedford. A great throng attended this happy event.

THOUGHTS FOR THE MONTH

ETERNAL LIFE

"Eternal life is that kind of life which our Father in Heaven possesses. For he who has eternal life must have the kind of life that God has, for he is eternal."

—President Joseph Fielding Smith

EVIL

"Does any one think the Lord will be pleased with us if by any act of ours we allow evil to come nearer to our doors?"

—Joseph F. Merrill

RESURRECTION

"All men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit,' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood."

—The Prophet Joseph Smith

OBEDIENCE

"There is no place in a sound world for lawlessness and disorder and chaos. Every man must spend his strength in searching out law, so that he may have the joy of obeying it."

—John A. Widtsoe

MORTALITY

"This life is the schoolroom of our journey through eternity. There is work to do and lessons to learn that we might prepare and qualify ourselves to go into the spiritual existence to follow."

—Howard W. Hunter

GOSPEL

"The principles of the restored gospel as revealed to the Prophet Joseph Smith are the surest, safest guide to mortal man."

—President David O. McKay

STAR NEWS . . .

SOUTHAMPTON BRANCH

Brother Geoffrey G. Clench recently talked to the Bitterne and Woolston Rotary Club at one of their weekly luncheons. The occasion began at 1 p.m. and 50 members of the Rotary Club attended. After lunch Brother Clench was introduced by the President of the Woolston and Bitterne branch, Rotarian Buckle, and the talk on the principles of Genealogy took twenty minutes. These principles were presented from the point of view that the Rotarians present were about to commence tracing their own ancestry. In an attempt to introduce the excellent L.D.S. recording forms used for genealogy, Brother Clench told the gathering that he was in fact a Mormon.

The address was made interesting by the use of visual aids in the form of charts and printed volumes of parish registers from Brother Clench's own personal library.

In the question period that followed it was clear that a great deal of interest had been aroused. Later a vote of thanks to the speaker was proposed in a manner that left no doubt as to the appreciation of the speaker's efforts.

162 NEW AMERICANS RETURN TO U.K.

A group of former English Saints have returned temporarily to their homeland from Salt Lake City, Utah.

All these Saints are members of the **British Missions Association** and are sponsored by them, and they arrived at London Airport at 6 a.m. on July 14th.

Altogether they will be spending four weeks in Great Britain and will undoubtedly visit their relatives and friends and also call in on the local Wards and Stakes.



Henry Talbot, hero of a ship-board drama reported in British News, earlier in this issue.

★ Aaronic Priesthood members from the Liverpool District had a very energetic weekend on May 5-6, when they gathered for a social at the **Liverpool** chapel on the Friday evening. All the fun and games only served to make them more enthusiastic. They all turned out again on the Saturday for a ramble round Parbold and Apsley Bridge, ending with a grand outdoor cookout and sing-song at night.

★ The closing social of the **Rugby Relief Society** was held on June 14th at Sister Thorpe's house and was highlighted by the visit of Brother and Sister Silver of Denver. Sister Silver was formerly Ruth S. Smith, a missionary in the Old Birmingham District and much enjoyed recalling happy memories with Rugby, Coventry and Northampton Saints. Previously they had visited the Northampton Chapel.

On Tuesday, 20th June, Sister Wood from Rugby gave a cake icing demonstration to the Northampton Relief Society Sister.

★ It couldn't have been for Christmas or New Year, and it certainly wasn't anybody's birthday, but who needs an excuse to have a party? Members of the **Eccles** Branch of the Preston District certainly don't. Earlier this year the imaginatively decorated hall of the Eccles Branch was the setting for a happy get-together of members and friends. Appetites were satisfied with bangers and mash prepared by the MIA.

The high spot of the evening, however, was the entertainment provided by "The Southerners," a folk-singing group from **Blackburn** Branch who had kindly agreed to appear at Eccles. Members of the branch also took the opportunity to show their literary and musical talents, thus ensuring that the evening was a great success.



The Southerners in action.

Parents and children

by

Thorpe B. Isaacson
of the First Presidency

★ I am thinking of the divinely appointed responsibility of parents, the sobering counsel is given to us that "... they shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:28.) These and many other scriptures make it crystal-clear the heaven-imposed responsibilities of teaching our children properly. If we fail in our duty toward them, we are weakening the foundation of our own influence.

Marriage is the gateway through which a man or woman obtains personal experience in human relationships. Parenthood is the opportunity for putting that experience to heavenly and practical use. It is a God-given right for parents to have children so that they can give them intelligent mental, moral, and spiritual training. Parent love is beautiful, but parent love combined with intelligent discipline is the force that turns children into great characters. Misdirected and misguided offspring result in one of civilisation's appalling wastes and present-day problems. Good citizens are necessary to civilisation, but good parents are obligatory if civilisation is to continue.

Hard work

We hear very little nowadays about the strength of character that our forefathers drilled into their children. In those days, a boy grew up with the understanding that he could get somewhere in this world through hard work, rather than looking for short-cuts. Promotion was considered on performance, results, ability, and talent. Parents implanted in their children a desire for sound knowledge and a yearning for excellence and a willingness for hard work. The sense of personal responsibility was as basic as love itself.

Somewhere in our recent past, many

of us have adopted the idea that a father's firm influence is not essential in the raising of children. All too often father's role in family discipline has been dismissed to, "You ask your mother." This may be all right with daughters, but with a son, it is an invitation to disaster. A boy who grows up unable to look to his father for guidance and decision and help will not have much respect for authority whatever its source.

Lack of influence

Ninety per cent of the youngsters who have had troubles are the products of homes where the father's influence was lacking. As unattractive as the task may seem, a father is the guiding director of the family; and when he fails in his job, there can be only chaos and trouble. Should a father surrender to his wife his own position as head of the household, then the results may be the same.

Faithful parents are entitled to the inspiration of the Lord. What would we do as parents without that inspiration? But sometimes parents do not have the courage to follow that inspiration, and they yield, when they should stand firm.

There should be well-established rules of behaviour for growing boys and girls. The word "no" is now practically obsolete. Is it wrong for youngsters to have to toe the line? Discipline — why, we all need discipline! Someone has said that respect is no longer a part of the everyday living. The lack of discipline will bring a lack of respect. Are parents smart to give in? Would we not be better parents if we put our "foot down"? Youngsters are still youngsters, perhaps immature. They need so much help and so much counsel. They have a lot to learn, but

as parents we should not be afraid to teach them.

Perhaps we should let our youngsters know that they are supposed to achieve—they will be required to work, and that celebration comes only after victory, accomplishment, and achievement. A sensible youngster does not necessarily want his freedom. All he wants and needs is love, and he knows deep down in his heart that the people who love him the most are the ones who will have the courage to say "no." Discipline—yes, it is necessary to save our youngsters from themselves!

There is no strength comparable to the strength of a nation whose people know the meaning of sacrifice. Some parents say, "We do not want our youngsters to sacrifice." Young people should be taught the meaning and the law of sacrifice. They will have to pay a price for success. The price of success is high, but it is not nearly so high as the price of failure!

Leisure time

The proper use of leisure time is very important, and the proper use of it has been the means of helping many young men and women to greatness.

I recently heard someone say, talking about television, that it was a good way to kill time. Then I thought at that time of what Thoreau once said: "As if you could kill time without injuring eternity."

Of course, we as parents cannot blame all juvenile delinquency on television. We must take the responsibility in the home. Make no mistake about that. Most parents love their children and want them to have as much freedom as is necessary, but as Sam Levenson says, "We don't want the Bill of Rights to turn into the rights of Billy."

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Parents and children

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"It is a fulltime job to be decent"—to be decent to everybody all the time. To be decent is to cease bitterness, jealousy, and hate, to refrain from gossip, refrain from backbiting, and from passing on untrue comments and unreliable stories about another, to be considerate, thoughtful, and sympathetic. After all, everyone that I know of already has a very heavy load to carry.

Remember, young people, there is a price for success, but the price of success is not nearly so high as the price of failure. Remember, young people, that you are holding our hearts and your future in your hands.

I want to bear my testimony to the Lord for his kindness and mercies to me, for his blessings, for help and his guidance. I know that this is the true Church of Jesus Christ. I know that God lives, that he is our Father. I know that Jesus Christ is the Son of God, our beloved Saviour and Redeemer.

I wonder how near we can get to our Heavenly Father and to our Saviour. I know from my own experience that when I can become humble, it is possible for me to get very close to the Lord. I know that there is divine inspiration and revelation in the Church today. I know that our beloved President David O. McKay, a prophet of God, is at the head of the Church. I know he is inspired of the Lord. I know that the priesthood is in the Church today, and that inspiration and revelation in the Church today is as strong or stronger than we have ever known it before.

May God bless us that we may live up to the standards of this beautiful Gospel, to this Church through which the teaching comes.

CONGRATULATIONS

A Ruby Wedding celebration

in

The North British Mission

★ On April 15 Brother and Sister Hogg celebrated their Ruby wedding with a party held in the cultural hall of the **Wirral Chapel**. A very surprise guest to the party was Pres. Alvine Greene who was Mission President to the Northwest area when the mission home was in Manchester. To Brother and Sister Hogg, the "flying" visit meant even more, for they knew President Greene many years ago when he was a young missionary.

Many brothers and sisters made donations to the building fund instead of giving presents to the happy couple, even so there were still many beautiful and useful gifts on display. Especially beautiful was the ruby wedding cake made by Sister Blocksidge. The whole affair showed the greatest credit to the sisters of the Relief Society who catered and helped to organise this memorable event.

★ Danish TV picked up the story when a grenade exploded on board a ship. This news coverage put Harry Talbot of the **West Hartlepool Ward** in the spotlight for he was instrumental in saving the lives of two of his shipmates. (see photo on page 56)

One man was seriously wounded with shrapnel and Harry applied first aid, until the man could be taken off the ship by rescue helicopter. The other sailor was blown overboard by the explosion and Harry was the only crew member who spotted him in the water.

FREEDOM'S CHALLENGE

Bishop Victor L. Brown

★ I was invited to speak to a group of high school students recently. They were members of a service club, the motto of which is "Fulfil Freedom's Challenge." I suppose there is no subject discussed more frequently today than that of freedom. There are many approaches to this topic.

As I stood before this group of eager young men and looked into their faces, I couldn't help feeling that if they could catch the full significance of the meaning of this motto and put it into practice, their success in life would be assured.

"Fulfil Freedom's Challenge." Freedom means many things to many people. May I illustrate one kind of freedom that came to my mind as I visited with these young men by telling you of a friend of mine who sold his freedom for a social custom. This young man had started up the ladder of success, and it appeared that nothing could stop him. I don't know of anyone who had brighter or more promising prospects for a successful career.

Social drinking

Then, one day, he made the decision that if he were really to succeed, he must accept social drinking as a part of his life, and so he did. I am sure that to begin with, he found the taste unpalatable. However, it wasn't long before he began to look forward to the cocktail hour, and then the cocktail hour couldn't come soon enough. Finally, he became a slave to alcohol, losing his wife, his friends, and his

job. The last time I saw him, though still a young man, he looked twice his age. He was without work. He was finding it necessary to ask for a hand-out from his friends. He had lost everything that was worth living for.

Sold soul

The day I was called to be a bishop of a ward several years ago, I received a telephone call, asking if I could come to help dissuade a woman from taking her life. I wish every young woman in this Church could have been by my side during that interview. This woman, the daughter of a bishop, the former wife of another leader in the Church, and the mother of two teen-age youngsters had sold her soul for the bottle. During her more or less sober moments, when she reflected upon what she had done with her life, she could see no purpose for living.

Now, my young friends, don't think for one moment that those problems came on this man and this woman overnight. They found themselves in these situations after many weeks, months, and even years of merely being "one of the gang," of succumbing to the pressures of their neighbours, friends, and associates, of not wanting to be different. In all of my experience, I have never seen anyone more in bondage, with less freedom than these two individuals.

You don't give up your freedom all at once—this kind of freedom at any rate. You give it up a little at a time, and all it takes is a start. If there is

never a start, there is no concern about giving it up.

Each of you would gladly give your life, if necessary, to keep your country free. What are you willing to give to remain free from this so-called social custom that destroys so many boys and girls, men and women?

"Fulfil Freedom's Challenge." As I stood before those students, how I hoped they would recognise that they would have to determine in their own minds and hearts what kind of men they were going to be, how susceptible they would be to the accepted practices and habits of the world.

Smoking habit

Many millions of dollars are spent by tobacco companies in an effort to entice the young people into taking up the habit of smoking. Medical science today is substantiating the claims which have been made for many years, that the use of tobacco is injurious to one's health, but it is not from this viewpoint that I wish to discuss it.

Just last week I had occasion to be driving with a man who took a cigarette out of his pocket, put it in his mouth, lighted it, and then threw it away. He turned to me, and said, "Did you see what I just did? I didn't want a cigarette. I have stopped smoking, but look what I did."

Why, I have known some men who have stopped smoking every Monday morning for weeks.

One of the most common social practices in the world is the use of tobacco.

If you young men and women will ask an honest person who is a confirmed smoker whether or not he has denied himself a freedom by the use of tobacco, he will tell you he is enslaved to this habit.

The other day a man came to our

offices to discuss a business proposition. At the conclusion of our meeting, we learned that he had recently been elected executive vice-president and treasurer of his company. Now, this company is international in scope. It does over four hundred million dollars worth of business each year.

Rise to success

In discussing his rise to such an important position in the business world, he quietly and humbly said, "You know, I have never found it necessary to smoke a big cigar or indulge in cock-tails. I have just followed what my father taught me when I was a boy and tried to live the way my mother wanted me to live. And I haven't found that it has hurt me a bit."

On one occasion, the chairman of the board of directors of a large corporation, the largest of its kind in the United States with retail outlets from coast to coast and border to border, called one of his vice-presidents on the telephone and said, "Will you please come to my office right away, and bring your two boys." These two boys were also associated with this company.

As the three men entered the chairman's office, he introduced them to a man who they learned was one of the great financiers from New York City. As the chairman of the board introduced these three men, he said to this financier, "These are the kind of men we want to build our company around."

Now, why do you suppose he would make such a statement, because these three men neither use tobacco or liquor? I doubt it. I am confident that many of the men in this company do not use tobacco and liquor. Then, why? Because they are Latter-day Saints? They all are, but no doubt this was the

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FREEDOM'S CHALLENGE

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reason. I think this business executive wanted to build his great company around men such as these three because they are men of character. They have personal standards, and they have the backbone to live these standards no matter where they are or whom they are with. These men are strong enough to resist the pressures of social customs rather than compromise their own principles, and this man knew they could be relied upon.

The dropouts

There is yet another group who were not present at this meeting. As a matter of fact, I am afraid the motto, "Fulfil Freedom's Challenge," would have little interest for them. They are known as dropouts. They are the ones who for one reason or another leave school without obtaining their diplomas. It is my feeling that this group of young men and young women are choosing to become enslaved to a life of mediocrity, and the tragic fact about this is that not only are they entering into this deplorable condition, but they are probably going to take many of their children with them. If they could only foresee the opportunities and rewards that will pass them by because of their decision to be satisfied with a minimal preparation for life! It is essential that each person these decisions rests with himself. John Oxenham has written:

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High
recognise that the responsibility for
way,

And the Low Soul gropes the Low;
And in between, on the misty
flats,
The rest drift to and fro.
But to every man there openeth
A High way and a Low,
And every man decideth
The Way his soul shall go."

What a wonderful thing it would be if all young people of this generation decided that mediocrity would not touch their lives but rather that excellence in all things would be their ambition. John W. Gardner, president of the Carnegie Corporation, spoke of excellence in this way:

Honour excellence

"The most important moral of all is that excellence is where you find it. I would extend this generalisation to cover not just higher education but all education from the vocational high school to the graduate school. ... We must learn to honour excellence (indeed to demand it) in every socially accepted human activity, however humble the activity, and to scorn shoddiness, however exalted the activity. ... An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

Freedom of choice is a basic principle of the Gospel. This was true even before the earth was created. Each one of us has the divinely granted right to choose for himself. In choosing, we have the responsibility to use our intellect, which also has been given to us by our Heavenly Father. He has shown us the way; now it is our responsibility to choose which way we will go.

A visit with the Callisters

by Gwen Cannon

★ Every home has a spirit, an atmosphere that permeates each crevice and corner, reflecting the lives of those who live there. It is an attitude of mind, a feeling, something you sense as you enter.

The spirit of the Reed E. Callister home, the British Mission home in London, is one of warmth, friendship and love. You see it in the faces of the elders as they work at their desks. You are aware of it as Sister Callister calls to her daughter, Susan, who is home from school with a sore throat. You recognise it as a young elder, new in the field, comes in to ask a question. You sense it as President Callister tells you of his beginnings as president of the British Mission. They care about people, and you know this as you visit with them in their home.

They have had interesting, active lives of service in the Church and community. President Callister is an attorney but has also many hobbies and interests. He likes good music

and enjoys a fine collection of records. He is an enthusiastic photographer and gardener. Perhaps his greatest love other than his family or the Gospel is his large collection of rare books.

President Callister received the first Distinguished Service Award presented by Brigham Young University. He was responsible for influencing a client, George Barratt, to present the university with property valued at a million and a half dollars.

His wife, Norinne Richards Callister, has worked on the Red Cross Board, was president of the National Charity League and service chairman of H.E.L.P., an organisation which gives financial assistance to individuals needing medical care. She has been president of a Parent-Teachers' Association and chairman of the Community Chest. She was a member of P.E.O., a social and philanthropic organisation for women.

The Callisters have four sons, two daughters and seven grandchildren. Two of their sons, Reed and Douglas, are attorneys in California and are responsible for their father's practice while he is in Great Britain. David is a doctor, serving in the armed forces in El Paso, Texas. Tad was recently released from the Eastern States Mission where he served as assistant to the president. He has returned to Brigham Young University.

The Callisters are proud parents. They have enjoyed raising a family and feel the importance of setting a good example of the way family life should be conducted in the homes of Church members.



The Callister family enjoying a music session.

The responsibility to proclaim

by

President Joseph Fielding Smith

★ I am grateful for the coming of the Prophet Joseph Smith and the restoration of the Gospel of our Lord and Saviour Jesus Christ in this the greatest of all dispensations—the greatest, because it is the last. I am also made aware of the responsibility which rests upon us, the elders of Israel, to proclaim the words of eternal life as they have been revealed from the heavens for the benefit of all the inhabitants of the world. We are sending missionaries to practically every country on the globe, except perhaps those where the lives of missionaries would be in grave danger and their message misunderstood. This obligation of declaring the words of eternal life devolves upon us by divine decree, given by the Lord to the Prophet Joseph Smith in November 1831 in the following words:

No escape

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced

with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D. & C. 1:1-5)

World Wide

It is because of this commandment which the Lord gave to the Church through the Prophet Joseph Smith that our missionaries are sent to all parts of the world. We are fulfilling the edict of the Son of God. Moreover, this is in fulfillment of the promise He made to His apostles just preceding His crucifixion, when He declared to them:

"And again this gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled." (Joseph Smith 1:31-34)

The Lord has made great promises through His servants concerning these times. To Jeremiah the Lord said in speaking of this dispensation:

"Behold, the days come, saith the

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Responsibility to proclaim

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Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord;

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Forgiveness

"And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)

In order that this prophecy may be fulfilled, many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the Gospel. If they fail to do these things they will be cut off from the presence of the Lord in that great day when He shall descend as Lord of lords and King of kings to take His place and sit on His throne to rule and reign.

The Prophet Joseph Smith once said: "The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter

us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it he will call each to render an account; and where five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honours. Therefore, we earnestly implore the grace of our Father to rest upon you through Jesus Christ his Son that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (DHC 2, 23-24)

From heaven

The Prophet Joseph Smith in one of his discourses said the following:

"... If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge, we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

"... A man is saved no faster than

he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (Ibid., 4, 588)

Evil-design

How true this statement is. Today we are troubled by evil-designing persons who are endeavouring with all their power to destroy the testimonies of members of the Church, and many members of the Church are in danger because of lack of understanding and because they have not sought the guidance of the Spirit of the Lord. Every baptised member of the Church receives the gift of the Holy Ghost, by the laying on of hands. This, however, will not save them unless they continue in the spirit of light and truth.

Fundamental truths

Therefore is is a commandment from the Lord that members of the Church should be diligent in their activities and study of the fundamental truths of the Gospel as it has been revealed. The Spirit of the Lord will not continue to strive with the indifferent, with the wayward and the rebellious who fail to live within the light of divine truth. It is the privilege of every baptised person to have an abiding testimony of the restoration of the Gospel, but this testimony will grow dim and eventually disappear unless we are constantly receiving spiritual good through study, obedience, and diligent seeking to know and understand the truth.

May the Spirit of the Lord be our constant companion, and may we one and all be true to our covenants and obligations devolving upon us through our membership in the Church.

NEWS FROM SCOTLAND

★ A dinner dance was held in the **Dundee East** Branch at the end of April. After an early disaster when the electric cookers failed due to overloading a delicious meal was enjoyed by 65 happy dancers. That Brother and Sister George Ross had to include their own lunch for the following day in the menu to cater for the unexpected crowd was commendable and it ensured that everyone was amply catered for.

After the meal a cabaret followed also produced by the MIA girls and Charles Day. This took the form of a trip back to the roaring twenties, complete with Charleston dresses and headgear and of course the "Charleston." After the cabaret everyone was ready to dance again, if not exactly all night, at least well into the evening.

★ After working hard for several years the **Dundee East** Branch were told that their part of the debt on the building had been cleared and that Elder Mark E. Petersen of the Council of the Twelve would dedicate it on May 2.

The chapel and lounge were filled to capacity on that evening and everyone present was truly uplifted by the inspired talk given by Elder Petersen. The dedicatory prayer will always serve as a reminder to them that all their comings and goings will henceforth be in the name of the Lord.

The dedication took place only a few days before John Floyd who had been branch president for one and a half years, left Dundee to take up a new job in London. His family will follow in a few weeks time.

CONGRATULATIONS



Millenial Star regrets that due to the pressure on space over the last few issues it has had to hold over many announcements of Marriages and Births. Now we can publish all we have been sent and our hearty good wishes go to all concerned.

★ March 11.—To Michael and Margaret Street, Scarborough Branch North British Mission, a son Paul Michael.

★ March 11. — To **Harold and Hezel Grant, Cleethorpes** Branch, North British Mission, a son, Lee. And at the same place and on the same day their first grandchild, a daughter, Helen, to their daughter, Dene. Double congratulations!

★ March 29.—To **John and Zandra Lee, Scunthorpe** Branch, North British Mission, a son, Nathan John.

★ March 27. — To **Antony and Lorna Tremlett, Scunthorpe** Branch, North British Mission, a son, Peter.

★ March 27. — To **Gordon and Ruth Roberts, Liverpool** Branch, North British Mission, a daughter, Karen.

★ April 9. — To **Brother and Sister Cowley, Widnes Runcorn** Branch, North British Mission, a daughter, Jean Allison.

★ April 10. — To Brother and Sister Clinton Lee, Southend Branch, British Mission, a daughter, Alison Jane.

★ April 17. — To Roger and Patricia Jones, Reading Branch, British South Mission, a son, Dean Keith.

★ April 25. — To **President and Sister Herbert, Medway** Branch, British Mission, a daughter, Ruth Anne.

★ April 28.—To **President P. McRae and Sister M. McRae, Aberdeen** Branch, Scottish Mission, a daughter.

★ May 6.—To Andrew and Jean Innes, Thurso Branch, Scottish Mission, a daughter, Rachel Mary Elizabeth.

★ May 11. — To Alfred (John) and Brenda Wallis, Chelmsford Branch, British Mission, a daughter, Angela Mary.

★ May 17. — To Ramon and Chloe Pestrige, Reading Branch, British South Mission, a daughter, Sarah Joanna.

★ May 23. — To Bishop and Sister McKim, Springburn Ward, Glasgow Stake, a daughter, Deborah Helen.

★ May 24. — To Colin and Barbara Birt, Chester Branch, Central British Mission, a daughter, Judith Jane.

★ May 29.—To Dorothy and Andrew Wynne, Chester Branch, Central British Mission, a daughter, Diane Louise.

★ June 7.—To Kenneth and Christine Cheeseman, Stafford Branch, Central British Mission, a son, Christopher James.

★ June 18. — To Michael and Ester Read, Walsall Branch, Leicester Stake, a son, Andrew Michael.

★ June 20.—To John and Gloria Finlay, Reading Branch, British South Mission, a son, Sean Cowan.



William Gardner married Christine Helps in West Hartlepool on April 29.

ENGAGEMENTS

★ **Stuart Bourne**, youngest son of Brother and Sister Bourne of **Liverpool**, to **Sandra Ferguson** of Ontario, Canada. Stuart served as a building missionary in Rochdale for two years before emigrating to Canada in 1965.

★ **Linda Fleming** of **Southport** Branch to **Larry Fleming** of Los Angeles. They plan to marry in October, when her parents will be visiting with the Charter Flight.

★ **Zigmund James Peacock** of **Liverpool** to **Carol Ann Pearce** of **Salt Lake**. Elder Peacock served as a building missionary in Oldham before emigrating to Salt Lake with his family in 1964. He also served a proselyting mission in Scotland from 1965 to 1967 and returned home to Granger, Utah, earlier this year.

★ **Margaret Hull** and **David Hogg** of the **Mitcham** Branch.

★ On March 25, **Lilyann Bruce** of **Aberdeen** Branch became engaged to **Alistair Rae**. Alistair is in London for a year at the Royal Military School of Music. His regiment is the Gordon Highlanders. They plan to be married in the temple in October of 1968.

★ From **Aberdeen** Branch comes the news of three engagements. They are: **Lorna Andrew** to **George Bowie**, **Isabelle Sutherland** to **John Donaldson**, and **Christine Fyfe** to **David Yule**. All plan to be married in the temple next year.

★ **Raymond Bottesell** of **Basildon** and **Jane Olivia Hayes** of **Southend**.

★ **Eileen Lansdell**, a former member of the North Shields Branch, Sunderland Stake, to **Kenneth Holmes** of Toronto 2nd Ward in Ontario, Canada.

★ **Doreen Stevens**, Sunderland Ward to **James Simpson Laurie**, of West Hartlepool Ward.

WEDDINGS

★ **Pamela Alice Houghton** and **Walter Woods** both of the Gorleston Branch were married in the new Lowestoft Chapel on March 25. The bride looked radiant in a full-length white lace dress, with a cascade of Spanish frills falling from the waist down the back. The three young bridesmaids, Penny and Mandy Fenwick and Georgina Barron, wore dresses of a similar style in kingfisher blue. Len Webster was the best man. The ceremony was performed by Eric Daniels, president of the Gorleston Branch. The choir sang by special request, "How near to the Angels." The reception took place in the cultural hall and consisted of a four-course dinner for almost 100 guests; this was prepared by the Relief Society, and the young girls from Lowestoft MIA acted as waitresses. Following the reception the guests danced to music played by Keith Shaw and his quartet.

★ **Joan Baldwin** of Bournemouth was married to **Colin Summerskill** at the Poole Chapel on April 1. The reception was held in the cultural hall.

★ **Charles Geoffrey Greaves** was married to **Mary Patricia Grimshaw** at the East Leeds Branch Chapel on Saturday March 4 1967. A photograph appears on page 70.

★ **Anne Banks** married **James Thomson** on March 18. We publish this photograph (Below) of their springtime wedding in summertime and their happiness adds greater light to all our days.

Provided by Bishop Arthur Herbertson of Glasgow, the photograph was taken at the reception which followed the wedding ceremonies.



★ The marriage of **William Handforth** and **Valerie Burgoyne**, both of Manchester Ward, took place on March 25 at the stake centre, followed by a reception at the Manchester Ward Cultural Hall (Below) A photograph of their happy day.



★ **Charles Geoffrey Greaves** and **Sister Mary Grimshaw** after their wedding in the East Leeds Branch Chapel on March 4. A March wind has taken Mary's veil and blown it about—undoubtedly for our photographers benefit.



★ **Joan Baldwin** of Bournemouth was married to **Colin Summerskill** at the Poole Chapel on April 1. The reception was held in the cultural hall. The wedding guests gathered together for this photograph.



INTERESTING PEOPLE



... ALEXANDER STUART BAULD— McLellan Cup Winner

★ Alexander Stuart Bauld recently won the Glasgow Junior Chamber of Commerce McLellan Cup for public speaking. This cup is a yearly competition for college students all over Scotland. His subject was "We Can Learn From History."

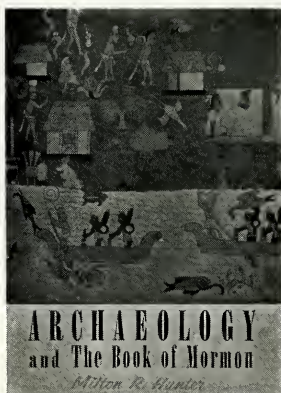
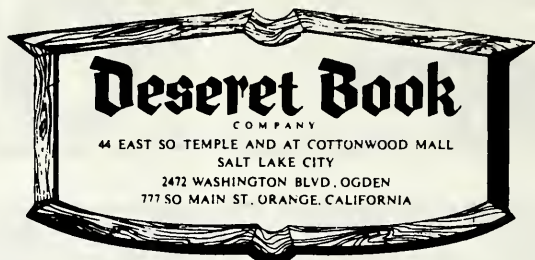
Alexander has been a member of the church just over three years. In that time he has earned three individual Aaronic Priesthood Awards, served as councillor in the M.I.A. as well as

Y.M.M.I.A. president. He gained a superior rating in the Stake Speech Festival in recent months.

Brother Bauld is eighteen years old, an avid volley ball and basket ball player. He has written a roadshow script and his bishop reports that he is active in all phases of church life. Bishop Herbertson, Springburn Ward, Glasgow Stake has said "Brother Bauld bears strong testimony to the restored Gospel."



The McLellan Cup and a feeling of real pride are revealed in this photograph of this month's most interesting person, Alexander Bauld.



Archaeology and the Book of Mormon

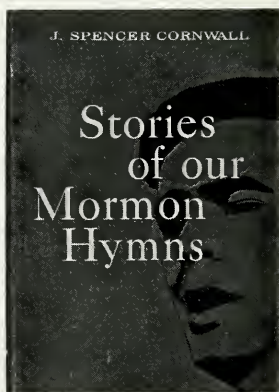
This book is the 16th volume to be published by Dr. Milton R. Hunter, versatile and able writer. He weaves into the book the Latter-day discoveries among the peoples of the Americas, the American Indians.

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CHOIR TO SING IN CANADA

★ The Salt Lake Tabernacle Choir will sing at the World's Fair in Montreal, Canada, during this month (August) writes our Salt Lake correspondent.

The giant exposition, which will include exhibits from 70 nations, will mark Canada's 100th anniversary. Choir director, Richard P. Condie, will conduct the noted musical group in several concerts at the fair. The choir is also scheduled to present a concert the latter part of March in Phoenix, Arizona, sponsored by 10 stakes in the Phoenix region.

PRIMARY APPOINTS BOARD MEMBER

★ Mrs. Arthur H. Strong of Salt Lake City has been appointed to the Primary General Board, according to Gen. Pres. LaVern W. Parmley.

The new board member and her husband returned last year from Argentina where Pres. Strong presided over the Argentine Mission. Mrs. Strong, who is the former Nedra Heward, directed the Primary Association in the branches and districts of the mission. She previously filled a mission to Argentina.

NAMED TO YMMIA GENERAL BOARD

★ A former member of the British Mission presidency was recently appointed to the general board of the Young Men's Mutual Improvement Association.

Stanford W. Bird was named to the position by YMMIA Gen. Supt. G. Carlos Smith Jr.

While in England Brother Bird served as first counsellor under Pres. T. Bowring Woodbury and Pres. Marion D. Hanks. He spent 11 years in New Zealand and Europe on work missions for the Church.

NEW SUNDAY SCHOOL BOARD APPOINTED

★ The names of 31 members of the reorganised general board of the Deseret Sunday School Union Board have been announced by Gen. Supt. David Lawrence McKay.

Board members include Mrs. Claribel Aldous, Dr. Ruel A. Allred, Dr. J. Hugh Baird, Catherine Bowles, John S. Boyden, Marshal T. Burton, Herald L. Carlston, Clavin C. Cook, Robert M. Cundick, Reed C. Durham Jr., Dr. Robert L. Egbert, Dr. Henry Eyring, Richard E. Folland, Elmer J. Hartvigsen, Dr. A. Laurence Lyon, Dr. Thomas J. Parmley, Dean A. Peterson, Willis S. Peterson, Dr. Blaine R. Porter, Warren E. Pugh, Wayne F. Richards, G. Robert Ruff, Dr. Alexander Schreiner, Joseph F. Smith Jr., Mrs. Donna D. Sorensen, Lorin F. Wheelwright, Frank S. Wise, Clarence E. Wonnacott, Ralph Woodward, Dr. Ethna Reid and Dr. Victor Cline.

News from Elsewhere

ASSEMBLY HALL GETS FACE LIFTING

★ Remodelling of the Assembly Hall on Temple Square in Salt Lake City is in the final stages, according to Emil Fetzer, head of the engineering department, Church Building Committee.

Outside painting and repair work was completed last year on the 87-year-old structure. Inside, workmen have been installing a new fire prevention sprinkling system; they will also lower the rostrum, install a permanent pulpit, repair the floors, paint the interior of the building, and lay new carpeting.

LION HOUSE TO BE REMODELLED

★ The Lion House, historic home of President Brigham Young, will be remodelled and redecorated in Salt Lake City, according to Mark B. Garff, chairman of the Church Building Committee.

The renovating project will be supervised by Gen. Pres. Florence S. Jacobsen of the Young Women's Mutual Improvement Association.

"GROVE" RECONSTRUCTED IN SALT LAKE

★ Workmen have been reconstructing a large likeness of the Sacred Grove in the new Visitors' Centre on Temple Square in Salt Lake City.

The grove is patterned after the grove near Palmyra, New York, where the Prophet Joseph Smith saw God and Christ in 1820.

In the Visitors' Centre artificial trees will be constructed of nearly the exact likenesses of trees found in the grove in New York.

TEACHER TO YWMIA GENERAL BOARD

★ Joyce Nelson, a teacher in the Provo City Schools, has been called to serve as a member of the Young Women's Mutual Improvement Association General Board, according to Gen. Pres. Florence S. Jacobsen.

HOSPITAL DIRECTOR BEGINS ASSIGNMENT

★ Kenneth C. Johnson, who has been assistant administrator at Latter-day Saints Hospital in Salt Lake City, has been named as the new administrator of the Primary Children's Hospital.

Mr. Johnson is first counsellor in the North Eighteenth Ward bishopric of Ensign Stake.

Hearing the voice

★ About a year ago I was reading in the Doctrine and Covenants and came upon a verse of one of the sections. I suppose everybody has an experience of the type I had as I read. I think the Prophet had such an experience the day he read, "If any man lack wisdom let him ask of God" (See James 1:5), for that scripture leaped at him; and so this one leaped at me. For a year or so I have been reading it off and on, contemplating it. Now I should like to read it to you, but first I should like to give it its framework.

Back in 1829 the Lord, through the Prophet Joseph Smith, said there would be appointed twelve disciples, which of course we know as apostles, and He appointed two of the three witnesses to choose them. And then He did a thing which to me is remarkable. He began to instruct the Twelve before they were chosen, and after having instructed them He then gave them this verse. In 1835 the Twelve were chosen, as you know, and on one

occasion they were called together and given their instructions. Oliver Cowdery was the spokesman; and after having given them some very powerful and heartwarming instruction, so moved was he, himself, that he had to stop two or three times to weep. He finally read the revelation to which I refer and this verse.

Brigham Young was so impressed by it that he copied it in his laborious handwriting into his diary. I am impressed by it likewise. These are the words:

"These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

"For it is my voice which speaketh them unto you; [now this is six years later that they are hearing it] for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them"; And this is the verse—"Wherefore, you can testify that you have heard my voice, and know my words." (D. & C. 18:34-36.)

Special testimony

The thing that impresses me about this is when I read a verse in the Doctrine and Covenants I am hearing the voice of the Lord as well as reading His words, if I hear by the Spirit.

Now I have heard it said many times by men that they have often asked the Lord for a special testimony and often-times haven't had it. They seem to want to hear the voice of the Lord. I confess I have often wanted to hear the voice of the Lord, without knowing that all these years I have been hearing it with deaf ears. This woke me up.

I can testify that, having read, I hear the voice of the Lord.

Millennial Star Short Story Contest

★ To stimulate creative writing among members of the Church in Great Britain, the Millennial Star is conducting a short story contest. Members of the Church are invited to enter their work in this contest which opens in July and which will close on November 1, 1967. After the entries are judged, the top three stories will be published in the Millennial Star. The Millennial Star reserves the right to publish from time to time any of the other stories entered in the contest. All entries will become the property of the Millennial Star but will be returned.

RULES FOR THE CONTEST

1. This contest is open to all members of the Church in Great Britain.
2. Only one story may be submitted by each contestant.
3. The story must not exceed 3,000 words in length and preferably be typed.
4. The contestant's name is not to appear anywhere on the manuscript, but a cover sheet on which is written the contestant's name and address is to be enclosed with the story attached, preferably by staple.
5. A signed statement should accompany each story submitted certifying:
 - a. That the author is a member of The Church of Jesus Christ of Latter-day Saints.
 - b. That it has not been published. That it is not in the hands of an editor or other person with a view to publication and that it will not be published nor submitted elsewhere for publication until the contest results are published.
6. No explanatory material or picture is to accompany the story.

JUDGING

The judges shall consist of the Managing Editor of the Millennial Star and two members of the Board of Directors of the Deseret Enterprises.

In evaluating the stories, consideration will be given to the following points:

- a. Characters and their presentation.
- b. Plot development.
- c. Message of the story and compliance with LDS standards.
- d. Writing style.

All entries are to be addressed to Millennial Star Short Story Contest, Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.

Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.

Prophecies

THE MOUNTAIN OF THE LORDS HOME

(August 6, 1842)

Isaiah said of
Our far distant day,
The mountain of the Lord's
House should be
Established in
The midst of mountains,
In the mountain top.
He spoke of time
Almost three thousand years away.

Then, from a barrel standing by,
The prophet dipped a cup of water
Cooled with ice.
He sipped a little of the
Cooling draft,
And said:
Be careful not to drink too much.
This water
Is like the water flowing
Free from mountain peaks.
I see
The mighty Rockies crowned
With snow
Eternally; I see their flowing
Crystal streams.
And to those far off
Valleys of the mountain heights,
The saints will go,
And there they'll grow into
A mighty people,

As Joseph stood among his friends
At Montrose on that day in
Summer, eighteen forty-two,
The heat of early August
Heavy on the land,
Fair was the day,
And humid,
The moisture dripping from each brow,
Their faces red.
(The corn grows well in
Such hot, moistured air.)

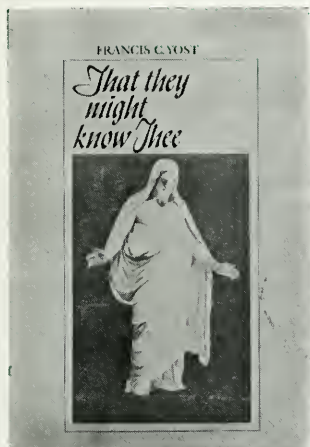
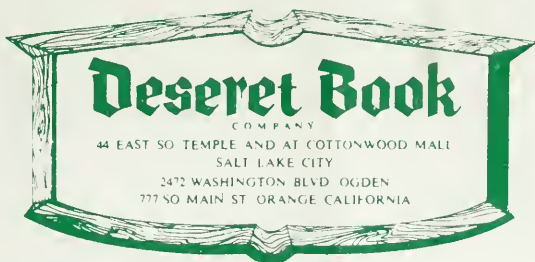
No more to face the infamy
Of wicked men.
Then they'll be free
To worship God.
But first the mobs will
Drive them thence from
Here. Then some will die,
Those dear ones,
Overcome by hardship on the way,
And others live to see
That new day
Dawn and help to build
The cities of that land.
The mobs will drive you far
From this fair shore
And Nauvoo be no more.

The prophet's face shone with
Transparent, white,
Prophetic light.
With awe, those present there
Could see
Him lost in vision of the
Prophecy.

THOUGHTS FOR NOW

The importance of women in the church

1. When God our Father created man he created him in two parts. Neither of which could be complete without the other.
2. The complete man was created male and female.
3. Both men and women have the same basic right to fulfill the destiny which God our Father meant for them to reach.
4. The common ground where men and women fulfill destiny is in the home.
5. Each one contributes to the home something which the other cannot give; without each contribution the home is off balance, out of harmony, unsuccessful.
6. It is for the priesthood to preside, but to do it with consultation, love, faith, devotion, and consideration.
7. It is for the woman to obey when presided over with love, faith, devotion, consideration—and consultation.
8. The truly inspired decisions made in the home are jointly made with husband and wife contributing ideas and suggestions, coming to unity by free acceptance of unified thoughts and suggestions.



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Who Am I?

People of the world most often ask three vital questions:

Who am I?

Where did I come from?

What is my destiny?

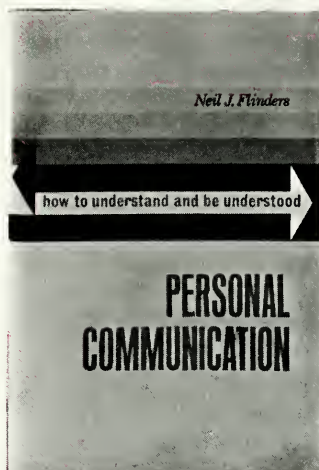
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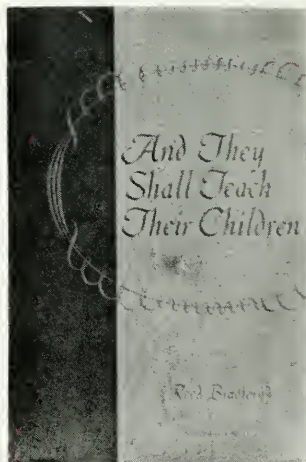
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Reed Bradford

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PRIESTHOOD EVERLASTING

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.



Millennial Star

SEPTEMBER 1967





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Cover Picture:

Boats at rest in Weymouth Harbour, Dorset.

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LABOURER'S MORNING HYMN

I Thank my Lord for kindly rest
Afforded in the night;
Refresh'd, and with new vigour blest,
I wake to view the light.

Why need I grieve to earn my bread,
When Jesus did the same?
If in my Master's steps I tread,
No harm I get, or shame.

Oh, let me bless, with thankful mind,
My Saviour's love and care,
That I am neither sick nor blind,
Nor lame, as others are!

A trusty workmen I would be,
And well my task pursue;
Work when my master does not see,
And work with vigour too.

And whilst I ply the busy foot,
Or heave the labouring arm,
Do thou my withering strength recruit,
And guard me well from harm.

To sweeten labour, let my Lord
Look on, and cast a smile;
For Jesus can such looks afford
As will the hours beguile.

John Berridge

EDITORIAL ROUNDUP

BIG THANKS

★ The Millennial Star is proud of its sub-editors who compile masses of British-based copy and get it to the editorial offices on time and in tidy order. Without them we would not be able to cope and this note is to mark your appreciation, as a reader, with ours to Sisters Gwen Cannon and Muriel Cuthbert. We have, we hope, dealt with the material they sent in over recent months, and which, because of major events had to be held over. We can still see a nice stack of interesting articles ready for future editions. Much material is about the Relief Society and its members and once again we appreciate just how active that branch of our church is. Our sub-editors both have their regular church duties to perform, but it is because of their efforts that we can now concentrate on providing you with reading matter that is educational, enjoyable and which furthers everyone's desire to be kept in touch with the thoughts of our church's senior members.

So to two charming and efficient "subs" goes this month's biggest thanks.

TO OUR PRINTERS

★ Thanks too, for our printers who have had no easy time of it of late. Strange faces, new methods and techniques and fresh pressures have created their own problems.

ACTIVITY PLUS

★ The month of August is flying through our diary as we pen this editorial round-up. Activity follows activity on the church's calendar and we only hope that we know about them all ready for our October issue. Remember that we do need good photographs and that last month's issue carried a powerful article on our exact requirements in that field.

The Worcester area is noted for its orchards and we readily welcome the recipes for apples this month. Now we know that other areas have equally fine dishes that can be topical for every time of the year. Can we hope that other culinary experts will send us their favourite dishes to delight us all?

EXAMPLES

★ It is strange for us to see the reaction of our gentile friends if they are called on by Elders. Inevitably they know of our background and call to talk over again the facts passed on by the Elders. Help all you can to endorse the teachings of the Christ and by the example of your way of life show that to be called to be a member of the church of Latter-day Saints is a very noble happening.

GENEALOGY

The genealogical tables scheduled for this issue have been held over to next month.

FOR THE TEACHERS

A. Theodore Tuttle of the First Council of the Seventy

★ Once upon a time, so the fable goes, there was a wise monarch who wanted to teach his subjects an important and vital lesson. He said: "Make me a man." They acquired the finest artist in the kingdom who painted the picture of a man on canvas. They took it to the king, but he was displeased and repeated: "Make me a man." They tried other media, sculpture in wood and stone, but to each the king said: "Make me a man." Finally they caught the vision of the king's instructions. They found a man, tattered, degraded. They bathed him, shaved him, dressed him, taught him, and presented him to the king. The king was pleased that they had learned this lesson and said these words: "Next to the God who creates is the individual who saves another."

Dedicated Work

You and I are engaged in and dedicated to the work of saving men's souls. I would like to say to the vast corps of teachers in the Church who are saving men's souls, that I hope instruction might improve in the Church. For if one teacher increases the level of his competence and ability, that class will improve; and if many teachers improve, all classes in the ward or branch will. And if each of us improves the instruction, the whole Church will grow in strength and power and will be blessed. Remember that no class can rise higher than its teacher.

I would like to lead all of us to the source of unfailing inspiration, the Lord Jesus Christ. In the Saviour's teachings, we find the finest methods used that are known today. We see His objective of changing man's behaviour clearly set forth. We find the Saviour being acclaimed an authority, because

He knew His subject, and likewise we find a knowledge of students put to use in a beautiful way.

Teachers, if you would improve your teaching, use and adapt illustrations and examples to fit the present knowledge and experience of your students. May I illustrate:

We find in the teachings of the Saviour such words as camels, sheep, salt, light, candles, fish, leaven, hens and chickens, lilies, sparrows, things that people knew about and with which they have had experience. He likened the abstract ideas of His teaching to these concrete things that people knew about. His new ideas were related to known facts.

Direct answers

Secondly, if you would become a better teacher, learn to answer questions the way the Saviour did. He gave direct answers, but equally as often He would ask another question of His hearers. You recall this instance: "Tell us therefore, What thinkest thou? ...

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

"Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them. Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-21.)

I would like to give another example which shows many things about teaching. You recall this instance: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him [note the technique], What is written in the law? how readest thou?

"And he answering said, Thou shalt

love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves ... " and then related the story of the Good Samaritan. (Luke 10:25 ff.)

Now, notice the teaching technique. Teachers, you who make up vast corps numbering more than 231,000, and others, for we are all teachers regardless of our position, whether it be president or other officer—notice what the Saviour said.

"... love thy neighbour as **thyself**." (Matt. 22:39.)

Universal

He might just as well have said, "Love thy neighbour as thy wife or husband or son or daughter or uncle or aunt," but he gave it **universal** application, when he said "thyself," for each man loves himself. Each man, however, does not have a wife, a son or a daughter, and thus would not have been included in the Master's teaching.

Here we find in the teachings of the Master, a blending of all of the techniques, methods, ideas, that will help us to be effective in teaching the Gospel and in achieving the lofty ideals that President McKay has outlined for us to achieve.

Thirdly, if you would be a better teacher, teach by the Spirit. You recall that in the Doctrine and Covenants, the Saviour said:

"And ye are to be taught from on high. Sanctify yourselves and ye shall

Continued on page 42

THE DRIFT AND THE REMEDY

by

Elder Marion G. Romney

★ A few years ago, in the *Deseret News*, was a column in which Sydney J. Harris referred to an entry in the log of Peary when he was trying to reach the North Pole.

"On this trip, he travelled, a whole day [northward], ... At night, when he checked his bearings ..., he found to his surprise that he was much further South than he had been in the morning.

"All day ... he had been driving toward the North on an immense iceberg drawn southward by an ocean current.

"And sometimes," said the commentator, it occurs to me that we are all standing on this iceberg, racing forward in one direction, while the very ground beneath us moves implacably in the other direction.

"With tremendous speed and power, we are moving toward discoveries and inventions that utterly dwarf Peary's conquest of the North Pole. In medicine, in technology, in food supply, in materials and techniques and processes, we have made more progress in the last fifty years than was made in the previous five hundred.

"Yet, at the same time, the ground we are standing on steadily seems to move backward, drawn not by ocean currents, but by social currents too vast and deep for us to comprehend, much less to control.

Further South

"As we check our bearings ... at this point in history, we are more surprised and appalled than Peary to learn that we are 'farther South' than our fathers and grandfathers were.

"The first two-thirds of the 20th Century have witnessed a monumental regression from the hopes and aspirations of the 19th Century. For now, with all the new techniques at our disposal for mastering nature and controlling our own destinies, we appear

further than ever from our goals." (Sydney J. Harris, Deseret News, January 7, 1964.)

From the October 13, 1964, issue of the same paper, I clipped the following from Walter Lippmann.

"Nobody knows," he says, "just why our affluent society is filled with so much anxiety, or just why crime is increasing so alarmingly among the young, . . . These [and other conditions which he cites] are all matters which can be mentioned, but which cannot be debated seriously, because the wisest men among us are still searching for, but have not found, the answers."

Now, like the rest of the world, informed Latter-day Saints are fully aware that our civilisation is going forward backwards and that our affluent society is filled with much anxiety. But, unlike the rest of the world, we are not "still searching for . . . the answers." We know what they are. The Almighty himself has revealed them. He has made known the cause of the downward drift, and he has revealed them. He had made known the cause of the downward drift, and he has revealed the one and only remedy therefor. We not only know these things; but, as already said, we are under a divine charge to declare them to the world.

Course of man

And so, pursuant to this charge, we do declare that more than a century ago God our Eternal Father, knowing where the course of men was leading, opened the heavens and gave warning. He not only confirmed the drift; he pointed out the reason for it. He revealed also the remedy for it. He further predicted the awful consequences of a failure to follow that remedy. And finally, he gave assurance

that righteousness, peace, and happiness will ultimately prevail among the inhabitants of the earth.

First, as to the downward drift: On the night of September 21, 1823, an angel, who introduced himself as "a messenger sent from the presence of God," appeared at the bedside of Joseph Smith, Jun., and informed him " . . . of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. . . ." (Joseph Smith 2:33, 45.)

Terminate in death

On Christmas day 1832 about thirty years before the Civil War broke out, the Lord said to the Prophet:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, . . .

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (D. & C. 87:1-2, 6.)

That the Lord's purpose in revealing these unhappy impending calamities was not to condemn but to save mankind is evidenced by the fact that with the warning he identified the cause

Continued on page 8

DRIFT AND THE REMEDY

Continued from page 7

and revealed the means by which the calamities may be turned aside.

As to their cause, he said, speaking of the inhabitants of the earth, "... they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, ... " (Ibid., 1:15-16.)

We are, then, going forward backwards, and our affluent society is filled with much anxiety because the inhabitants of the world "... seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, ... " (Ibid 1:16.) I ask you candidly, how could current attributes of men and nations throughout the world be more accurately described?

Own wisdom

To me the foregoing statements clearly reveal the fact that if men do not humble themselves and cease relying solely upon their own wisdom, if they do not turn and seek the Lord to establish his righteousness, they will implement the "decreed ... end of all nations." (Ibid., 87:6.)

As to the way to avoid the calamities, the Lord, in his preface to the publication of a compilation of some of the revelations which he gave during the restoration, said:

"Wherefore, I the Lord, knowing the calamity which should come upon the

inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this. ...

"... that man should not counsel his fellow man [that is, rely upon his own judgment], neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Saviour of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established [that from which the world had strayed];

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (Ibid., 1:17-23.)

Pure and simple

The commandments referred to in these scriptures, which were given to the Prophet Joseph Smith and which others were commanded to declare to the world, collectively embrace the pure and simple gospel of Jesus Christ, which gospel is the remedy to the problems of our times. Because it now is, and has always been, the only plan by which men can live in righteousness, peace, and happiness in the earth, the Lord has from the beginning repeatedly revealed it. He revealed it to Adam. Thereafter he revealed it to Enoch, to Noah, the Jaredites, Abraham, Moses, and the prophets, and to the Nephites. Jesus himself personally taught it in the Meridian of Time, both in the land of Jerusalem and in America. It contains the ordinances from which the Lord said the inhabitants of the earth had strayed. It is the "everlasting

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Athirst in the

desert

★ It was on the 26th of July, 1889, that I started very early into the desert south of the Gila River, on a trip of discovery.

I had reached the mountains early in the day, and attempted to cross a low rocky ridge to look at a little valley beyond, but after several hours of very arduous labour was unable to do so, and had to return the way I had come, over its rocky precipitous summit. I could have done it alone, but could not lead my horse over it, though I nearly exhausted myself in my struggles with him in trying to accomplish it. By the time I had regained the foot of the ridge it was well towards night, and I found myself in sad need of water. I had perspired freely, and had not thought of any danger from thirst, and so had not observed my usual prudence. But by a thoughtless, happy chance I had plucked five or six cactus fruits, each about the size of a hen's egg and put them in my pocket. They did much to preserve my life, as I found afterwards.

Sorely disappointed

There had been a heavy rain in the mountains a few days before, and I sought along the bed of an arroyo—or dry gulch—hoping to find a little pool somewhere still remaining, but in this I was sorely disappointed. The arroyo, though damp and muddy, contained no water. I dismounted and dug as deep a hole as I could with my hands and a flat stone, hoping some water would trickle in—no matter how

muddy—but none appeared. I knew now my only chance was to get home as quickly as possible, and proceeded as fast as my poor horse, jaded, and as thirsty as I, was able to travel.

All this time the sun shone with a scorching heat, but, still worse, about eight o'clock the dreaded simoon had come, and had continued all day burning my face and hands and causing the skin to dry and crack open.

Hasten homeward

I had gone about five miles and began to feel very faint and dizzy, and hardly able to keep my seat in the saddle. Coming to a large palo verde tree I lay down in its scanty shade hoping to regain my strength, but after lying thus a full hour and finding myself weaker instead of stronger I knew I must hasten homeward or be too late. With some difficulty I climbed into the saddle and started on again, and painfully rode five or six miles farther. Then I felt as if I must stop and rest, or fall from my horse by the wayside. Again I laid down upon the hot sand, beneath a palo verde, and then bethought me of my cactus fruit. I ate one or two, but felt almost unable to swallow and so desisted from

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ATHIRST IN THE DESERT

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trying to eat them. Here I lay about two hours, vainly hoping for an increase of strength, but growing weaker all the time. I knew now my full danger and thought of my poor horse tied up and perishing, and that I would let him go and shift for himself, thinking that if I remained out all night—the cool night—I might be revived enough by morning to make my way home. But on second thought I gave up this idea. I knew the horse would go home, and the people, finding him riderless, might hunt for me all night without avail, with much labour and anxiety for nothing.

Quite pleasant

Several times I tried to rise, but was too weak, and soon began to feel as if I did not care to exert myself. I felt now comfortable enough, with no distressing sense of thirst, and lay in a hazy, misty, dreamy state impossible to describe, but quite pleasant. I sleepily wondered if any body would ever find me, and thought how my family would wait years, perhaps, before they would know what had become of me.

Suddenly another memory came to me—of blessings and ordinations I had received, of promises made and of work I should do, as yet all unfulfilled; and with these thoughts came a vehement desire to live and have this work performed and my blessings verified. I tried to rise, but could not. Then another remembrance came, of the power of faith and prayer. I prayed for strength to ride and mount my horse — for strength to rise until I should reach home. My prayer was

answered, and I received strength sufficient to rise and stand by my horse, holding with both hands to the saddle, but could not mount. But my faith was strengthened, and I again asked for help. It was immediately granted, and I slowly climbed into the saddle, determined to remain there until I should fall or reach a place of safety.

And so, with the bridle hanging loose upon my horse's neck and with both hands holding to the saddle, I let my horse pick his way among the mesquite and palo verde trees, the chaparral brush and cactus, offering up now and again, petitions for life and strength. For now, with renewed strength came renewed desire for life. But oh, how long and endless seemed each weary mile, and many times it seemed as if I must give up; but after what seemed an age I saw the tall cottonwoods which I knew betokened help and safety—but so far—so very far away! Four miles! I knew the distance, but could I endure so long as an hour and a half to reach it?

The welcome sight gave me new strength and courage, and ability to ride to my journey' end, where, partly dismounting, partly falling, I found myself in friendly hands. In a few days I was all right again, and then began a storm of friendly abuse and chaff for my misadventure — my foolhardiness in going out without water. But I learned some good things by the experience among them being that the Lord is very merciful and will hear our cry when we ask Him in faith; and that since faith was so necessary, we should strive diligently to obtain it, for no one can tell when it may be needful to happiness and life. And so, I think it was not a day lost after all.

—J. H. Martineau,
"Athirst in the Desert,"
The Contributor,
Vol. 12, pp. 156-158.

THE PROOF OF TRUTH

by Bishop Robert L. Simpson

★ May I, first of all share a great experience that I had at the age of eight years. This was a great experience of learning and taught me a lesson that I shall never forget.

I remember the thrill of being taught simple division. Three goes into fifteen five times. It seemed almost like a miracle as the teacher further taught us that all we had to do was multiply the answer by the divisor, and we would have the number that we started with. She said that by following this simple plan and procedure we could check any division problem and make certain that the answer was right.

A few days later we had our first test in simple division. I shall never forget turning to my school chum and announcing, "I got an 'A'." He said, "How do you know? We haven't even graded the papers."

"I know I have an 'A' because I checked every answer. I multiplied the answer by the divisor, and I was certain that it was exactly the same number we started with. I know I got an 'A'."

And sure enough it was an "A"

because I was standing on solid rock. There was no doubt in my mind. I was dealing with an exact science, and for the first time in my life I felt really secure in something that I had been taught in school. This was an exact science, and I was able to prove my answer beyond question.

Now in the world today, I think if there were one common wish among all mankind, that wish would be for peace—peace in the world; peace in each nation; peace in the community; even a feeling of peace in each home; and perhaps most important of all, peace of mind.

Our day will probably go down in history as the day of psychiatry, psychology, and tranquilisers. Now, I don't mean to suggest that there is no place for the professionally trained to treat the mentally disturbed or for the prescribing of proper medicine for the overwrought, but I do believe with all my heart and soul that most of these anxieties found in the hearts and minds of men today can be eliminated

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by a return to faith in God and the resultant desire to obey his commandments.

To me, and I am sure to you, God's plan is like a superhighway. This superhighway is built on solid rock; it is built well above the fog-shrouded valleys; and it is built well above the swamps of infidelity, selfishness, and immorality. The Lord himself has said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Heavenly Father has also said that there are laws irrevocably decreed in the heavens upon which all blessings are predicated. (See D. & C. 130:20-21.) If we keep the law, we reap happiness. If we violate the law or ignore the law, we have problems, and we have unhappiness. It is just as simple as that.

Undeviating laws

And so, as we think back to my third grade experience, how much the same are God's laws. His laws are also undeviating, certain, proven, and all we need do is keep his laws, and we will be happy, we will be successful, and we will regain his presence.

With you, I invite all men, all women, all children, all people everywhere to join in God's plan. Let's consider his law of health, for example. Why have all the upset that we have in the world

through lack of health, when all we need do is follow God's plan as revealed in this day, and then we will most likely have the peace of mind of a strong, healthy body.

With you, I would share with the world the great truth that all we have to do is give back to Heavenly Father one-tenth of our increase, and again we have peace of mind, as we help to build his kingdom unselfishly.

With you, I would give to the world the great truth that we must have love and unity in our homes, and here again we can achieve a peace of mind unattainable in any other way.

The same thing can be said about the principle of prayer. As we communicate with our Heavenly Father, let him know that we love him and that we intend to keep his commandments to the very best of our ability.

Eternal truths

Yes, there are eternal truths. Two parts hydrogen and one part oxygen is water. It was so when Heavenly Father was creating the earth. It is so today, and it will be so forever. This is an eternal truth of chemistry. It has always been and always will be the formula to find the area of a circle. One hundred and eighty-six thousand miles per second has been and always will be the speed of light. Einstein has given us in our day that E is equal to MC^2 , the theory of relativity.

As we quote these basic truths, they are simple. They are not complicated. All basic truth seems to be simple. It is only when we go beyond the realm of truth that we become complicated, that we become mixed up in our minds and our emotions.

Strengthen the Children

★ Some months ago, Sister Brown and I visited with our son and his wife, a new mother. As we visited with our daughter-in-law and held this wonderful bundle of humanity, which had just left the presence of our Heavenly Father, I marvelled at the expression of a new mother's love for her first-born. I thrilled at the excitement, the joy, and the wonderment expressed by this lovely mother at having brought into this world one of the choice spirits of our Heavenly Father. I thought how wonderful it would be if she could remember all of her life that she has been entrusted with a child of God.

Mother love

On another evening we called at our other son's home. Not too many weeks ago, this daughter-in-law presented us with our second granddaughter. This lovely little girl has been with us just long enough to turn over in bed and to hold her head up when held in our arms. As I listened to the gurgling laugh and witnessed her smile, my heart was filled. She is happy because her mother loves her. She knows her mother loves her. She doesn't know because she has been told; she knows because of the way her mother holds her, the way she talks and sings to her,

and the way she lets her soul commune with the soul of her daughter. I couldn't help thinking what a wonderful thing it would be for both of these young mothers if they would always remember where these children came from. I think they will, because they love them.

It is a very dangerous thing for a father-in-law to instruct his daughters-in-law in the rearing of their children. I have never ventured into this field, and I suppose this will be the last time. Nevertheless, I would like to make one or two suggestions.

Love can be misunderstood. Some-

by

Bishop Victor L. Brown

times love becomes possessive, sometimes selfish. Of course, neither is true love. True love is always unselfish.

One particular story of a mother who loved her daughter came to my attention. She loved her very dearly. Her daughter wasn't very popular. She didn't have many friends. She was a senior in high school, and her mother was hurt because she was not popular. In her desire for her daughter's popularity and in her concern—and I suppose to her way of thinking, in her love for her daughter — she decided that, having been at home all her young life, perhaps the apron strings had been a little too tight, so they must be untied. Consequently, this good mother came to the city to arrange for her daughter to be enrolled at the university. She found an apartment near the school and rented it. It was a little too large and a little too expensive, but nothing would be too good if it would make her daughter popular. Then the

Strengthen the Children

mother went to the school officials and asked for the names of the three most popular girls at the university. The only qualifications they needed were that they must be the most popular girls at school, and they must have enough money to help pay the rent. She found them. They agreed to move in with her daughter. Then this mother returned home, happy in the knowledge that finally she had done all that was necessary for her lovely, sweet, young daughter to become popular. When the reports started to come to her that this sweet, young, Latter-day Saint girl had begun to use tobacco, she couldn't believe it. When the reports included liquor, it was inconceivable. Why, her daughter had been taught the Word of Wisdom all her life. And when she became involved with the law, it almost broke her mother's heart. When she lost her virtue, it did break her mother's heart.

Honest and faithful

Mothers, is your love well placed? To you, my daughters-in-law, as you rear my new grandson and my newest granddaughter, I hope you will teach them to be honest and truthful. You cannot teach them to be truthful unless you are truthful. A national Scout executive once made the comment that one of the greatest problems Scout leaders have is trying to teach Boy Scouts to be honest when their parents are dishonest.

Let me just share with you a story of a young boy whose Mexican mother taught him to be honest.

"Today I saw truth. For a moment

I lived and breathed in the great presence of truth and felt its sweetness plunge deep into my soul.

"I am a coach in a junior high school. I work with 500 boys each day. This has been my occupation for over 20 years. I enjoy it.

"Traditionally, I am supposed to be rugged, tough, crusty; yes, even a little severe at times—and yet, underneath this exterior, feeling and understanding must exist if the job is to be done.

"Today was test day in climbing the rope. We climb from a standing start to a point 15 feet high. One of my tasks these past few weeks has been to train and teach the boys to negotiate this distance in as few seconds as possible.

Record breaking

"The school record for the event is 2.1 seconds. It has stood for three years. Today this record was broken. But this is not my story. How this record was broken is the important thing here, as it so often is in many an endeavour in this life.

"For three years Bobby Polacio, a 14½-year-old ninth grade Mexican boy, has trained and pointed and, I suspect, dreamed of breaking this record. It has been his consuming passion; it seemed his whole life depended upon owning this record.

"In his first of three attempts, Bobby climbed the rope in 2.1 seconds, tying the record. On the second try the watch stopped at 2.0 seconds flat, a record! But as he descended the rope and the entire class gathered around to check the watch, I knew I must ask Bobby a question. There was a slight doubt in my mind whether or not the board at the 15 foot height had been touched. If he missed, it was so very, very close—not more than a fraction of

an inch — and only Bobby knew this answer.

"As he walked toward me, expressionless, I said, 'Bobby, did you touch?' If he had said, 'Yes,' the record he had dreamed of since he was a skinny seventh-grader and had worked for almost daily would be his, and he knew I would trust his word.

"With the class already cheering him for his performance, the slim, brown-skinned boy shook his head negatively. And in his simple gesture, I witnessed a moment of greatness.

"Coaches do not cry. Only babies cry, they say. But as I reached out to pat this boy on the shoulder, there was a small drop of water in each eye. And it was with effort through a tight throat that I told the class: 'This boy has not set a record in the rope climb. No, he has set a much finer record for you and everyone to strive for. He has told the simple truth.'

Record break

"I turned to Bobby and said, 'Bobby, I'm proud of you. You've just set a record many athletes never attain. Now, in your last try I want you to jump a few inches higher on the take-

off. You're going to break this record.'

"After the other boys had finished their next turns, and Bobby came up to the rope for his try, a strange stillness came over the gymnasium. Fifty boys and one coach were breathlessly set to help boost Bobby Polacio to a new record. He climbed the rope in 1.9 seconds! A school record, a city record, and perhaps close to a national record for a junior high school boy.

"When the bell rang and I walked away, now misty-eyed, from this group of boys, I was thinking: 'Bobby, little brown skin, with your clear, bright, dark eyes and your straight trim, lithe body—Bobby, at 14 you are a better man than I. Thank you for climbing so very, very high today.'" (Permission granted, Boy's Life.)

To my wonderful daughters-in-law, I would encourage you to teach this daughter and this new son to be truthful, to be honest. I would counsel you to have home evening right from this day forward, even though these small children cannot understand anything that is said. They will feel the atmosphere. They will understand, and as they grow up, someday they will bless your names for having taught them the gospel in your homes.

GAMBLING

★ ... I warn all of you against gambling. Gambling is not a fair exchange of values, and it breeds a deadly disease which not only jeopardises business careers, but also brings to its victims, their innocent families and others, disgrace and stigma from which frequently they never recover. I wish I had the time to tell you of specific cases which have come under my observation which I could hope might be a deterrent against any of you ever indulging in this treacherous practice. Stealing, divorce, family disgrace, and even suicide are not uncommonly the final results of betting and putting the first nickel in the slot machine. Avoid it as you would a plague.

—Stephen L. Richards

THE SPIRIT OF ELIJAH

by

ELDRED G. SMITH

Partriarch to the Church

★ In the beginning of this dispensation, on September 21, 1823, Moroni appeared to the Prophet Joseph Smith. In that visit he quoted the prophecies of Malachi:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch. . . .

" . . . Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. . . .

" . . . And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:37-39.)

Thus renewing this ancient promise which even the Jews at the time of Christ were looking forward to receive, this promise was fulfilled 131 years ago on April 3, 1836. Following a Sacrament service in the Kirtland Temple, Joseph Smith and Oliver Cowdery retired behind the veil of the temple and after fervent prayer, there appeared to them the Lord Jesus

Christ who accepted the Kirtland Temple and gave his approval. This temple had just previously been dedicated. (March 27, 1836.) Moses appeared and gave unto them the keys of the gathering of Israel. Elijah the prophet appeared to them and bestowed upon them the keys of the sealing power of the priesthood.

Revelation Key

The Prophet Joseph Smith said this about the mission of Elijah:

"The spirit, power and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even of those who are in heaven." (Teachings of the Prophet Joseph Smith, 37.)

Again the Prophet Joseph Smith said:

"What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children." (Idem.)

The mission of Elijah is to restore to earth the power, that whatsoever is sealed on earth will be sealed in heaven. This sealing power is not alone for the dead. The dead cannot receive these blessings unless there are those who have performed these same sealing ordinances for themselves, first—that is, a wife to a husband and children to parents.

Without the coming of Elijah there would be no need for temples, there would be no sealing in marriage for time and eternity, no sealing of children to parents, no need for genealogy.

There would be no sealing for the living or the dead. This is not for the dead alone, it is for the living first.

Other testimonies

I testify that Elijah did come, and others have testified also, and we have heard other testimonies in this conference. In addition to the testimony of Joseph Smith and Oliver Cowdery, and others currently, we have factual evidence that Elijah came. One year after Elijah's coming, in 1837, laws were passed in Great Britain compelling the preservation of duplicate records of the dead. In the 400 years preceeding the coming of Elijah, there were catalogued by Mr. T. B. Thompson 192 British family histories. In just one hundred years after the coming of Elijah in 1836, there were 1,879 British family histories published.

This is our responsibility, to make sure that our genealogy is gathered. I see the effects of this spirit of Elijah becoming stronger all the time. Often it is just one member of the family who joins the Church. I have many husbands and wives come to me, each one being the only member of the Church in his immediate family. I believe the Lord deliberately designates and sends a valiant spirit into a special family in a special location, even in far-off missions, for the explicit purpose of having a spirit who will accept of the gospel of Jesus Christ, hear the voice when it comes to him, and recognise it as true. Then, after becoming a member of the Church, he will gather the records that the promises to the fathers may be fulfilled.

Special mission

Many people who join the Church are the only ones in their family in the Church and are especially assigned and their special mission is to gather their genealogy and perform the seal-

ing blessings that the fathers may receive the blessings promised in the promise of Elijah. I am reminded of a Japanese boy, a convert to the Church here in the States, who, in fulfilling his obligation in the military service, was taken to Japan. During his leaves of absence, on his furloughs, he went to Hiroshima where he found relatives who were more than willing to give him records of his genealogy, pictures of family members, and records. Some were insulted to think that they had not been thought of sooner, and they are continuing to send records to him. He unrolled on the floor of my office a pedigree chart he had made up which stretched clear across the room and was still not all unrolled—one member of a family bringing the blessings to the fathers, which is the promise of Elijah. This is typical of many families.

Do not leave this for others to do. Each has his own responsibility. Are you back in the horse and buggy days, in the days of the old family Bible where you just gather your own posterity records? Or, are you gathering together pedigree charts wherein for each couple on the pedigree chart you have a family record sheet? Most of you are familiar with these sheets. And if you are, you will soon have a book built up of those loose sheets as thick as this old family Bible with just genealogy, instead of just one or two sheets in the middle of a book.

I believe it was worth all of the efforts, and the costs, and the sacrifices, to build the Kirtland Temple, just to have a place where the keys could be restored, if for no other reason, if we avail ourselves of these blessings.

The temples are here and the records are here for us to use. Put them to use that they may be of value to us and that we may receive the blessings and that our ancestors too may receive these grand and glorious sealing blessings for all eternity.

The substance of our hopes

★ "Faith gives substance to our hopes . . ." (Hebrews 11:1)

Moroni informs us (ch. 8 v. 41) that we may only attain faith by hoping, through "the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him . . ." If faith is going to substantiate these hopes, they will become realities to us, and hence our faith should "make us certain" of these realities which we do not see." What is the importance of these hopes, and how can they become realities to us?

Purpose for man

The Lord told Moses (Moses 1:32) that he had two distinct purposes for man. The first was a free gift which he offered to all men, immortality: Lehi (II Nephi 2:36) explains that men are redeemed from the fall, and hence from the bonds of physical death, by the sacrifice of the Messiah. The second gift he offered only to those who have a "broken heart and a contrite spirit," eternal life, the recipients of which are redeemed from the bonds of spiritual death, again by the sacrifice of the Messiah. Alma (in chapter 42) explains that although God is merciful, he would not be God if he were not just, and that the demands of justice are met by the Redeemer's atoning sacrifice on conditions of repentance." Similarly Paul explains (I Corinth. 15) that our resurrection is made possible by the precedent of Christ's resurrection. Paul likens the atoning sacrifice (Hebrews 9:15-17) to a probate will which only takes effect after the testator has died. The Lord adds (D. & C. 18:12) that the resurrection is also a prerequisite to effectual atonement. And so our whole hope centres on Christ: Christ sacrificed and Christ resurrected. Jesus himself

Substance of hopes

said that the best way for a man to show his love for another man was to die for him (John 15:13). A tremendous relationship of friendship and brotherhood should therefore become apparent between the Saviour and man.

The Greek word translated by 'faith' in the New Testament is 'PISTIS', a word which implies not passive belief, but active devotion to a cause, complete trust in another, and complete trustworthiness on ones own part. When once we realise the power of the atonement, our faith can change from a mere 'experiment upon words' (Alma 32) to this kind of devotion, through which Alma was able to ask the Lord (Alma 2:30) to spare his life, not for selfish motives, but so that he, Alma, could continue his work for the Lord. Alma preached that true faith was accompanied by a change of heart (Alma 5:12) which he defined as humbling oneself and putting ones trust in the true and living God. i.e., man must have a feeling, or deep conviction, of complete security in the service of the Lord. He continues (verse 14), "I ask of you, my brethern, have you spiritually been born of God? Have ye received his image in* your countenances?" The next stage in faith, then, is a complete self-identification with the cause of the Saviour, such a complete acceptance of the fact that his sacrifice and resurrection are the supremely important events of history, that it will, as it were, shine forth from ones face and (it follows) influence others. The devotion of oneself to his work must be complete; there

may be no holding back, no apprehensions. Read in the following verses the vision of eternity to be acquired thereby.

It now remains to consider to what end such advanced faith can lead us. When the Jaredites reached the shore of the ocean and built ships in which to cross to the promised land, the faith of the brother of Jared was such that he pleaded with the Lord, and saw the finger of the Lord touch sixteen stones which henceforth gave out light for their journey. When he had borne testimony to the Lord of his complete trust in Him, this man, of whom the Lord had said, "Never has man come before me with such exceeding faith as thou hast," (Ether 3:9), saw the spiritual body of Jesus Christ (read the account in Ether 3), upon which Moroni comments (verse 19) "And because of the knowledge of this man, he could not be kept from beholding within the veil; and he saw the finger of Jesus Christ, which, when he saw, he fell with fear, for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting." Notice that he **could not** be kept from beholding; faith had reached a point of near-knowledge, and at that stage it became real knowledge. The Lord promised (Ether 4:7) that such an experience was not outside of our capabilities, but yet few progress to this point of faith; as our faith becomes knowledge, our responsibility for our actions increases (Alma 32:19), but so does our knowledge of that special relationship between ourselves and our Redeemer.

Please read II Nephi 31:19-20, and do indeed "feast upon the word of Christ, and endure to the end" (remembering that 'to feast on' implies that we are enjoying the banquet before us). If we do so, we shall, according to the Lord's promise, have eternal life. So shall our faith become knowledge, and our hopes realities.

THE REALITIES WE DO NOT SEE

★ . . . "And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see." (Hebrews 11:1 New English Translation).

One of the reasons preferred for the rejection of Christianity by the modern world, is that Christians are expected to believe in an invisible and unknowable God, and, more important, are condemned for their refusal to do so. Compare this misguided attitude with the realism implicit in this quotation of Paul: the substance of our hopes and the realities we do not see are not, one feels, concepts remote from our experience, but ideals which lie just beyond our grasp, ready to be reached for and attained. How then do we attain?

Man cannot perceive God or the infinite atonement of Christ by his five senses; but did not Jesus, at the last supper, promise a more reliable source of knowledge? "When He, the spirit of truth, is come, He will guide you into **all** truth." (John 16:13). Jesus also tells us that this spirit is a gift. But more than this, he demands a conscious, positive attitude from us, explaining (III Nephi 19:32) that this gift is predicated upon belief, and that the only evidence of belief acceptable to the Father is the **prayer** of the believer. Moroni (in chapter 2) further qualifies this by specifying the type of prayer required: "Ye shall call on the father in my name, in **mighty** prayer." Only if we fulfill this requirement will the Holy Spirit bear testimony of the truth to us. But which of our faculties are capable of receiving his promptings? When Moses had seen God, and God had withdrawn from His presence, Moses explained (Moses 1:9-11) that he had seen God with his spiritual eyes, for, had he seen him with his natural eyes, he would have died, unable to behold the glory of God. In the same way, we

may receive the promptings of the spirit through our spiritual faculties, and these faculties must therefore, as a prerequisite to inspiration, be activated. If we succeed in activating our spiritual faculties, we are promised (Alma 18:35) that the Spirit will give us knowledge and also "Power according to my faith and desires which are in God", which is later expanded (in Alma 26:22) into the knowledge of the mysteries of God, and the power to bring thousands of souls to repentance. The chief activators of our spiritual faculties are, as we have discovered, mighty prayer and faith. Faith may give us the key of understanding, and it can give us assurance too of the concepts we obtain thereby.

Paul confirms (Eph. 2:8) that faith is a gift from God; hence it follows that our whole understanding of God's purpose rests upon God's grace to us. As a boy, the son of a righteous father, Enos, like many of us, had his doubts about various concepts of the gospel. One cannot do better than read his thrilling account of how he obtained his testimony of God's purposes. Immediately one point strikes home: Enos wrestled before God", he "cried unto his maker in mighty supplication for his own soul", he "prayed unto the Lord with many long strugglings", and his original prayer lasted for over 24 hours (verse 4): Enos did not find his supplication easy; on the contrary, he underwent a supreme test of endurance. As a result, God's voice came to him, and revealed to him the plan of salvation. Then follows a real test of faith: as soon as Enos had his own faith consolidated, his immediate concern was for his neighbours, the Lamanites. Similarly, a stalwart test of our own faith is the healthy concern we show for the faith of others.

At last then the seed of faith is planted (to use Alma's metaphor, chapter 32). In Alma's account of the

Substance of hopes

growth of faith, there are two explicit stages: (1) the implantation of the seed and its initial growth (verse 28) brought about by an "arousing of the faculties" (notice the terminology) and "an experiment upon my words", and (2) the strengthening of the sprouting seed by ensuring the stability of the roots (verse 37)—which is surely a metaphorical way of emphasizing the importance of forming into good habits ones successful experiments in faith? Many never even make the experiment. While the children of Israel were in the

wilderness, the Lord sent (Numbers 21) a plague of fiery serpents upon his children which bit and killed many of them. When the Israelites repented of their sins, Moses fashioned a bronze serpent and put it upon a pole, and it was the Lord's promise that whoever was bitten by a serpent and would look upon the brazen image would yet live. Sadly Nephi tells us (1 Nephi 17:41) that many would not exercise that particle of faith, because of the simplicity of the commandment, and those people died.

When we have reached this stage of faith, that of an successful experiment, we are ready to embark upon the next adventure in faith, that of coming to a personal knowledge of our Redeemer.

(to be continued)

MY LIFE IN THE CHURCH

Continued from page 65

Branch was reorganised in 1947, I was called to serve as Relief Society President, and this coupled with Primary work began to increase my knowledge of people and of life and its purposes. Now as a Relief Society President, I am learning to understand and love my brothers and sisters and their problems.

Looking Back

I realise as I look back, that I owe all this to my mother who recognised the truth and encouraged me to accept

and to hold fast. I also appreciate a young women who lived the Gospel so completely that it radiated from her face and lit a spark in my mother's heart so that she embraced this great Gospel. I love it. I love the Church of Jesus Christ of Latter-day Saints. It is true. I pray continually that I may live to serve my sisters and brothers in love and humility and wisdom, so that I can help them to hold fast to this most precious blessing — the way of Eternal Life with our Heavenly Father.

"You will never 'find' time for anything. If you want time, you must make it."

—Charles C. Buxton

★ In 1833 a revelation was given by the Lord to the Prophet Joseph Smith known as the Word of Wisdom, given as a principle with a promise. This principle has not been neglected by the leaders of the Church nor abandoned by them. It has been reaffirmed vigorously, for we have learned that however much a generation of people learn a truth, it must be rediscovered by each succeeding generation.

Some young people, not members of the Church, may not be acquainted with the revelation known as the Word of Wisdom. It is simply this, a law of temperance. In it we are counselled by the Lord to refrain from: the use of alcoholic beverages — any of them, tobacco in any form, and from hot drinks—understood by the Church to mean those with habit-forming potential, specifically coffee and tea.

Members of The Church of Jesus Christ of Latter-day Saints are expected to live this principle.

The Lord has directed that observance of this principle is a condition of membership for one seeking baptism into his Church. For the member of the Church, compliance with this law is a prerequisite for the bestowal of the priesthood, for a call to missionary service, for temple endowments or temple marriage.

Direct question

You who are young members of the Church full well know that preliminary to such a call you will be interviewed, and the question will be put to you directly, “Do you keep the Word of Wisdom?” If you must confess that you do not, and if there is reasonable doubt that you can honour a commitment to live the principle, your opportunity may be withheld from you.

You may have difficulty, my young friends, understanding why the Lord should require his servants to hold so

THE WORD OF WISDOM

by Elder Boyd K. Packer

steadfastly to this rule, particularly when the use of alcohol, tobacco, and hot drinks is practised so commonly in the world, and when we seem to run the risk of driving many fine young people from activity in the Church. Some say we are too persistent in stressing this principle—that indeed it has been overstressed.

A principle with a promise such as this could hardly be overstressed. It may well have been stressed in a negative way, emphasising only the “Don’t.”

Explanation

A father, censuring his little son for some mischief, demanded an explanation from the boy. “Why,” he said with exasperation, “did you do, such a thing?” The little boy was thoughtful for a moment, then, “If I’d had a ‘why,’ Daddy, I wouldn’t have done it.”

It isn’t always easy to give you a “why” for everything. But we owe it to you of the coming generation to do more than just say, “Don’t!” There are several “whys” for the Word of Wisdom.

The first “why” concerns the effect upon your body. The case against tobacco as the killer in lung cancer,

and the indictment for accident, death, and moral mischief returned against alcohol are so well substantiated that hardly anyone would wish to act as attorney for the defence when these two malefactors are brought to trial.

Obedience

The Word of Wisdom offers protection to your body. Part of the promise reads: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall run and not be weary, and shall walk and not faint." (D. & C. 89:18, 20.)

But the greatest loss in failing to observe the Word of Wisdom is not what may happen to your lungs or to your brain or to your co-ordination. There is another "why" much more important than this.

No doubt you have noticed that some, who have achieved so-called success, have not kept the Word of Wisdom; for instance, you may know a businessman who provides generously for his family, and you know that he does not keep this law. Or you may know of a political figure who seems to command the vote of the people in spite of known intemperance. You could hardly escape the example of the movie queen—fair in face and figure—who makes no effort to hide her dissipation. Or the athlete who has run up impressive records, yet openly endorses one brand or another of these injurious agents.

He seems to run without fainting, you reason, and bewildered you may wonder "Why?" How can this principle be so intensely important when so many people—some of them who have been taught otherwise—abuse the principle and yet seem immune from any penalties? You, my young friends, have a greater calling than that in the

business world, or as a political figure, or as an athlete. Your opportunity is not so much in what you will contribute materially but in the influence that you may have spiritually.

To those who keep the Word of Wisdom the promise is given of "... wisdom and great treasures of knowledge, even hidden treasures; ..." (Ibid., 89:19.) Our spiritual senses are more delicately balanced than any of our physical senses. Like a fine radio receiver with a sensitive tuning mechanism, they can easily be thrown off channel or even jammed by corrosive influences introduced into our minds and bodies.

Truth testimony

You, my young friends, can be sensitive to inspiration and spiritual guidance. To do this you need the wisdom and treasures of knowledge—they constitute a spiritual confirmation, your testimony of the truth. To have this witness fulfills the promise of the Lord. To be denied it is the penalty.

We make no apologies for holding to a standard that the Lord has set. In this ominous day when spiritual strength is so desperately needed, we invite all youth to come where a standard is kept, where the challenge is great, where much is required, where the gospel is lived.

I bear witness that God lives, that Jesus is the Christ, that he is the Lamb of God, crucified that men might live. Though we suffer mortal death, through the blood of the Lamb we have amnesty from spiritual death if we keep the commandments of the Lord, for it shall pass over us and not slay us. This witness may come to you even in your youth. On the basis of this personal testimony I commend to you the Word of Wisdom, which is not only a code of health, but quite as much a key to spiritual wisdom—a principle with a promise.

GLIMPSES OF YOUTH



Geoffrey Willmott

North London Ward
London Stake

★ Geoffrey Willmott was described by his headmaster, J. R. Roberts as " . . . a good organizer with a fully-developed sense of responsibility and the ability to control himself and others." These qualities have been evident in Geoffrey's many activities in both church and community.

This spotlight subject has been an active member of North London Ward and London Stake. He has been an officer of the ward M.I.A., Superintendent of the Sunday School and president of G.L.E.N.N. Council of London Stake. He earned a Duty to God Award and an Aaronic Priesthood Award for seven years. He is an M.I.A. Master Vanguard and at the present time working on his Master Man award. He serves as site electrician for the North London Ward.

Geoffrey has achieved in community work as well as church work. He has done voluntary work for many years as head monitor at the children's Saturday morning cinema. He has worked for his Duke of Edinburgh Award in the Bronze, Silver and Gold levels. He has passed his G.P.O. apprenticeship for Mechanical and Electrical Engineering

Sister Pauline Doggett who has worked with Geoffrey in the stake M.I.A. said, "From my own knowledge of him, I can vouch for his generous nature, his inspiring personality and his sense of responsibility in all he does. He is a natural leader among his own age group."

The Millennial Star salutes this month's youthful personality and wishes him well.

REACTIONS

Then afterwards they led Him to the hillside;
The sky was clear and far away in Galilee the tide
Still crept and rose, each blue-green wave,
While Pilate sat as dead—a slave
To conscience. And the steeled thorn's keen
Sharp barbs drew blood from Magdalene
As well as Him. A stranger
Held the cross and bore the weight
Of evil centuries to come.
And when they reached the place, the sun
Withdrew. The Roman dipped
The sponge and felt the awful gift
From such a power his heart would ever know
And Mary's heart felt nothing but the woe
Of every mother for a dying son.
And afterwards they laid Him in the cave
And soldiers stood, while Joseph and the few
Who'd fled, shed bitter tears to pave
The way of faithless years to come
Then night so soon
And day that followed day; the moon
Now dim, brought Magdalene to find
An emptiness—no friendly dead—
But found a stranger resting there instead
And she in blindness could not see Him near
The Resurrected mirrored in a tear.

CAROL KRAUS
Manchester South Ward
Winner in the open age poetry competition.
Manchester Stake Speech Festival.

From the book

“The Mormons”

A story of William Bates,
formerly president of Manchester Stake

“... In the Army during the war, I used to pray. You can bet there were plenty of times when we all did. But I did not identify my prayers with any particular church or set of beliefs. I just knew there was a God.

“After the war there was a tremendous rebuilding job to be done. Immense bomb damage, you know, and a vast housing shortage on top of it, due to increase of population and very little building for many years or during the depression, before the war, everybody doubled up, few new houses or flats. Out of my earnings I saved up \$1,000 and decided to start my own engineering or plumbing business, and such was the opportunity that I soon decided to go all the way, beg and borrow all I could and build a works to cost about \$30,000.

Latter-day Saints

“Of course I went out every day to see how it was progressing and I had to drive past a place where they were putting up a small chapel, or meeting house. LDS—Latter-day Saints—it said on a sign. What in the world is that, I thought.

“But it was evidently some sort of church and each day as I drove past I wondered whether they were meeting the same problems I was. Building in postwar England was not easy. Everything, including labour, was short. Since my plant and the chapel were

proceeding at about the same pace, I decided that when both were complete I would stop in and say a prayer of thanksgiving.

“He kept this promise and his visit to the chapel led to his meeting some of the local Mormon people and to his ultimately being baptized in 1951. During his period of investigation he had visited some of the other LDS groups and, generally, had found them very poorly housed. ‘Most were just in rented rooms, musty and uninspiring, to say the least.’

Church building

“A few years later, Mr. Bates took his family to New York, bought a new station wagon and made a 10,000 mile tour of the United States, mostly to look at Mormon church buildings. When he finally arrived in Salt Lake City, he saw Henry D. Moyle, then a member of the First Presidency. This led to his introduction to President David O. McKay.

“I found President McKay agreeing with my estimate. I said that there were two hundred buildings in Salt Lake City alone that were more beautiful and useful than anything we had in England. President McKay said that I must have been sent to him through divine means since he was at that very moment looking over proposed plans for a new chapel in London, the Hyde Park Chapel.”

MORNING PRAYERS

Did I say my prayers this morning
I really could not say.
I know I lay from dawning
Just "thinking" how to pray.
And then the clock struck seven
My thoughts went all awry
Jimmy wanted trousers
And Bob a brand new tie.
One child had fallen over
Another bumped his head,
"Please heavenly Father help me
To check the things I've said."
There's a button off Jane's blazer
There's a hole in Betty's sock
And father's books are everywhere,
I'd like to burn the lot.
And now the house is quiet
I think I'll kneel and pray,
And tomorrow I'll be careful
To "start" my day this way.

DOREEN L. LUCAS

Hayes Branch, Watford District,
British South Mission



PETER LEONARD JOYCE

is put in focus
by

Isabel Cannon of the
Central British Mission

★ When a young person excels scholastically, possesses an outstanding talent musically or dramatically, is a school leader, or is active in the Church all his life, we take very special note of each of these achievements. But when all these successes are combined in one young man, he is worthy of very special acclaim. Such a young man is Peter Leonard Joyce, Oxford scholar, talented organist and choral director, treasurer of the Deseret Club at Oxford, and outstanding young leader in the L.D.S. Church from Corby, Northants.

Peter's parents, Leonard Joyce, President of the Midlands East District of the Central British Mission and Hilda Joyce, President of the Relief Society for the Midlands East District, joined the church when he was three years old. He grew up in Corby as an active member of the church. As a teenager, he earned several individual awards.

Always a leader among his associates, Peter was the head boy at Corby grammar school. Although he completed his work at the grammar school

as a student in December of 1964, he was asked to stay on as a student teacher in maths, which he did for nine months.

While at grammar school Peter also had time to participate in dramatics. Among other parts he played Hortensio in the "Taming of the Shrew." His favourite part, however, has been that of King Lear in Shakespeare's play of that name.

In September, 1965, Peter entered Oxford on a scholarship. He is specialising in Latin and Greek. He is proficient in both these languages, but is also interested in ancient history and philosophy. He would like to work abroad and do voluntary service.

At Oxford Peter has been instrumental in helping organise the Deseret Club, a club for L.D.S. students at institutions of higher learning. At present he is the treasurer of this group. As a club, the members have written a series of articles on Faith, Repentance and Love. In his writings Peter has evidenced another fine talent — the ability to write clearly, profoundly and interestingly.

Active and creative

Peter Joyce's life has always been an active, creative one. Very early he showed an ability in music and has developed a talent for playing the organ. He also is a capable conductor and is the director of the Midlands East District Choir. This choral group

has given many public performances, achieving a high standard, due to the fine co-operation between the choir and conductor. As the chorus appeared before groups in the Midlands East area, they were spontaneously called "The Peter Joyce Singers."

Adventuresome

The summer of 1966 was another adventuresome time for Peter as he and his friend, Colin Archer, hitchhiked to Greece and Turkey. Typical of his many experiences was one in which they became the impromptu guests of a humble Greek family. (Millennial Star, November, 1966.) They were travelling outside Corinth one day, not having eaten for a whole day, when they happened to pass by the yard of a Greek family seated at a table. The man of the home must have sensed the boys' need because he stood up and beckoned them over. Surmounting the language barrier, it was easy to understand that he wanted them to join the family for the meal. Of course this was a welcome invitation, and for an hour and one half the English travellers were fed and entertained by this good-hearted family. This kind of incident happened not once, but many times, prompting Peter to say that wherever he went he was most impressed with "the friendliness of the people and their willingness to take in strangers." Regardless of nationality, Peter found those he met in his travels truly lived the gospel of love. Part of the willingness of people to respond to Peter is due, without doubt, to the love and brotherhood which emanates from him.

In spite of the many activities Peter participates in and the distance between Oxford and Corby, he makes time to continue to be active in the



PETER JOYCE

Moderation

affairs of his home branch and district. He gives them loyal support and has made many trips to help with special church functions. The joy he receives from his many achievements is reward enough to him for all he has done for others.

In addition to all of his talents, Peter possesses a warm, friendly, open personality that immediately draws others to him. Modest in his accomplishments, he is very humble and appreciative of all that life has given him. His life of service is one to admire and his fine example of Latter-day Saint faith in action is a worthy one to follow.

Love

by

Graham S. Stott
(Oxford University)

★ "God is love" John tells the world (1 John 4:16), but this grand key is too often ignored, and "is hid to them that are lost." During this life and after we are bent upon progression, so that our faculties progress to the magnitude of those of deity; and the most important quality of deity, the factor which permeates all of God's relationships with man, is love.

Romantic love, carnal (sic) love, even family love have often been condemned, quoting the Saviour's statement, "he who loves son or daughter more than me is not worthy of me." (Matt. 10:37b.) The significant word here is "more." Entrance to the highest of the Celestial Kingdoms is impossible without a Temple Marriage: we must follow the example of our Heavenly Parents and achieve a perfect family relationship. Human love is vital in these considerations (article 2). In his youth St. Augustine read the story of Dido and Aeneas in Book IV of the Aeneid, and wept over it. In his later years he repented him this folly; but this repentance was rather the folly, for man should not shut himself off from life and love, in an attempt to attune himself to the Divine, but rather should, in glorying in the one, radiate the other.

The love of God for the Children of Men is an "everlasting love," (vd. Jer. 31:1, 3), and this has always been especially manifest to his covenant people. In many passages of scripture though, we get another impression. To

symbolise the condition of Israel, the Saviour told Hosea to marry a prostitute, "for the land commits great harlotry by forsaking the Lord" (Hos. 1:2b RSV). The resulting children were given symbolic names, of which that of the third is really frightening (verses 8 and 9, again RSV): "When she had weaned 'Not Pitied' — the second child, a daughter—"she conceived and bore a son, and the Lord said, "Call his name, 'Not My People,' for you are not my people and I am not your God." I cannot imagine a worse curse; I will not be yours says the Hebrew, and the personal God of the tribe of Israel fades from the scene. Despite appearances, though, this shows that the Godhead is one of love. For this punishment was deserved, and God would be a tyrant if he was not in all things just. But in all his actions there is as well, a "plan of mercy, to appease the demands of justice, that God might be a perfect God a just God, and a merciful God also." (Alma 42:15). And so, we then have Hosea prophesying, and looking forward to the new covenant: "and in the place where it was said unto them, "You are not my people," it shall be said unto them, "Sons of the living God."

Thus, the love of the Christ is shown in his justice: but in its clearest example, it is shown by his submitting himself to the demands of justice. "Therefore God himself atoneth for the sins of the world," Alma explained to Corianton. The fact that all this was part of a plan determined before the foundations of this world should not blind us to the fact that Christ did volunteer; and that only his love prevented him from opting out ("if it be possible, let this cup pass from me") as he at one moment desired. (Vd. D. & C. 122:8); at this point the Saviour hit rock bottom—it was only his love which enabled him to pull

through and say on the cross, "Father, forgive them.")

Jesus Christ is our Judge, Saviour and Creator, and in all three roles can his love clearly be seen. It should, for example, be remembered that the creation was done by the power of the Priesthood, and that power can only be exercised upon the principle of loving kindness (vd. e.g. D. & C. 121:34-38).

The Father showed love, of course, in his plan of salvation, the climax of which was the offering up of his son as a "perfect sacrifice." A faint glimmer of what this must have meant can be seen from the story of Abraham and Isaac; but in the drama played out on Jehovahjireh the participants were but men. We learn nothing from the story of the emotions involved; in Gethsemane, though, we see the Saviour "in an agony" such as he sweat blood, and an angel could not comfort him. From the sending of this angel we can imagine that the Father was not unmoved by the sight. But great though his affection was, first came his love for mankind. Christ was then about to finish his "preparations unto the children of men," and the Father, aware of this, comforted him, and then sent him about "his business."

Complete Sacrifice

Now, Christ gave up his life for us, took up a body and died for our sake. The Holy Ghost took no body, so as to fulfil his duty. The Father "so loved the world, that he gave his only begotten son." These are but some reasons why John said, "God is love." But love is a relationship, which must be two way. John's statement only becomes valid (for us) when it ceases to be a biblical text, and is instead an explanation of our relationship with Deity. This relationship is far more vital than the scriptural

record, and that God is love can be more easily seen when we consider the potential of Family Prayer (and realise it), than when we try and understand the mystery of the Lord's atonement.

When we kneel in family prayer we are doing many things. One of them is bearing a testimony, not just that God lives, but that He is love. We must believe that our Heavenly Father is a God of Love, or we would not spend time listening to and echoing the half inarticulate prayers of the children. And when we feel his Spirit there in the room as a result, we must know that "God is love," for it is by such witness that we do know spiritual truths.

Similarly we can prove in many ways the generosity and loving kindness of the Godhead, of our Father in Heaven. The blessings resulting from Tithing are a clear example here, but it is perhaps wrong to single out just one of the commandments. The windows of heaven are opened on so many occasions, that the Saints cannot help testify that their God is a personal and loving one.

"God is love," says John (1 John 4:16), and this is extended to all mankind. But most seem to ignore it, "Each sequestered in (his) hate/Intellectual disgrace/Stares from every human face,/And the seas of pity lie/Locked and frozen in each eye." (W. H. Auden.)

For this love is of little effect in our lives (till the resurrection, till the judgement) unless we tap its great power by reciprocating. If we will love God, his love can work in and for us. And if we love God, we keep his commandments.

In his final exhortation, the prophet Lehi considers in 2 Nephi 1, the "chains which bind the children of men." He has, he explains, awoken from "a deep sleep," that "of hell,"

Love

for "behold, the Lord hath redeemed my soul" (v. 15) "and I am encircled about eternally in the arms of his love." Such a reward is conditional upon remembering "the statutes and judgments of the Lord" and living them. By so doing Lehi "beheld his glory." To him were applicable those glorious concluding verses of Section 121 of the Doctrine and Covenants. He had obtained the promise, but he had also obeyed the condition, "let thy bowels also be full of charity towards all men." (V. 45.) Charity is discussed in those marvellous chapters I Corinthians 13 and Moroni 7, and in this latter it is defined (v. 47) by Mormon as being "the pure love of Christ." The implications of what it means to have this love can more clearly be seen when we consider the rest of the condition. Perhaps not surprisingly, the phrase embraces all aspects of love. It describes the love which Joseph felt for his brother, Benjamin; just as much as it describes the love of the harlot for her child in the judgment of Solomon; it is the love the saints have one for another (vd. Phil. 1:8); and it describes (Is. 63:15) the love of God for his Church. Which brings us back to the Christ-like traits for which we are working. This is the love which the Lord says we are to extend not just "to the household of faith" but "to all men." I am reminded of the words of the Rev. A. J. Muste, "If I cannot love Hitler, I cannot love at all."

The two great commandments of Christ were based on love. But they imply far more. Their being lived completely requires a complete dedication and consecration to the Lord, his work and his commandments (cf. 2 Ne. 32:9). Jesus Christ gave himself for man, "which suffering caused myself,

even God, the greatest of all, to tremble." We have the free agency to act as we like with regard to this sacrifice. We can, though, give ourselves too, so that what Paul called a "regeneration and renewing" can take place, so that we are "born of God." (Cf. e.g., Alma 38:6.)

"God is love," and because of this he regards his work as being the bringing to pass of the "immortality and eternal life of man," which act of love he brings to pass through love (article 1). By applying these scriptures, by realising the potential relationship they imply, we can make of them living truths, and above that, truths for life."

GARDENER'S PLANTING GUIDE

SEPTEMBER

★ **Seeds to Sow Outdoors:** VEGETABLES: brussels sprouts, cauliflower (to frame later).

FLOWERS: annual alyssum, calendula, candytuft, clarkia, annual coreopsis, cornflower, godetia, larkspur, nigella, shirley and californian poppies, annual scabious, viscaria.

Planting Outdoors: VEGETABLES: late winter and spring cabbages, late kales, savoys.

FRUIT: strawberries.

FLOWERS: anemones, rooted border carnation layers, crocuses, daffodils (narcissi), bulbous irises, lilies, muscaris, scillas, snowdrops, all herbaceous plants not actually in flower, evergreen shrubs.

OCTOBER

Seeds to Sow Outdoors: sweet peas.

Planting Outdoors: VEGETABLES: spring cabbage, coleworts.

FLOWERS: hardy perennials, biennials and evergreen shrubs generally. Also spring bedding plants

“To him that overcometh”

by Elder Bruce R. McConkie
of the First Council of the Seventy

★ If we are to inherit eternal life in the kingdom of our Father, we must overcome the world. The world is a state of wickedness, evil, and carnality, a corrupt state in which men dwell and in which wickedness holds sway. To overcome the world, we must triumph over these things.

All men who live in this world, in this state of carnality, and who have not overcome the world, are themselves carnal and sensual and devilish by nature. That is the kind of inheritance that we have received as part of this mortality, and our object and end is to overcome the world and develop the kind of bodies, and the attributes and perfections, that will enable us to dwell with holy, pure, and exalted beings in the eternal world.

These truths have been revealed to us in many revelations; for instance, John wrote these words:

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

“And the world passeth away, and

the lust thereof: but he that doeth the will of God abideth for ever.” (1 John 2:15-17.)

And the great Nephite prophet, Alma, in discoursing upon the probationary nature of our mortal existence said that all men are “carnal, sensual, and devilish, by nature.” (Alma 42:10.)

From James we have these words:

“... know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” (James 4:4.)

Then finally, we have these expressions, as spoken by the angel who appeared to that righteous King Benjamin on this continent:

Enemy to God

“For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord

TO HIM THAT OVERCOMETH

Continued from page 33

seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to bridle our passions, to curb and control the appetites that are natural in this type of existence.

Natural bodies

We have been put in this environment advisedly. We were on probation of a sort when we lived in the presence of God, our Heavenly Father. But in that sphere we walked by sight; in that sphere we had spirit bodies. We have been sent down here to walk by faith, and we have been given natural bodies, which are subject to the ills and vicissitudes, the temptations and lusts of the flesh. And now, if by obedience to the laws and ordinances of the Gospel, by keeping the standards of personal righteousness that are found in the Gospel, if by doing

this, we can overcome the world, we will be taking the bodies which we possess and transforming them into the kind of bodies that can dwell with exalted beings.

The Prophet said that if we would go where God is, we must be like Him; that is, we must develop the characteristics and the attributes and the perfections which God has. The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

Commandments

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

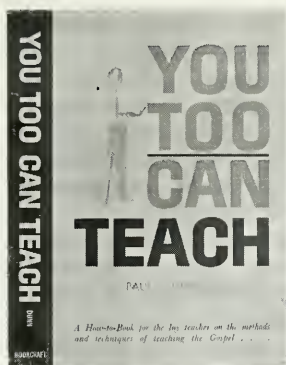
The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent His Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like Him, might attain glory and eternal reward.

It was Christ who said: "I have overcome the world," (John 16:33) and it was also Christ who promised,

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21.)

"Seven days without prayer makes one weak."

—Henry Ward Beecher



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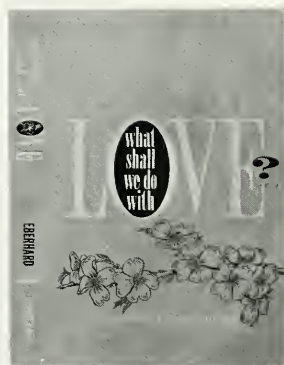
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Testimony of Witness

by

Eric Thomason

★ Testimony, spoken or written, is an essential factor in Christian belief. Yet it is little known or heard today except in some lay Churches.

One of the first things Jesus did at the commencement of his three-year ministry was to choose twelve apostles or witnesses who were later to go forth into the world to pass his gospel on to their fellow men. Of these twelve, Peter, James and John, were selected to be witnesses to certain special events.

The New Testament scriptures of Matthew, Luke, Mark and John, are written testimonies of their knowledge of Jesus during the last years of his mortal life and a witness of his re-appearance as a resurrected person. Further, the writings of Paul are the testimony of a man who persecuted Christians until he was converted by a vivid supernatural vision of Christ after the resurrection.

Open to doubt

Few people give these facts much thought today, because they happened so long ago and it is almost universally accepted that the great revelations are a thing of the past. The more ancient the authority, the more authentic it appears, whilst for the sceptic the antiquity of the evidence leaves it open to doubt as superstition.

The fact is established that the testimony of eye-witnesses is the basis for acceptance of the unusual manifestations of the Christian religion.

Let us now examine the Mormon claims from the same angle, for we are faced with exactly the same problems as are seekers after truth in early scripture.

The four major witnesses concerned in bringing forth the Book of Mormon, were Joseph Smith, Martin Harris, Oliver Cowdery and David Whitmer. There are thousands of men and

women alive today whose grandfathers saw, heard and spoke with these men. Their personality and the clarity of their evidence is not blurred by the mists of time.

These men frankly stated that the manifestations described by them occurred in bright daylight out of doors. Here we have a parallel to events that happened 2,000 years ago, only now they are projected forward into our own age, not far outside living memory.

This we must face, did these men in ancient, or, even in latter days, lie that they might preach righteousness?

Did these four men conspire this blasphemous deception, as some would have it, so that they would suffer physical hardship, violence, scorn and loss of wealth and possessions, even death, as Joseph Smith did? It is not logical to suppose so.

Hypnotic influence

The only tenable theory is that Joseph convinced them by virtue of hypnotic influence, but he could not do this from beyond the grave, and later events do not support this theory.

Martin Harris was a mature man of 44 years in 1827 when his association with the prophet commenced. Joseph was killed in 1844 and Martin survived him by 31 years.

Oliver Cowdery was the same age as Joseph and survived him by 6 years. David Whitmer was also the same age as Joseph and lived for 44 years after the prophet's death.

Also only a minority of people make good hypnotic subjects even for a powerful hypnotist. Nor does such a gift confer upon a man the ability to dictate a book with the power of self propagation that the Book of Mormon has.

In almost one hundred and forty years no one has been able to fault the

testimony of the major witnesses. Every circumstance favours the theory that these four men spoke the truth.

It is interesting to see what transpired as time passed on.

Within eight years of its establishment the Mormon Church was in the throes of crisis. In 1838 those who were not prepared to support its leadership, its principles and its practises, had to step aside for those who were.

If Joseph Smith had conspired with his three associates to perpetuate a fraud this was the time when the whole business would have been exposed. But because of transgression of Church rules, Joseph boldly excommunicated them.

Let us briefly consider the case of each of these men, commencing with Martin Harris, the first supporter the prophet found.

Harris was cut off from the Church in December 1837. He remained at Kirtland, one of the first sites where Mormonism was established in strength, and during his years of separation continued to show visitors through the Mormon Temple in that town. However, he refused to associate with the Church under its second prophet Brigham Young.

Dangerous journey

Yet he said nothing to prevent his son Martin from going to Utah. Surely at this time he would have exposed the whole affair if it was false, even if only to prevent his son making the long dangerous journey to the Great Salt Lake Valley; knowing that simply because of the distance involved it was doubtful whether he would see the boy again. His wife had long ago left him when he mortgaged his farm to pay for publication of the Book of Mormon.

Continued on page 38

TESTIMONY OF WITNESS

Continued from page 37

In 1870 Martin was persuaded to come to Utah where he reconciled his differences with Brigham Young, spoke in the Tabernacle and lent his support in every direction. He travelled widely to bear his testimony in many states, although in old age his strength was failing.

He died aged 92 on July 10, 1875, repeating the irrefutable testimony of the divine inspiration and prophetic genius of Joseph Smith, and was buried in Clarkston graveyard.(1)

Inspiration

Secondly, Oliver Cowdery, closest companion to Joseph Smith yet so different, small, dark, slightly built, who wrote in the early days:

(1) W. H. Homer; "The Passing of Martin Harris." *The Imp. Era.* Vol. 29. Mar. 1926. p. 472.

"These were the days, never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted to write from his mouth, as he translated with the Urim and Thummin, or as the Nephites would have said "Interpreters," the history or record called the "Book of Mormon" ... On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil was parted and the angel of God came down clothed with Glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall,

and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as 'in the blaze of day'; yes, more-above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow servant,' dispelled every fear.

We listened, we gazed, we admired! 'Twas the voice of an angel, from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!" (2)

(2) "Times and Seasons" Vol. 2, p. 201.

Yet Oliver was expelled from the Church at Far West Missouri, 12th April 1838 for " ... leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law."

The testimony

Following this he practiced law for ten years and it is on record that an opposing attorney tried to discredit him in court at one time because of his association with Joseph Smith. Oliver then bore his testimony of the truth of all he had seen and heard in connection with the coming forth of the Book of Mormon to the assembled court.

It was on 21st October 1848 that he attended a Church conference at Kanessville, Iowa and before 2,000 people again gave his testimony.

In November the same year he was re-baptised into the Church and planned to go west to the Salt Lake Valley, but Oliver was never strong

physically and he passed away on 3rd March 1850 in Richmond, Missouri, the cause of death being tuberculosis.

Third and finally, David Whitmer, who had given much help to Joseph and Oliver at the time they were working on the Book of Mormon manuscript, was excommunicated from the Church at Far West, Missouri, 13th April 1838, "for not observing the Word of Wisdom," the Church's health code.

Later he moved to Richmond, Missouri, where he spent the remainder of his life as a respected citizen. He was affiliated to a splinter group of Mormonism which called itself the Church of Christ and remained a leader of the faction which affirmed the divine authenticity of the Book of Mormon. Interviewed by many newspaper reporters throughout his life he continued to affirm all his original statements. (3)

Faithful in Christ

Finally, near the end of his long life on Sunday evening 22nd January 1888 he called his doctor, family and some friends to his bedside and having asked Dr. Buchanan to confirm that he was of sound mind, he addressed the group as follows:-

"Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death bed. All be faithful in Christ and your reward will be according to your works. God bless you all.

My trust is in Christ forever, world without end.—Amen."

David Whitmer died three days later, 25th January 1888, aged 83 years.

An article in the "Richmond Democrat" paid tribute to him as follows:-

"He lived in Richmond half a century

and we can say no man ever lived here who had among our people more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end." (4)

Apart from these direct witnesses probably the closest person to Joseph Smith was Sidney Rigdon during the fourteen years 1830-1844.

Assumed control

Following the prophet's murder on 27th June 1844 Rigdon assumed that he would be chosen to succeed as leader of the Church, since he was first counsellor. Called to account by the Quorum of Twelve Apostles for attempting to assume control of the Church without authority he was excommunicated in August 1844. He died in obscurity in Allegheny County, New York, in 1876.

Much later his son, John W. Rigdon, writing about his father quoted him as declaring:-

"My son I will always swear before God that what I have told you about the Book of Mormon is true. I did not write or have anything to do with its production and if Joseph Smith ever got that other from which he always told me—that an angel appeared and told him where to go to find the plates upon which the Book of Mormon was engraved in a hill near Palmyra—Smith guarded his secret well for he never let me know by word or action that he got them differently and I believe he did find them as he said and Joseph Smith was a Prophet and this world will find out some day." (5)

Continued on page 69

MAN DOES NOT STAND ALONE

Seven reasons why a
scientist believes in God

by

A. Cressy Morrison

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A. Cressy Morrison

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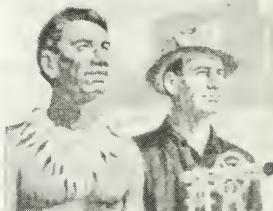
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BELIEF WITH MODERATION

by Elder Bernard P. Brockbank

★ As I travelled from New York to Chicago, I was seated next to a VIP from one of the large industrial firms of the world. He was well educated as a leader and as a lawyer in his profession. He said that he had met and personally knew several Mormons in responsible positions and that he was impressed with their loyalty, their integrity, and their dedication.

During our conversation on religion he said that he knew little about the Bible, but he believed in moderation regarding the laws and commandments of God. This sounds good, and sometimes we find ourselves indulging in the same type of thinking.

I asked him how moderation worked on the commandment, "Thou shalt not kill." (Exod. 20:13.) How does it work on the commandment, "Thou shalt not commit adultery"? (V. 14.)

How does it work on the commandment, "Thou shalt not steal"? (V. 15.)

And after taking thought he said, "Moderation doesn't seem to work in all cases."

I asked him how it worked in regard to the great law given by the Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.)

He said, "Moderation kills the strength of this great law."

Justification of sin, whether in moderation or otherwise, is not from God. It is deceitfully inspired by Satan.

May I be a little personal? Have you ever justified weakness and sin in moderation? Do you personally have anything to repent of? Of course we know the answer. How long have you had the sin of weakness that you desire to repent of? It is easier to give a sermon on repentance than to practice repentance.

What is the next move of one who has a problem to repent of? Have you taught repentance to your children? It is of such vital importance in God's programme that it must be taught and learned and understood. Do your children know how to repent?

Real and deep-seated love for God and Jesus Christ comes into the human soul when forgiveness of sin and weakness comes from the atoning sacrifice of Jesus Christ. His sacrifice and atonement becomes more genuine and purposeful when one repents and receives divine relief and forgiveness from sin and weakness.

How would you feel if the golden opportunity of repentance were cancelled?

God's righteousness and spiritual growth, as well as many other basic principles, are founded on repentance.

Repentance is the one important part of the "refiner's fire" that brings the human soul to celestial glory. God placed Satan on this earth to tempt man. Man has appetites and human frailties to master and conquer. The human, Godlike mind must be trained to be in full control of the soul and life of man. Fear and the appetites too often creep in and crush out the control of the mind. Self-control and self-mastery in righteousness is the real joy of this life.

I often reflect on the temptations of the Master. Do you think he gloried and enjoyed his strength and ability to say no to Satan, to say no to the temptation of weakness, even after the flesh and the body had been placed under forty days of fasting?

Repentance founded on Jesus Christ is one way to attain self-control and perfection.

I'd like to speak personally. My own experience with repentance is teaching me that knowing the weakness and desiring to repent of it is not sufficient to eliminate the problem from my life. I found that I must again put my mind, my God-given brain, in charge and not let the habit or the weakness run on and inhibit my progress.

Sin in any form stops spiritual progress. I am finding that I have to memorise what I desire to repent of so that when I go to do it again I know what I told the Lord.

No wonder that in the gospel of Jesus Christ faith and repentance are the first principles.

God's programme of righteous growth and eternal progress is founded on faith and repentance. Both are free, both are gifts from God, but both are of no value unless used.

Parents, you are God's representatives in the home. May we teach and use repentance ourselves and teach our children and our neighbours and our friends to do likewise.

FOR THE TEACHERS

Continued from page 5

be endowed with power, that ye may give even as I have spoken." (D. & C. 43:16.)

That is the thing that gives strength and power, meaning and life, to our otherwise weak efforts.

The fourth thing (and I will state it only briefly), is to live your teachings. Elder William E. Berrett, who has responsibility for the seminary system, once remarked that many years ago there was a Danish immigrant who taught his class. Though he spoke in broken English his life was such that you could warm your hands by the flame of his testimony.

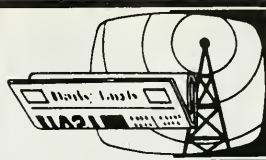
Remember, teachers, you cannot

give away that which you do not possess.

Study the life of the Master. You do not have to have a college degree to be an efficient teacher. But you do have to become acquainted with the life and teachings of the Master to be an effective teacher in the Church.

Teachers of the Church, there is an eternal extension of the power and influence of a good teacher. May we live so that we may teach by the Spirit, so that the youth of the Church might pattern their lives after the life of the Master.

I am grateful for His life and mission. He lives. He directs the brethren who direct this Church. This is my humble witness, and I bear it in the name of Jesus Christ.



*British News is
Compiled by
Muriel Cuthbert*

LEICESTER STAKE

★ The theme of the Stake Speech Festival held at **Derby**, was "Be Prepared," and each contestant had to speak for four minutes on a picture that they were given. Sixteen participated and talks by Yvette Bell of Mansfield, and Pamela Doyle of Derby, were graded as superior in their classes, while Denise Stone, Pamela Hill, Paul Curtis, Brian Clark, Margaret Smith, Graham Conway and Richard Oseland were all graded as excellent.

The Jaffrey Road Playing Fields in Birmingham, was a busy place on June 24, when members from all over the Stake arrived for their Sports Day. The day, Midsummer's Day, belied its name and produced rain showers and a dull afternoon, but the spectators put on macs and continued to cheer and encourage the contestants. The results were that **Nottingham** girls won the Shield for the second year running, and the **Birmingham** boys won the cup.

After the excitement of the afternoon, cars transported about eighty members over to the **Woodsetton** Chapel for a dance organised by the Stake MIA. The theme of the Dance was Salad Frolics, and during the even-

ing a salad-making competition for the young girls organised by Stake Laurel Leader Etta Johnson, was judged by Pierre Croguennec. His task was a difficult one, but he finally decided that Joy Smith's salad the most effective. After the judging three of the salads were sold, the buyers sharing the salad with the entrant concerned, while refreshments for the other dancers were provided by the Woodsetton YWMIA.

★ The morning of Saturday, June 3, dawned bright, but with a few dark clouds, but there was no hint of cloud amongst the thirty-two members of the **Derby** MIA who left the chapel early, bound for the capital city itself. The "invaders" landed at Marble Arch about 12 o'clock and proceeded to lunch in Piccadilly before going on to see Ken Dodd at the famous London Palladium.

Doddy and his Diddy-men were in excellent voice and so were the party who never stopped laughing from start to finish. Upon leaving the show they scattered to find their own means of enjoyment until the time came to



At the Leicester Stake Sports. Left: an exciting finish at the winning tape. Right: A high jump competitor makes a rapid stride.

leave for home, the most popular rendez-vous, especially for the younger members, seemed to be Battersea Fun Fair.

After a safe journey home everyone had just two thoughts in mind, (a) sleep! and (b) When do we do it again? The answers to the latter question will probably be, when the organisers, Brother Clulow and Sister Sherlock have completely recovered from this trip.

★ A united effort by all the **Nottingham Ward** members in collecting, sorting and serving, resulted in a mammoth jumble sale on June 24, which netted over £40 for the Budget Fund.

The following week a combined Farewell Party was held for Terry and Shirley Shepherd and their family who were moving to Derby, Eddie Sharp

who has returned to Mansfield and William and Penelope Bernard who were emigrating to Canada. The party took the form of a Faith Supper, and after games and refreshments, books were presented to all the families concerned. Brother Shepherd had been first counsellor in the Bishopric, on his release David Bourne was sustained as 1st counsellor, John Rigley as 2nd counsellor with James Gascoyne as clerk.

Congratulations are offered to the following students of the Nottingham University:

Richard Shreeve. Honours degree in Chemistry.

William Bernard. Honours degree in Mining Engineering, and **Edward Sharpe,** diploma in architecture.

Ronald Asher of **Nottingham Ward,** Honours degree in Chemistry at Manchester University.

Loughborough Elders group, with

assistance from the Relief Society sisters, held a branch dinner which was well attended by the local members and the Stake Priesthood leaders. The evening saw the debut of a new dance group led by Cliff Smith on piano, Stan Smith drums and Sam

Smith, base, they provided music for dancing.

In return the Relief Society invited the Priesthood members to their closing social, where they all enjoyed dancing and games.

LEEDS STAKE

★ The rains came down and the floods came up, but not enough to dampen the spirits of the forty young people from the stake who spent Whitsuntide under canvas at Appletreewick in the heart of the Yorkshire Dales.

When others were packing up and seeking shelter in farmers' barns, the LDS youth stuck into digging trenches around their tents, a task which paid off keeping them dry despite the torrents of rain. Arthur Gregory was

responsible for the high morale and cheerfulness.

He never gave anyone a chance to be anything else as he pointed with his walking stick and said, "YOU are happy."

After 36 hours the sun did come out and as if as a bonus, kept shining from dawn to sunset for the rest of the camp. Pre-dawn mountain climbs were the "in thing" on the camp, with marathon fell walks and explorations



Some of the Leeds Stake young people pause from their task of clearing up their camp at Appletreewick.

a close second. Arthur Gregory was the undefeated "Horseshoe Pitching Champion" as well as champion cheerer upper! Many people went swimming, some unintentionally as they tried to swing across a stream with the aid of a rope slung from a tree.

June Syncott of Dewsbury Ward, was "Mother" to the girls in camp, organising them in their camp duties, one of which was the preparing of "Plod," a most secret recipe form of rice pudding, known only to a select few and served traditionally on such camps as the Sunday dinner sweet.

The camp fire was one of the highlights of the holiday and will evoke nostalgic memories for many years to come.

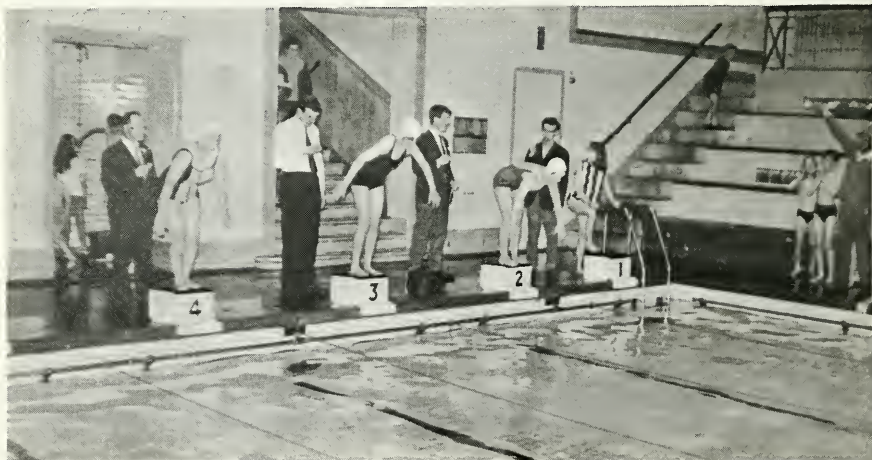
★ **Sheffield Ward** were the winners of the recent Stake Drama Festival held in the Stake House at Huddersfield, with **Bradford** coming a very close second. But when it came to pounding the water at the MIA Swimming Gala, Bradford certainly had more than an edge over the other wards in the Stake,

as they won for the second year. Activity counsellor Brian Whitehead and his helpers certainly kept things moving at the Cambridge Road baths, Huddersfield, where the Gala took place.

★ June 9 marked the commencement of the **Leeds Stake** and **Grimsby District M/Men-Gleaner** weekend held at Grimsby. A social had been organised for the Friday evening, during which everyone became acquainted. Grimsby and **Cleethorpes** saints opened their homes on this occasion to sleep all those who attended. Saturday morning began bright and early with breakfast together back at the chapel at 8 a.m.

The theme of the weekend was "Brush away the Beams," and was introduced during the morning in organised discussion groups. The aim of these was to make everyone more aware of their responsibilities in the community. Topics under discussion were: "The Mentally Handicapped," "Choosing a Vocation" and "The Underprivileged in Contemporary Great Britain."

Fortified by newspapered fish and



Under starters orders. Competitors in the Leeds Stake swimming gala.

chips the hardy souls proceeded to Cleethorpes beach where sausages, onions and much sand were eaten with salt, gusto and courage. In the evening they all joined together for a Gold and Green Ball.

The weekend was climaxed with a very successful meeting on the Sunday morning, with the 2nd counsellor of the **North British Mission** as the principal guest speaker.

The success of the weekend can be judged by the number who said they were eagerly looking forward to the next such convention to be held at Leeds in six weeks time.

★ While searching for his own genealogy, David Beevers of **Leeds** made a most remarkable discovery. A family tree of a Christopher Buckle, born 1533 of Borough County, West-

moreland. There is a complete record from 1533 to 1917. Over three hundred years of genealogy of a family that is scattered throughout the Midland counties. Anyone who is interested in this information can contact Brother Beever at 428, Tong Road, Leeds 12.

★ **Shipley Branch** sisters received the Stake Relief Society Award Shield recently in a competition where each unit in the Stake prepared a celebration table for four persons. The judges were an art teacher and a domestic science teacher, both non-members, who were overwhelmed by the task of finding a winner from a room full of such excellent displays. After the contest, short work was made of the victuals which had been so tastefully prepared.

SUNDERLAND STAKE

★ On Friday, June 16, the **Hartlepool Ward** was in holiday mood at their dance of the month, "Vacation Frolic." The hosts and hostesses were dressed in colourful costumes representing places like Austria, Japan, Spain and Hawaii, and the food served was appropriately characteristic of these countries. The Cultural Hall was decorated with objects from each country and a song was sung by each of the representatives. YWMIA Superintendent John Butcher and his team of helpers certainly worked hard to make the evening a success.

Betty Gardner of Hartlepool, who is only 17 years old, has for the second time won the beauty contest organised by A.E.A., the firm she works for as a relay adjuster. The prize of a beauty

case, although very acceptable, would certainly appear to be unnecessary.

★ The Middlesborough Ward Primary held a supper party in aid of the Building Fund. While the teachers prepared food and drinks, the children entertained the guests with songs from "The Sound of Music" and other shows. The Primary Mother acted as compere contributing a good supply of amusing stories. The children were very proud of the part they played in raising £7 for the funds.

★ A policeman at the door of her home early one morning, told Patricia Hammond of **Middlesborough Ward**,

that her husband, Lynn, was being held at Prestwick Airport pending her confirmation of his identity. They had not seen each other since last September when Patricia returned to England leaving Lynn to continue his studies in Utah. Once the Customs Authorities knew that he did have a wife in the country, he was allowed to enter and the couple were reunited later in the day. They plan to live in England for some time now.

★ In March of this year the **Darlington Branch** moved into a lovely new meeting house purchased by the Church for £12,000. It is a three storey building, having 60 rooms in all, 11 of which have already been redecorated by the members. They have also decorated the



Angela Harvey, Doris Laune, N. Bishop and John Davidson at the Hartlepool "Vacation Frolic."

staircase and made electrical alterations where necessary. Lino has been laid, and Bishop Laurie of **Hartlepool Ward**, who is an expert, has fitted carpets for them. The grounds of the house are beautiful and definitely worth visiting by anyone who passes through the area.

★ The **Newton Aycliffe** members are still trying very hard to raise funds for their building. On July 8 the Relief Society held a social evening. A delicious ham salad was served for supper, and entertainment was in the form of an impromptu concert and the film "They Came Singing."

★ The Stake Speech Festival was held on June 24, with the entrants being divided into two age groups, 12-16 and 17-26. Instead of first, second and third placing the recommended gradings of Excellent, Very Good, Good and Fair were given with the hope that next year everyone will rise to even higher grades. The subjects of the talks were (a) David O. McKay said: "You can make home a bit of Heaven" for the younger group and (b) Your feelings when Brigham Young said, "This is the Place," for the 17-26 age group. At intervals between the talks, various members provided some first class singing and piano playing, which was appropriate to the mood set by the talks. Susan Smilie, of North Shields, played a beautiful Brahms' Waltz, and at a later interval, sisters from the Gateshead Ward sang "Love at Home." Jean Archibald, Newcastle Ward, and Barbara Appleby, Middlesborough, sang a duet "The Wintry Day Descending to its Close," and the evening ended with everyone singing "Shall the Youth of Zion Falter."

Southwest British Mission

★ The first MIA girls' camp for the **Cornish District** suffered badly from the rain, but Helston Hall was opened to them so they still managed to have a good time with their Mission leader Bernice West.

About eighty people, young and old, attended a District Primary Play Day held in the Helston field. After the afternoon's activities they all moved into the church hall to continue their celebrations.

On July 15th a little group of saints gathered on the beach at Helston to watch as Brother Allen and Tony Bray were baptised.

It seems there is never a dull moment down in Cornwall the District M.I.A. held a party at Redruth on July 28th, to raise funds for costume expenses for the skit they will present at the Torquay convention.

Helston M.I.A. put on a talent show in aid of their funds, and it was a

great success despite the fact that the audience was rather small.

★ On the evening of July 20, 1967, an "At Home" was held in the Greyfriars Community Centre, Ringwood, at which a budding young branch of 17 members got together with the missionaries and entertained their friends. At 7.30 p.m. there were 80 people crowding the little hall and the evening began with a piano recital by Elder Jay Munns, who had only recently arrived in the Mission, President and Sister Barton also performed with violin, piano and vocal. Then an expository was given on the new poster series, indicating the restoration of the gospel. Following this, "Man's Search for Happiness" was presented. At the conclusion of the meeting two of those present applied for baptism. The evening was considered a great success and others are contemplated.

British South Mission

★ Beneath the shadow of Windsor Castle, thirty members of the **Windsor Branch** held their summer picnic on Wednesday June 8th. It was a dry cool evening, but the members were soon shedding cardigans and sweaters as the runs were scored in the **Sisters v Priesthood** Cricket match. The game soon made everyone feel hungry, but appetites were satisfied with hot dogs and fried onions, apple pie and cream and lemon meringue pie, all supplied

by the Relief Society. After this a more sedate game of passing the egg was enjoyed by the players, and even more by the spectators as broken eggs flew in all directions, but perhaps it was enjoyed most of all by the dog who found them!

★ A change in the **High Wycombe Branch** Presidency occurred in April, with Derek Parkin becoming the New Branch President following the release

BRITISH SOUTH MISSION

of President Godfrey, who had finished his tour of duty with the U.S. Air Force and was returning home. The counselors, Fred Eastley and Alvin Rickers, remained the same.

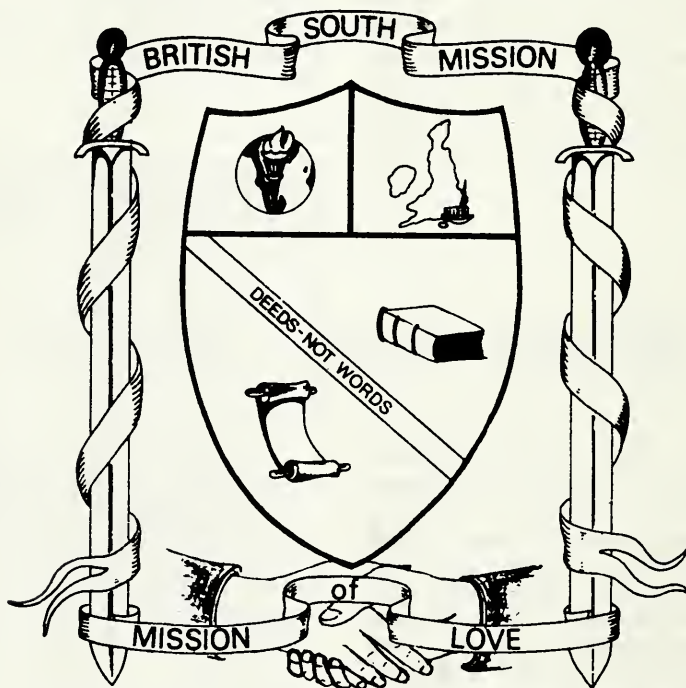
On July 9th a picnic and sports day rounded off a "Dare to Care" week sponsored by the missionaries.

There were games for the children

and a sack relay for the women plus plenty of unusual contests. One such contest necessitated balloons being filled with water and tossed back and forth by the participants. This provided much fun and laughter and a few wet people, and was finally won by Elders Smith and Remand.

The serious business of the day was the International contests of softball and soccer, between the English and the Americans. The Englishmen did their best in the softball, but this was not good enough. However, they had their revenge in the soccer match, beating the Americans 3:0.

Mission coat of arms



Can any Millennial Star reader quote us the accurate description of the heraldic symbols in the above design?

North British Mission

★ Hazel Mary Gregory of **Blackburn Branch**, Preston District, who is 23 years old has received a call to serve a mission at Moersbroicher in West Germany.

Sister Gregory is well fitted for this foreign mission as she speaks German, French and Spanish. At present she is busy improving her German. Prior to this call she served as President of the branch Y.W.M.I.A., Sunday School teacher and as a local missionary with Agnes Heath as her companion. Hazel, who is a statistical clerk lives with her father at Darwen. The whole of the Preston District are planning a big Farewell for this "Lassie from Lancashire" who is soon to be on her way to Germany.

★ Another Farewell Party is reported from the **Grimsby District**, this time it was organised by the District Relief Society in honour of President and Sister Wilford H. Payne, President of the North British Mission. A gift of Wedgewood pottery was presented by Betty Browne on behalf of all the Relief Societies of the District.

President J. Arthur Casbon of Cleethorpes Branch was M.C. for the evening and directed the dancing and a programme of excellent entertainment. Items included two duets on trumpet and cornet played by two boys from Cleethorpes, some amusing songs, not the least of which were rendered by a quartet of young ladies under the direction of Sister Taylor.

Another feature of the evening was a

fancy dress parade for the children. Much time, thought and ingenuity went into the costumes and the four winners received their prizes from President Payne.

Refreshments of cakes, fruit and ices were served, after which the dancing continued to music provided by President W. Eley. At the end of the evening the eighty-four people present all joined hands to sing Auld Lang Syne.

★ **Scunthorpe Chapel** resounded to the music of the Square Dance Band "Red Wings" and the feet over two hundred dancers as they followed the calls of instructor Ray Howard at a Square Dance organised by the Chapels Sunday School Superintendency on June 3rd. Many of those attending were non-members, and they showed great interest in the excellent display of tracts and Church literature provided for the occasion by the missionaries. The evening was a great success and over £8 was raised for the Sunday Schools Outing in August.

★ Activities from the **Liverpool District** including a Baby Show and Fancy Dress Parade organised by the Widnes Run-corn Branch at the Liverpool Chapel on July 1st. Judging the babies was the unenviable task of Mrs. D. Trevitt, S.R.N. S.C.M. Q.N.S. because all the babies were so beautiful. Prizes were awarded to Carlton Brendon and Julie Dickenson in the under six months

NORTH BRITISH MISSION

class; to Peter Birch and Carlton Pass, (under one year; and to Lisa Bradbury and Sally Ann Chandler, (under two years).

Winners in the fancy dress were two brothers, Chris and Reed Mullen, who went as 'Pirates Radio,' Peter Richardson, as a teacher in a miniature cap and gown complete with books, and Shirley Murphy as Wee Willie Winkie carrying a lighted candle. Others specially commended were Steven Edwards as Keep Britain Tidy, Gail Almond as the Pinkest Fairy and Kevin Gerrard aged nearly two, who was Buttons and Bows competing for beauty with Malcolm Sinclair who had Roses growing all over him. For originality and novelty the parade was hard to beat, the smallest ages thoroughly enjoyed the occasion, especially the Little Girl Lost, who wept herself into the part and was comforted by Batman, the Indian Maid, Miss U.S.A. and Miss England.

There were also stalls and side shows, something for everyone in fact. Judges were Winnifred Stevens and Violet Baldwin, and the prizes were presented by Bishop and Sister J. A. Cubbon.

★ The finals of the **Liverpool District M.I.A.** Road Show were held at the **Southport Chapel** on Saturday July 8th, and the theme was "Summer Symphony". Warrington Branch, who put a great deal of effort into costumes and

scenery were adjudged the winners, with Southport Branch coming second. President J. Jones of the District Presidency and Superintendent R. Edwards of the District M.I.A. acted as judges.

Leaders of the District M.I.A. have started to organise regular dance evenings for the youth. They will be held in the Cultural halls of the Liverpool, Southport and Wigan Chapels and dancing will be to records and the music of a group called "The Feet". Anthony Highton of the Southport Branch is a member of the group and he plays bass guitar.

★ **Scarborough Relief Society** Social began with the brain-racking game of guessing advertisements, and was followed by other guessing games which provided much fun and laughter. A novel meal, which went by the name of "Chop Parcels" (individual servings of lamb chops and mixed veg. cooked in foil) were served with the assistance of the Branch President. Following the meal a group of members performed a floor show dance.

★ The M.I.A. of the **Beverly Branch** organised an outing to Skipsea on the evening of July 2nd. Gillian Tasker was in charge of the delicious chicken supper. The Ensign and Laurel classes recently elected Gillian as Secretary and John Wylie as President of a committee which is to meet each month to organise further such activities.

★ District Finals for the Cross Country running event were held at **York** recently and organised by Ray Yoward. The three winners of the race were, Neil Roy, Geoffrey Dunning and Graham Barber. Netball finals for girls were also held on the same evening, with York as the winning team. Both events were in preparation for the Great Britain Sports.

North British Mission Sunday School Conference

★ The first bi-annual Conference for the Sunday School workers throughout the North British Mission was held recently. Because of travel difficulties, the Conference had to be split into two sessions . . . the first at the Southport chapel on June 3 (this was for all members on the West side of the Mission) and the follow-up at the East Hull chapel, on June 17 (for all members on the East side of the Mission).

Opening the Southport Conference, Sunday School Superintendent John F. Perry (North British Mission) spoke about the new and smaller Stake Board Plan which had been announced a short time ago. He said that it was the intention of the North British Mission to put this excellent Plan into operation as soon as possible, and already some Branches and Districts were well on the way with re-organisation. He said that the Deseret Sunday School Union had promised a flow of information and supplies for leadership sessions in line with the new set-up.

The Conference then split up into separate departments—in line with the new Plan — with workshop sessions conducted by the following members: Secretaries, Brother Edgar Diamond (Preston District) and Sister Christine Stone (East Hull). Teacher Trainers, President William Davison (Preston District). Musicians, Brother Harry

Butler (Liverpool District) assisted by Sister B. Brown (St. Helens). Instructor Use Directors, Sister Bessie Harrison (Preston District). Junior Sunday School Co-ordinators, Brother Keith Hargreaves (Nelson). On the East side, the Musicians were taken by President A. B. Pooley (York), the Teacher Trainers by Brother Jack Spurr (Hull District) and Brother W. Collier (Scunthorpe) assisted Sister Harrison in the IUD department.

In the Superintendencies department, Superintendent Perry and his assistants, Brother Leslie Medcalf (Hull District) and Brother Vic Harrison (Preston District) talked about and answered questions on the new division of responsibilities for Sunday School Superintendents.

At the Conference at Southport, the Liverpool District President, Peter Watson, said that this had been one of the most instructional, informative and interesting Conferences he had ever attended as far as Sunday School was concerned. He stressed the need for all who are called to work in the Sunday School organisation to put in a hundred per cent effort.

President Wilford H. Payne (N.B. Mission President) presided at the Hull Conference. This was probably the last time that most of the Sunday School workers would be seeing him in this country as he was coming to the end of his mission and soon would be back home with his family in the States. President Payne remarked to the delegates assembled that he was truly pleased with the progress being achieved by the Mission Sunday School Superintendency, and he too urged everyone who had been called, to give of their best in their work for the Lord.

The Conference here at Hull, was also addressed by President Ian Swanney (Assistant to President Payne), President Arthur R. Jenner (Grimsby District President) and President

James E. Holmes.

The next Sunday School Conference in the North British Mission is scheduled for October on the East side and November on the West side.

THE SAINTS ENTERTAIN

★ On Bank Holiday Monday (May 29th), 90 members of the Liverpool Branch enjoyed an excellent day in the sun at Southport. While some built sand-castles and played games, others went swimming and sunbathing in the open-air pool. At tea-time, they all converged on the Southport Chapel where a handful of helpers led by the District Relief Society President, Sister Alma Perry, had a meal ready for the hungry Saints. Later everyone went to the Pleasure Beach before heading for home, tired, well-fed and slightly sunburned.

TO ZOO

★ On the same Bank Holiday, members of the Wirral and Crosby Branches

joined together for a day out to Belle Vue Zoo and Gardens in Manchester. They were not as fortunate as those from the Liverpool Branch, for true to tradition ... it rained in Manchester!

HOE DOWN

★ On Saturday, June 10, the Liverpool Branch held another very successful dance ... the printed tickets called it "More Country Capers." This style of dance has proved really popular with the Saints in the Liverpool District with the authentic music provided by experts ... Vic Smeltzer and his boys. They soon had everyone "forming eights" and following the clear instructions from the "Caller." Soon everyone—230 of them—captured the spirit of the dance on a packed floor with plenty of "Yipees."

The Cultural Hall just bounced as the "gals" in their gingham and the "guys" in their jeans and checks "Dozee-Doed and Promenaded."



The happy scene at the "Country Capers" dance held recently at Liverpool.

Stairway to lasting joy

★ Children from the **Southport Branch Primary** showed parents and friends how to climb the "Stairway to Lasting Joy" during the Primary Family Hour held in the chapel on July 2nd. Twenty children took part together with Sisters

M. Chalmers, A. Abbott, A. Hindley, B. Fossard and S. Lloyd. Guest speakers were the Mission Primary President D. Jennings and M. Kettle from the Liverpool District.



Southport Branch Primary during their Family Hour programme on July 2.

Central British Mission

★ Several Hereford youth attended the annual **Midlands West District** M.I.A. camp at Saundersfoot, S. Wales over the Whit week-end. For many it was their first taste of life under canvas, and they could not have chosen worse weather. It rained practically non-stop from arrival on Friday evening until early Monday morning, when the sun shone gloriously to enable everyone to acquire a last minute tan.

Despite similiar atrocious conditions the District sports were held in **Worcester** on June 24th. Despite the rain and the sparse number of entrants several of the events provided very close finishes, and Worcester carried off the trophy for another year.

A Mid-summer Social and Dance on the 21st June coincided with the birth-

day of Robert Eden and a full scale celebration was developed.

Bob was presented with a birthday cake decorated to represent a table-tennis table by Geraldine Burton, who gave the news that she was shortly to leave Hereford to take up employment with the Church Building Committee in Surrey.

Since joining the Church 2½ years ago, Geraldine has served as a District Missionary, Relief Society Secretary, 1st Counsellor in the Y.W.M.I.A., Sunday School Secretary and District Dance Director.

★ Also due to leave Hereford in the near future is Jill Pain, who will be taking a students course at B.Y.U. Jill is another stalwart of the Y.W. Mutual, at present being the President. She has also held positions in Primary and Relief Society as well as being the Branch Chorister and a District Missionary.



GERALDINE BURTON

★ The Branch Relief Society held their mid-summer social in July, styled as a Wine and Cheese party. Several varieties of cheese and biscuits and pure grape juice were greatly enjoyed. The entertainment comprised of games and a film show.

A jumble sale was held in a hired hall right in the centre of the city, all helpers were in position for the doors opening at three o'clock. Quite a busy afternoon followed, but not all the jumble was sold, President Daw took the

CENTRAL BRITISH MISSION

remains to a local rag and bone merchant and after all expenses had been paid a profit of over £13 was recorded.

★ Early on Sunday, July 9, a party of saints ascended Dinedor Hill, which overlooks the city and country of Hereford, and there they held a Dedicator Service, calling on the Lord to bless the proselyting Elders and the missionary programme in that area.

★ On a wonderful summer day, fifteen saints from the **Midlands West District** had a glorious time pony trekking in the Black Mountains of Wales. Enjoying the sunshine and sharp mountain air from 8.30 a.m. until 5.30 p.m. plus the exercise of riding their horses made them tired, sunburnt, and aware of their many aching bones, but one and all voted the outing a great success and they are looking forward to their next trek.

★ The **Hereford M.I.A.** was further depleted when Geoff Boucher left the area to take up employment in London. Despite his tender years, Geoff has served in the M.I.A. Sunday School and as a District Missionary and the Branch Clerk.

★ On Friday June 16th it was discovered that a window of the **Rhyl Chapel** had been broken and the building entered. The contents of the M.I.A. Tuck shop had been stolen, but there was no further damage to the building. The

following Thursday Brother Williams caught two boys outside the building with another window broken. One boy escaped but the other was captured and taken to Rhyl Police Station, where it was found that he had a long record of criminal activity and the case is now in the hands of the Police. Both boys were only 14 years of age.

On a brighter note a most pleasant and profitable home evening was held at the home of Brother and Sister Harrison on June 18th.

★ A message from President Petersen was played from a tape recording and was followed by a discussion on Branch Chapel Building with Brother Lambert from the **Stoke Branch** giving valuable information.

★ On the evening of June 28th, the First Annual Landladies Evening was held at the **Central British Mission Home** in Sutton Coldfield. Approximately 110 people were in attendance, of which 75 were landladies and landlords from the Midlands area. One of the Landladies had just been baptised, and two more baptisms were planned in the near future. The love and understanding that is shown to the missionaries plays an important part in furthering the work of the Lord. In order to express their appreciation for the care and love given them in their "homes away from home", the missionaries planned and paid for this special evening.

Welcoming remarks were given by President and Sister Cannon, they spoke of the early missionary activities in the Mission since its beginning in July 1961.

The New Mission-airees then played a few light musical numbers. An unexpected delay while waiting for repairs

to film projection equipment. The landlords and ladies were given the opportunity to introduce themselves, and although the introductions were unexpected, everyone responded. After the delay the film "Man's Search for Happiness" was shown and very well received.

While refreshments were served everyone got acquainted, and afterwards the guests were taken on a tour of the mission home. Stake members introduced themselves and gave a brief explanation of their positions and responsibilities.

News that the annual Youth Convention for the mission was for the over sixteens this year did not disappoint the younger members too much, for at the same time it was announced that there would be a special Young People's Convention for all those aged 12 to 15 at **Newcastle-under-Lyme** on July 1st/2nd.

★ Fifty-five young people and thirty leaders gathered together to enjoy an afternoon of sports such as 5-a-side soccer, table tennis, netball and volleyball on the Saturday. After which they entered the Cultural Hall to find that an elegantly set banquet had been prepared by Peter and Gladys Williams, the Mission M.I.A Superintendent and President. This was served by members of the Mission Board and Mission Presidency. The food seemed to restore the energy which had been used up during the sports and by the evening everyone was ready and prepared to show their talents on the stage. All the districts were well represented, and an added delight to the programme was the appearance of the Mission-a-ires and Mr. Magic himself, Cecil Guscott from the

Peterborough Branch.

Tired and happy the men and boys retired to rest for the night on the floor of the carpeted areas of the chapel building, while the girls were accommodated at the home of President and Sister Hardy of the **Newcastle Branch**.

★ Sunday morning was greeted with the showing of "Man's Search for Happiness", a film which set the minds of the youth to action, thus their thoughts and testimonies came forth in great abundance at the testimony meeting. As these young people listened to President and Sister Cannon and other members of the Mission Presidency, it could be felt that there was a renewed determination within each one to live the principles of the gospel and to share it with others.

★ On Tuesday 11th July, the Reverend Kenneth Earle, Chaplain to the Northampton Deaf, gave an extremely interesting talk to members of the Relief Society on "The Deaf and their Problems." Hearing people gained great insight on the many ways in which they can help their less fortunate fellows.



Another happy camping photo as someone takes to the water.

*In searching for
the truth
John F. Heidenreich
says*

It may change your life !

★ During the many years I was in the pastorate of another church, I never ceased to search for a fullness of the Gospel that I knew I did not possess. The decision to walk in the light that came to me was difficult beyond words. How one finds the courage and humility to leave the old life and begin the new, only God knows. He supplied us, my family and me, with that spiritual energy without which we could never have taken the first step in a journey that was to bring us into a new world.

On vacation trips, we had been on Temple Square and learned the story of the Church. Like millions of others we greatly admired the achievements of The Church of Jesus Christ of Latter-day Saints in colonisation, youth work, welfare, missionary activity, and the magnificent Tabernacle Choir. It seemed only reasonable to suppose that such phenomenal success must be due to the effectiveness of certain social techniques that would work equally well with any group of people, if such techniques were known and applied. With this thought in mind, our family made a summer excursion to Salt Lake City in 1958 to take a look at the Church at close range.

It was somewhat of a jolt to discover that the genius of Mormonism was in its theology, not its methodology, and that the amazing vitality of the Church sprang from the commitment of its

members to the Restored Gospel of Jesus Christ received by revelation. It became obvious that one could not have the fruits of Mormonism without its roots.

At this point we began to feel a real hunger to know more. Missionaries came to our home in Buffalo, New York, and guided our study for several

months. The first big obstacle toward accepting the Restored Gospel was to accept the Book of Mormon as divinely inspired. For one who was deeply attached to the Old and New Testaments by special training and long association, it seemed a crass sacrilege to rank any other book with The Bible. A careful reading and study of The Book of Mormon revealed the fact that it has a close similarity to The Bible yet retains a bold originality. It has a solid unity with The Bible and is a remarkable companion to the Old and New Testaments, since The Book of Mormon also has a B.C. to A.D. time span.

To me it seemed impossible that this astounding book could have been the uninspired hoax of some unknown clairvoyant. The spiritual depth of The Book of Mormon is so vast that it cannot be measured. The fact that this ancient record spoke to our hearts with all the rapture of The Bible itself convinced us of its sacred origin and character. From The Book of Mormon I gained a more coherent and a much enlarged understanding of The Bible.

What seemed the most difficult obstacle to our accepting the fullness of the Gospel was the LDS concept of a prophet. To recognise in a human mortal, relatively contemporary to our own times, the stature of a Biblical prophet seemed impossible. Yet one

cannot accept the Restored Gospel without accepting the human instrument, through whom the restoration came, as a divinely called and inspired prophet.

Prophet Joseph

To become acquainted with the Prophet Joseph, even through the written page, is to love him. The story of the Prophet's life confirms the conviction that he knew God as few men in all ages have known Him. No man has with more penetrating vision brought the scriptures into focus than the Prophet Joseph. No man has exalted and honoured Jesus Christ more than he. The Prophet has opened the way to a vast new world of spiritual perception that God has reserved for this age, and all who are honest of heart may see it if they desire. The Restoration of the Gospel required and continues to require the God-given authority of a living prophet.

Truth sometimes runs counter to our vested interests, and to our emotional or economic securities, or both. I had been a member of a church I loved and served many years, a church that made no claim to be "The Church" of Jesus Christ. It was very difficult to accept the idea that a church existed that was "The Church" of Jesus Christ. And yet, if such a Church did not exist, Christ was not the Head of The Church but the Figurehead of many churches. It was a perplexing problem. If "The Church" did exist, which of the churches was Christ's Church? This same problem had troubled the Prophet in his early youth, and for this very cause he had sought the Lord in prayer.

It occurred to me that if Christ was the Head of any particular Church it would be the Church that honoured Him. A study of the claims of The Church of Jesus Christ of Latter-day

Saints revealed the fact that Jesus Christ holds a place of pre-eminence in this Church that He is given in no other church of which I have knowledge. To Latter-day Saints, Christ is the Creator of worlds; He is our Father in that He has spiritually begotten us through His atonement; (Mosiah 5:7). He is the only Son of God begotten in the flesh; He is Jehovah of the Old Testament and the Lord of life.

We must accept the fact that, because of its unique origin, The Church of Jesus Christ of Latter-day Saints is either founded upon provincial bigotry and falsehood or it is founded upon the commission given it by Christ Himself to be not "a church" but "The Church" of Jesus Christ. This is a claim so great as to be preposterous to the liberal mind, yet, the existence of The Church of Jesus Christ of Latter-day Saints can neither be justified nor explained, nor understood on any other grounds. In my search for truth, the witness of the Spirit has confirmed in my mind and heart that The Church of Jesus Christ of Latter-day Saints is Christ's Church upon the earth and is the Kingdom of God.

It would be furthestmost from our minds to imply that we have "arrived" in our search for truth. Truth, as men are able to grasp it, must always be refined and made more articulate. To see only a glimmer of the truth of the Gospel of the Restoration, is a soul-shaking experience. It is an experience like that of the Wise Men who came to the manger. Bethlehem was the end of their journey. They were no longer seeking the Christ; they were seeking only ways to proclaim Him to the world. Such is the experience of those who have understood and accepted the message of the Restoration of the Gospel.

(Reprinted with permission from the November 1962, issue of "The Instructor" magazine.)

CONGRATULATIONS



BIRTHS

★ April 19. — To Brother and Sister Denis Grady, R.A.F. Northwood, attending **Hayes Branch**, British South Mission, a daughter, Deborah Karen.

★ June 15. — to George and Chloe Watson, Billingham Ward, Sunderland Stake, a daughter Miriam Jane.

★ June 24. — To Ronald and Carol

Roberts, Liverpool Branch, North British Mission, a son, Guy.

★ July 5. — To Brother and Sister P. Talbot Ashby, Crawley Branch, British South Mission, a daughter, Alison Jane.

★ July 14.—To Ralph and Jane Pulman Merthyr Tydfil Branch, Southwest British Mission, a son, James Hugh.

ENGAGEMENTS

★ Brenda Smithies of Accrington Branch, **North British Mission** to G. Frederick Hall from California.

Sister Smithies is leaving shortly for America and after their marriage in the Temple they will reside at Anaheim, California.

★ Joan Ball to Lenard Baydell, both

members of **Bolton Branch**, North British Mission. They are planning to be married later this year and hope to start a new life in New Zealand.

★ Joan Bray to Alan Olives, both of **Helston Branch**, Southwest British Mission.

MARRIAGE

★ Geoffrey George Talbot and Jacqueline Sandra Witham, members of the Doncaster Ward, Leeds Stake.

Geoffrey, who served a two year Building Mission, met Jacqueline at the

local drama group, and with the aid of a young couple in the ward he taught her the gospel. She was baptised by him in October 1966, and they were married early this year.

**Mr. & Mrs. G. Talbot
members of the Doncaster
Ward, Leeds Stake**



WRITE TO MILLENNIAL STAR

Thanks to the hard work of our two sub-editors Sister Muriel Cuthbert and Sister Gwen Cannon we are now right up to date with news of births and marriages. To ensure early publication of **YOUR** happy events please make sure that one of our "subs" is sent the news and a photograph as soon as possible. We should be sent full names and most important the exact dates.

STEPS NECESSARY TO OBTAIN A TESTIMONY.

There are certain definite steps you have to take to get a testimony . . . You have to believe in Jesus Christ, that He is the Son of God. You have to repent of your sins. You have to be baptised by water and also by the imposition of hands for the Holy Ghost, and then you have to continue in obedience to the principles of the gospel.



A YOUNG POINT OF VIEW

by Margaret Atterbury

★ I was born in January 1942 and converted to the Church at the age of twenty, being very impressed with a life where we could live "happily ever after ... " My younger sister, Marie, who was married in the Temple, introduced me to the Church and we were

converted and baptised together within six weeks.

My first meeting in the Mormon church was in an upper storey room of an old house where the new Derby chapel now stands.

Over the past five years I have worked as Ward M.I.A. Activity Counsellor, Leicester Stake Sports Camp Director, Age-Group Counsellor in the London Stake and Sunday School teacher to a class of 8-10 year olds.

I attended the London Stake Camp Clinics and was eligible for the Camp-crafter award and two week Leadership Courses which have given me valuable groundwork in coaching M.I.A. activities.

Association

After serving a building mision in the Building office in Surrey I am now working there full-time and have experienced a wonderful association with church members and greatly enjoyed working with young people. I hope Mormons everywhere will take the opportunities offered of intermingling and choosing a partner for temple marriage.

I was headgirl in my last term at the Markeaton School for Girls in Derby and left at 15. My interests are mainly sport and I was the Derby county schools long-jump champion at 13. The church cultivates an appreciation for drama, speech and music and I am impressed by the enhancement in the lives of those who 'keep busy' in the callings they hold and hope to follow this example and help my friends along because of it.



MARGARET ATTERBURY

Southwest British Mission

Mainly for Women

★ My life in the Church of Jesus Christ of Latter-day Saints began when my mother first met Annie Cook. She was impressed by her gentle manner and after she discovered that Annie was a Mormon, Mother investigated and was converted. As a result our family became members of the church.

I can remember clearly the first time I went to Church. Services were held in member's homes and when I saw how my parents enjoyed them I too wanted to go to a meeting. One Sunday my parents took me to Sacrament Meeting, which was held at Ivy Cottage, the home of Sister Julia Cook and her family. I was a little apprehensive as I stepped through the front door but a door opened in front of me and I stepped into a room that seemed so full of radiance and light that I felt I was stepping straight into heaven. I was eight years old then, but I have not forgotten that feeling which I had as I stepped through the door where Sister Cook, her five daughters, two missionaries, and several others were seated, ready to start the meeting.

Mormon Dip!

Everything in that room seemed to shine but it was everyone's faces that held my attention. From that moment on I loved the church and could hardly wait to be baptised. My parents made me wait to gain some understanding of the importance of this step. But at last I was baptised in an open air pool near my home, by Elders Fred R. Morgan and Harvey D. Hansen. It caused quite a sensation. People had gathered in the road above the pool

MY LIFE in the CHURCH

by Ivy Holder

and thought the Elders were trying to drown me and the other little girl, Dorothy Creed, who was being baptised with me. Others called out rude remarks and comments on the "Mormon Dip."

So began my life in the church. It was not easy. My brothers and sisters have often been chased by other children yelling "Mormonite — dought the light," and even a few stones were thrown. Cottage Meetings and Sunday Schools in our home became an occasion for some neighbours to gather outside and jeer. Mother would always say, "Don't answer them back. They will soon get tired of it." It seemed a long time before they learned to accept us.

My first assignment was to help to choose the songs for Sunday School, and to write the minutes. The next important step in my life was when I first bore testimony. I can't remember what I said except that I knew Joseph Smith was a prophet because he had seen the Heavenly Father and Jesus

Christ. I have never doubted that from the time those two missionaries told me.

After the War

We continued to hold Cottage Meetings until the end of the 1939-1945 war. Then the missionaries were sent back to "reopen" Stroud Branch, with a hired hall. We had no one who could play the piano so I was permitted to play "O My Father," the Sacrament Hymn, by picking out the tune with two fingers on each hand. Stroud Branch "reopened" and my church activities really began. Previously I had been YWMA President and helped my father, who was Branch President. However, I never realised the importance of being called to serve until I was called to start a Primary.

I was to teach four children of investigators. I accepted the call after many tears and prayers to our Heavenly Father for guidance, and what joy it gave me as I taught those little children.

Since that day I have been called in many ways to serve, and I have tried to learn and teach the Gospel to my brothers and sisters.

As far back as a brief memory of President Orson F. Whitney and President George Albert Smith, the mission authorities have influenced my life. I remember, as a little girl, the first time I saw President McKay. I remember how we children would cluster round him, and the way we loved him. Two other young missionaries stand out. One was Bernard P. Brookbank (he was one of our boys in our little cottage meetings); another was G. Homer Durham, who came with the mission president to our District Conference. Others came and returned in later years as Church leaders.

There are many highlights in my everyday life. I enjoy every District Conference. I had a wonderful feeling the day I attended the dedication of

the Swiss Temple. It was the first time I had ever seen the singing of the mighty Tabernacle Choir. It was so beautiful. Then I had the unforgettable experience of being present at the dedication of our own British Temple. It was a dream come true for many of us. The blessing and joy each visit there gives to me cannot be described. I'll never forget the testimony meeting in the Germany Branch of Heidelberg. I heard and understood those testimonies although I didn't understand German. Just the tone of voice and the expression on their faces conveyed the strength of their testimony to me.

Canadian visit

Later I had the great joy of going to Canada and there I was able to go through the Cardston Temple, for my own endowments. Then I went on down to Salt Lake to attend General Conference and afterwards to spend many weeks visiting and re-uniting with "my missionaries." The first missionaries I visited were the two missionaries who baptised me. I was able to let them know that we were still holding fast to the Gospel. I brought them a message of love from my mother which gave me more joy than anything else. Then I attended General Conference. I not only thrilled with the wonderful spirit there and the words of wisdom from our great leaders, but I also met and talked with them. I visited the beautiful Relief Society Building and met our beloved Sister Belle S. Spafford and her counsellors. How proud I felt to belong to our wonderful Relief Society, called by our Father and guided by women like them.

My experience in Relief Society work began as a little girl, when I went with my mother and saw the ladies all sitting around sewing. When our Stroud

Continued on page 21

YOU CAN GIVE A TALK

★ So, you have been asked to speak in the Sacrament Meeting, a Fireside or in M.I.A. or perhaps a talk in a Relief Society class? Yes, **you** can do it. **You** can give a talk!

Your immediate reaction to the invitation or assignment is often one of panic. How you can stand before a large audience or even a small class group when you feel so nervous? You have "butterflies" in your stomach, hundreds of little hammers beating in your brain. You cannot help feeling apprehensive in your inadequacy. We all experience this feeling at some time or another. We feel sure in our own mind that we can't give the talk and we are prepared to tell our leader so and a wonderful opportunity to grow and develop will pass us by. Take a deep breath, stand well balanced on both feet, relax and then say, "I'll be happy to try."

Pray

In speaking, as in teaching and in all of our efforts, we need our Heavenly Father's guidance. Be humble, prayerful, cooperative and seek the required strength you need to share your thoughts with others. Your Heavenly Father is mindful of you and will help you as you prepare to speak.

Practise

Preparation is at the heart of every successful endeavour. Richard L. Evans has said, "There is no short cut to any worthwhile horizon." We need to be continually preparing through study, faith and **personal effort**. In the search for perfection in any skill no satisfactory alternative to practise has yet



says

Dorothy L. Shorrock

been discovered. Through constant study and sincere personal effort there comes confidence and assurance as we develop powers of thought and expression. There is only one way to learn to do things and that is to do them! How very fortunate we are that there are many different organizations within the Church of Christ in which we can actively participate. It is good to take part! It has been said, "That which we persist in doing becomes easier for us to do, not that the nature of the thing itself has changed, but that our power to do is increased."

Read

Prepare for your talk through careful study because the quality of your thinking is effected by the extent of your

knowledge. The more we learn about a subject, the richer will be our thoughts and we will feel mentally alert recognizing increased knowledge as an aid to better thinking. We should seek to be well read for we will then be better qualified to present or defend our convictions. What are we reading in the way of uplifting literature, history, biographies, classical works? In preparing our church talks Bible dictionaries are of particular value. Take a little time each day to learn to read correctly for in reading correctly our speech is improved. Practise reading aloud church doctrine and all good literature. As church members, we have a wide field of uplifting literature from which to choose. As we read, make notes recording our thoughts and seek continually to find enjoyment in the better type of books.

Do you read poetry? Poetry is a wonderful gift of expression. Choose it wisely, learn to read it aloud and then memorize it.

Project

Practice a little each day in projecting your voice. In the theatre the artiste is continually reminded that the voice must be projected so as to be heard in all parts of the auditorium. This does not mean that one must shout to be heard, but that diction is good, words are formed clearly and rounded well. Take a few minutes each week in voice projection without the aid of a microphone. It will give you confidence.

The Introduction and the Conclusion

The introduction and the conclusion to your talk is most important. You have a message to give however short it may be. You want to bring this to the attention of your audience in a sincere and pleasing way with the hope that your message will be remembered. State your message in your introduction, embellish it in the body of your talk, repeat it in your conclusion.

Remember

The Lord is on your side. You are speaking for Him. Speak from the heart with humility and sincerity. Constantly prepare, study, read and think. It is a continual process. You will become more confident and your desire to participate will be greater.

Yes! You can give a talk and **you** can be a true ambassador of the church of Jesus Christ of Latter Day Saints.

DRIFT AND THE REMEDY

Continued from page 8

covenant" which he said they had broken. It leads men to "seek the Lord to establish his righteousness." It is literally, as Paul says, "the power of God unto salvation." (Rom. 1:16.)

For the purpose of saving mankind in this world, and in the world to come, the Lord revealed it anew in this dispensation through the Prophet Joseph Smith, Jun. Through him also the Lord, 135 years ago today, reestablished his Church, "... even The Church of Jesus Christ of Latter-day Saints" (D. & C. 115:4), commonly known as "the Mormon Church." This Church is the Lord's appointed custodian and legal administrator of the ordinances of his gospel.

If enough people will accept and live it, the troubles of the world will fade away as the hoarfrost before the burning rays of the rising sun. Our going forward backwards will be reversed, and the anxieties of our "affluent society" will diminish and cease.

RELIEF SOCIETY NEWS

Spiritual benefit

★ The Harrogate Branch sisters find Relief Society meetings a great source of spiritual benefit and we enjoy a great spirit of love and understanding among the sisters. We should like to take this opportunity of paying tribute to a very special sister in the branch who will be returning home in the States after serving a three-year mission at the Mission Home, Rossett Green, for her inspirational example and the love which she radiates. We shall miss Sister Sepp enormously when she goes in September. Sister Sepp is also extremely talented in Home Making and needlework.

The Sisters are looking forward to this convention as it is the first of its kind and they anticipate great benefit from the advice and talks which the Church Authorities will give, the more so as the Authorities will be there "in person." One of the brethren expressed the opinion that by the sisters attending this convention it will not only increase their qualities of motherhood but that on their return they will bring back into their homes the inspiration and joy experienced at the convention—we feel sure that this opinion is unanimous. Brother Avery Coleman who is our "Champion Dad" has nine children and whatever difficulties may

have arisen with regard to Sister Coleman being absent they must have been overcome as Sister Coleman will be attending. There are always difficulties about baby-sitting but we feel that the effort is always worth while."

Changed life

★ Sister Amerlia Hooper, a member of Hyde Park Ward, says my life has changed completely in the last seven months since two young missionaries came to my door — Elder Burton and Elder Whiting. They brought with them the message of the everlasting Gospel. I had been looking for the truth in the many churches and their message answered all my prayers.

I was baptised on October 8, 1966, and Elder Burton introduced me to Relief Society of the Hyde Park Ward just four days after my baptism. The sisters were sweet and kind and so full of the spirit of Relief Society—it was like being welcomed into a happy family. Now Relief Society has become so much a part of my life I feel I would be lost without the love and friendship the Sisters share together. The weekly lessons have helped to give me a better understanding of the Gospel. I really enjoy reading and digesting the excellent Relief Society Magazine, and studying the standard works of the Church. My blessings are many since I was baptised and only four months of being a member I was asked to take the Social Relations Lessons in Relief Society. What a wonderful privilege, and what great happiness has come to me from giving service in the Church. I am so thankful for the power that Relief Society has now in my life—helping to increase my talents, my knowledge and above all, my testimony.

I humbly bear my testimony that

this is the only true Church. I know our Heavenly Father is a loving, merciful father who loves us all. I know Jesus Christ is his Son and our Redeemer. I know too that Joseph Smith was a prophet and that President McKay is the Prophet of the Lord today. May we sisters of Relief Society strive to increase our testimonies by giving devoted service.

Sterling work

★ SISTER PHYLLIS GIBSON was born in 1927 in Liverpool, and joined the Church with her husband Peter in 1957. Shortly after they joined the Church they removed to Thurso in Scotland far away from any Church activity. Nothing daunted Brother and Sister Gibson held their own Sunday School with their two small sons Guy and Bill. On their return to Liverpool Sister Gibson was appointed as Dance Director to the MIA and also as Secretary/Treasurer to Relief Society. When the Branch divided in two, Sister Gibson became Relief Society President of Liverpool South, and when on the completion of the Chapel both Branches came together again Sister Gibson became MIA President, and is currently serving as District Counselor. Sister Gibson has a special interest in the six easels owned by the Liverpool Branch, as she rubbed and varnished them down to their present state week after week while she laboured with the other Church members on the building. Sister Gibson is an expert caterer, and tackles outdoor soup and sausages for the building workers right up to a sit-down dinner of three courses. Brother and Sister Gibson now have three other children added to the family: Peter, Heather and Julie, and as she is also responsible for the very glamorous flower displays

in the Chapel, and supports her husband who is Branch President in all his activities, Sister Gibson you will agree is a very busy sister — and capable sister indeed.

TESTIMONY OF WITNESS

Continued from page 39

Here again is a man whom circumstance could have led to expose the whole facade of Mormonism had it been of false origin.

No comment is necessary, the reader can only draw one conclusion from the evidence given.

The Church of Jesus Christ of Latter-day Saints is the only Church which bases its organisation on the same pattern and factors as the early Christian Church. Revelation, prophesy, eye-witnesses of events and unpaid ministry, led by twelve Apostles.

If we place ourselves in the jury box to make a decision in the case of the Book of Mormon witnesses, and base our judgement on the precedent of the witnesses in the early Christian church, plus the evidence of their character and later behaviour, we can hardly deny the truth of their testimony.

(3) "Kansas City Daily Journal" Vol. 24, No. 300, 5 June, 1881, p. 1.

"Richmond Conservator." 24th March, 1881.

J. H. Moyle, "David Whitmer's testimony."

Liahora The Elders Journal. Vol. 36, No. 7, 13th Sept., 1938, p. 151.

ERIC THOMASON

13 Clent Avenue,
Headless Cross,
Redditch,
Worcestershire.

Relief Society News

by

SISTER EDNA BYRNE

(as written by one of her Relief Society Sisters)

★ It was a very important day in the month of May, a few short years ago, that a baptism of a wonderful family took place. It was, in fact, the very day before their daughter's ninth birthday, that the Byrne family, two Missionaries (Elder Caly and Elder Howard), together with local Saints, travelled from Worcester to Kidderminster Branch. There, the waters of baptism were ready to accept President Thomas William and Edna Byrne, together with Anona; all three, on that day, made a covenant with the Lord. But what about the fourth member of the family—their son Vaughn? He was only six years

old and had not quite reached the years of accountability and did, therefore, receive a blessing by Elder Howard, as the Priesthood laid their hands upon the head of Vaughn.

It is very difficult to single this family out, for an article because they are four people who work for and support each other in all their assignments that the Church may gain full benefit of their labours. President Thomas W. Byrne is Second Councillor to the District President.

Since we write about Relief Society, we would like to tell you how Sister Byrne has become a very well loved



The Byrne family, Thomas, Edna, Anona and Vaughn.

and respected sister, not only in her own branch or district, but to brothers and sisters in many parts of the world, who have met her and to some who have only heard of her.

Her desire to serve has been proved by the long and unselfish hours she spends supporting the work in the Church, fulfilling Church requirements and above all upholding high gospel ideals.

There are many women who would have failed under the pressures she has to bear, but Sister Byrne comes back each time with the strong foundation of faith and testimony which she has, only to take everyone by the hand, and with her fine leadership, help them over the next hurdle.

Dedication

Through her ability, encouragement, enthusiasm and desire of progression for the members of the Church she has particularly raised the standard of Relief Society in our District. A brother, delivering his inspirational talk at a sacrament meeting was quoted as saying "Sister Byrne is one of the most dedicated people in the Church, I know". In her modesty, she replied by saying, "that is a challenge I must live up to". She certainly is modest, for when asked to write an article about herself for this page, she promptly handed over this assignment to the sisters!

Is there any wonder that she has been called to service in the Worcester Branch as a Chorister, Primary Teacher; Y.W.M.I.A. President; District Millennial Star Representative; District Chorister, District Relief Society President: including two years as a District Missionary, often carrying many callings at the same time. She also toured Great Britain and Ireland with the Singing Mothers.

There simply is not room to write

about all she does but although her life is busy, she successfully combines her Church activity with her mundane daily tasks. Even today she is magnifying her calling as our District Relief Society President and District Chorister for the Midlands West District, in which she sets us a fine example, gives encouragement and inspiration so that we might all truly be sincere and loyal sisters in Relief Society.

★ **Sister Laura Sinclair** has a very beautiful contralto voice which brings joy to all who hear her.

When she was a student nurse she went along with a friend who wanted to have her voice trained. Eventually the teacher asked Sister Sinclair to sing too and was so impressed that he made a condition that they both came for lessons. A compromise had to be made as Sister Sinclair was only earning £2 a week as a student nurse, but the lessons were started and proved enjoyable and successful for both pupil and teacher.

In 1947 Sister Sinclair sat for her S.R.N., the first part of her midwifery examination for Voice—A.L.C.M., and also got married—a crowded year indeed.

In 1948 she started to sing as guest artiste with the Cammell Laird Male Voice Choir and the Liverpool Cymic Vocal Union and also at many Charity functions throughout Liverpool. Later she sang with the Kirkdale Silver Prize Band and with brass band accompaniment for some years thus giving full play to the power and clarity of her voice.

Her elder son Gareth was born in 1958 and Malcolm in 1962. At this time her brother and his wife met the Elders of the Church and were baptised. They sent the Elders to Sister Sinclair's home and in 1965 she and Gareth were

RELIEF SOCIETY NEWS

baptised within a month of each other. Unfortunately, Mrs. May, Sister Sinclair's mother did not approve of the church but one day her niece, Hazel, coaxed her to go and hear her daughter sing at a Conference at St. George's Hall, Liverpool } . Mrs. May met the Elders and now she and her niece are stalwart members of the Church. Hazel singing with her Aunt in the Mormon Manchester Choir which is to visit the Tabernacle in Salt Lake City in the Autumn.

Sister Sinclair is a full time District Nurse, and Relief Society President in the Liverpool branch. She sings as guest artiste at many concerts and as soloist with the Orrell Mandoliers as well as at many charity concerts and for the Old Age Pensioners. She finds she can fulfil many concert engagements with an easy mind as her mother is always ready to help with the two boys and through this invaluable assistance Sister Sinclair's fine voice brings pleasure to many people.

Sister Sinclair would like to thank all the people in the Church who have helped her to develop her many talents and have encouraged and supported her in all her efforts to further the cause of music in the Church.

★ **Sister Dorothy Shorracks** is the wife of President Herbert Shorrack, District President of the Preston District, and has been a member of the Church for forty-one years. During this time she has served twice as District Y.M.I.A. President, twice as District Relief Society President, has spent ten years as a Branch Relief Society President

and eighteen months as Educational Counsellor in the Manchester Stake Relief Society. As well as having taught in all four departments of Relief Society she has also taught in Sunday School and in Primary. When the British Mission Public Speaking and Teacher Training Programme was introduced in 1954 she was called as the instructor for the North End of the British Mission, now the Preston District.

Sister Shorracks served a full time proselyting Mission in Leeds, Bradford and Sheffield in 1936. Her travel abroad included India, Palestine, Egypt, Malta and Gibraltar where she lived for many years, and they have provided invaluable material for her many interesting talks which are always attended by a large and attentive audience. In 1958 she took a six months tour of America seeking landmarks in Church history and visiting old friends. She is a great lover of poetry and a talented writer with several published articles.

News extra

CENTRAL BRITISH MISSION

The first Quorum of Elders held their Annual General Meeting at the **Southend Chapel** on Friday, June 2nd.

SCOTTISH MISSION

★ Pres. Mark E. Petersen dedicated the Aberdeen Chapel on May 1. Other speakers were: Sister Emma Marr Petersen; Pres. W. S. Black, branch president; Pres. E. J. Brown and his wife, mission president of the Scottish Mission. Also in attendance were Brother and Sister Hansen. Brother Hansen was the first building supervisor and worked on the building for a few years. The spirit during the service was wonderful. At 11 o'clock the same evening, Brother R. Robertson was baptised by Elder G. Hansen. His wife, Sister L. Robertson has been an active member for about twelve years.



★ From reports coming in from the Vale of Evesham area in the Central British Mission it now seems certain that the apple crops will be much lighter than usual, due in the main to unexpected late frosts. Here are a few recipes from the Vale of Evesham—where they really know their apples.

STEAMED APPLE PUDDING

$\frac{3}{4}$ lb. cooking apples

4 ozs. suet pastry

2 oz. sugar

1. Take two-thirds of the suet pastry and roll out to line a greased basin.
2. Slice apples with a medium cut and add sugar.
3. Damp top edge of pastry lining and cover with remaining pastry, sealing well.
4. Seal basin with aluminium foil.
5. Steam for $1\frac{1}{4}$ hours.

Serve: Hot with custard or cream.

BAKED APPLES

4 tablespoons water

4 cooking apples

1 oz. butter

4 teaspoons demerara sugar

1. Wash and dry apples and cut a circle around the skin
2. Remove core and place apples on baking tin adding water.
3. Fill hollow core with sugar, topping with a knob of butter.
4. Bake in middle of oven 355° or Regulo 4 until tender, $\frac{1}{2}$ -1 hour depending on size.

Serve: Hot or cold with cream or ice-cream.

APPLE CHARLOTTE

4 oz. sugar

1 lb. cooking apples

Rind and juice of 1 lemon

3 oz. fresh breadcrumbs

$1\frac{1}{2}$ oz. margarine

1. Melt margarine and add to breadcrumbs.
2. Squeeze lemon and grate rind into mix.
3. Peel apples and slice thinly
4. Grease pie dish and layer alternately apples and mixture ending with breadcrumb mix.
5. Bake until brown on top shelf, 380° or Regulo 5, 30 minutes.

Serve: With custard.



VERMONT DISPLAY OPENED, OTHERS PROGRESSING

★ The formal opening of the new display buildings at the Joseph Smith Memorial in Sharon, Vermont, was held early in June and termed a great success by Elder Boyd K. Packer, Assistant to the Council of Twelve Apostles, and president of the New England Mission.

Numerous local and state dignitaries were on hand for the opening, President Packer reports, and the Memorial was given excellent coverage by the New England news media.

Meanwhile, work is moving ahead on the numerous other displays around the nation. Exhibits have been installed, or are in the making for temple bureaus in Los Angeles, Oakland, Hawaii, St. George, Manti, Logan, Idaho Falls, and Mesa; plus the Hill Cumorah, Joseph Smith Home, Martin Harris Home, Peter Whitmer Home, Sacred Grove, Liberty Jail, Carthage Jail, West Yellowstone, Mack's Inn in Idaho, and Alaska Centennial in Fairbanks and the Eastern States Mission home in New York City.

The Church is also preparing a display for Hemisfair 68, scheduled for six months next year in San Antonio, Texas. We will have our own building in the fair. Coincidentally, Hemisfair 68 starts on April 6, the anniversary of the church's organization. Some seven to eight million are expected to attend.

TEMPLE SQUARE VISITORS CENTER PROGRESS

★ Visitors to Salt Lake City this summer are learning of the Church, its doctrine and history via a battery of fine quality displays in the modern new Visitors Center on historic Temple Square.

Many of the murals, dioramas and statuary utilized so successfully in the Mormon Pavilion at the 1964-65 New York World's Fair have been installed, and many more have been commissioned specifically for the new center.

Some of the standout displays include a striking diorama of the Prophet Joseph Smith's vision in the Sacred Grove by Alanson Spencer; the majestic "Christus" statue in the rotunda, surrounded by a mural depicting the universe; classic paintings by noted artists Harry Anderson and Ken Riley, including Christ ordaining the twelve apostles, Joseph Smith receiving the plates of the Book of Mormon from Moroni, and Peter, James and John restoring the Melchizedek Priesthood.

The Center also includes murals on the life of Christ, the history of the Church in the latter days, the falling away of the primitive church and the restoration.

Thousands of visitors daily are being exposed to the gospel through these impressive displays and the testimonies of the Temple Square guides.

MIA JUNE CONFERENCE IN NEWS SPOTLIGHT

★ The annual Conference of the Mutual Improvement Association of the Church received coast-to-coast news coverage this year through the two top wire services in the country.

Representatives of both The Associated Press and United Press International attended the conference in Salt Lake City. Their coverage of the youth meet, its roadshows and dance festival, reached virtually every daily newspaper in the country.

With the two major wire services and the co-operation of the local news media in Salt Lake City, events of the 1967 June Conference undoubtedly reached many people more than has any previous conference.

A pre-conference mailing of information on the conference preceded the decision of the wire services to send representatives to the conference.

George Cornell, religion writer for the Associated Press, attended, as did Maggie Bellows of United Press International, and Dan Thrapp, religion editor of the Los Angeles Times and the L. A. Times News Services.

HILL CUMORAH PAGEANT SET

★ The 30th Anniversary production of the Hill Cumorah Pageant, "America's Witness for Christ," will be staged on the spacious slope of the Hill Cumorah, Monday through Saturday, July 24-29. Admission is free and curtain time is 9.15 p.m. nightly.

Information packets have been produced and distributed to hundreds of newspapers, television and radio stations, and to a number of magazines and other media.

With the pageant run extended to six nights this year, officials of the Cumorah Mission expect an all-time record attendance.

PROMISED VALLEY PRODUCTION UNDER WAY

★ The two-month run of "Promised Valley," musical drama based on the westward trek of the early Mormon pioneers, got under way Saturday, July 1, before a capacity audience in the new Temple View Outdoor Theatre.

The impressive new theater east of Temple Square proved a fitting location for the debut of what is hoped will become a tradition. "Promised Valley" is to be presented nightly except Sundays through July and August.

The show is produced by the Mutual Improvement Associations of the Church, and directed by Ralph Margetts. The play was written by Arnold Sundgaard and the musical score is by Dr. Crawford Gates, who is serving as musical conductor during the play's first weeks.

Admission to the show is free. It is being presented primarily for the benefit and entertainment of visitors to Salt Lake City, rather than local members of the Church.

Colour programmes, posters and bumper stickers promoting the show have been produced by Church Information Service.

THOUGHTS FOR NOW

Tithings

★ Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. "Verily, he hath his reward," as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who give cheerfully with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it.

—President David O. McKay

A firm principle

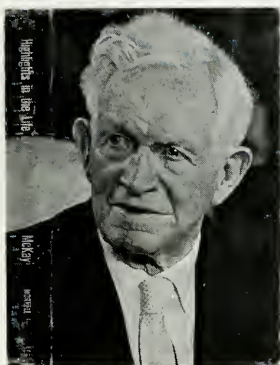
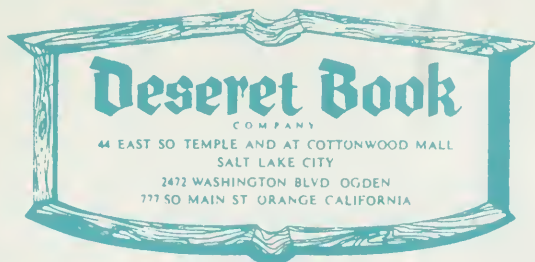
The Law of Tithing A Test. The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing toward the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, toward spreading the gospel to the nations of the earth, and he neglects to do that which would entitle him to receive the blessings and ordinances of the gospel.

—Joseph F. Smith

A false doctrine

There were two men; one paid one hundred dollars in tithing, the other paid twenty-five dollars in tithing. Both of them owned about the same amount of property; but the first paid his tithing, the other did not. The second, however, paid some seventy-five dollars in donations; but he did not pay his tithing; he only paid a quarter of it. That now may have arisen from ignorance with regard to the law. The last paid out as much money as the first; and he may have been wrongly taught. Some of the bishops do not understand these things, and yet we have had this doctrine given unto us for forty-two years. Has a man a right to turn and change things as he pleases? I have not, and I do not believe any other man has. And if any bishop or a president of a stake or anybody else tells you that you can do as you please about the disposition you make of the means you pay, as long as you pay a certain amount, or you may pay it on tithing or not, as you please, I tell you that he teaches false doctrine.

—John Taylor



"Highlights in the Life of President David O. McKay"

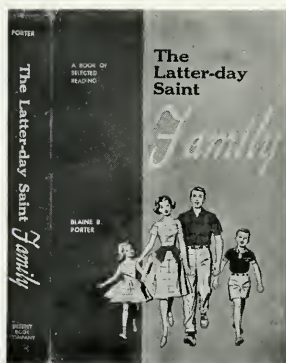
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President's sister this
book points out a few
highlights in the life of
this great man.

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special insight into the
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OBITUARY

★ **Pauline Tacey**, aged 24 years, of the **Colwyn Bay Branch** died at her home on June 19th.

Sister Tacey had suffered from Rheumatoid Arthritis for some years, but managed to attend conferences and M.I.A. gatherings in her wheel chair. During her illness her ready smile and undaunted spirit were an inspiration to all who met her. The funeral service was conducted by Rhyl Branch President W. Shortle, and many members from Rhyl attended.

★ **Ronald W. Moxon** of the **Leeds Ward**, passed away after a long illness on July 2nd. Brother Moxon inspired many with his cheerfulness and fortitude during the latter part of his illness when he was confined to bed. He had a glowing testimony of the Gospel which will live on in the hearts of those who knew him.

NO TIME

There is much I would like to remember,
Of the things that are passing me by,
But my life is so full of "endeavours"
I can't even stop and try.
There's digging to be done in the garden
For the flowers that grow in the spring,
But I'm so busy making "resolutions"
That I've really . . . not done a thing.
The summer has come real early,
For the things that I have wanted to do,
And soon there will be the autumn,
And again . . . I haven't a clue.
Winter comes in like a lion,
And I am certainly not prepared.
Do you think our Lord is too busy
To come to this home that we've shared?
I'm sure he will be here with us always,
To hear our praise and our prayers
So I really must get moving
And "do" those things I've prepared.

DOREEN L. LUCAS

Hayes Branch, Watford District,
British South Mission

Millennial Star Short Story Contest

★ To stimulate creative writing among members of the Church in Great Britain, the Millennial Star is conducting a short story contest. Members of the Church are invited to enter their work in this contest which opens in July and which will close on November 1, 1967. After the entries are judged, the top three stories will be published in the Millennial Star. The Millennial Star reserves the right to publish from time to time any of the other stories entered in the contest. All entries will become the property of the Millennial Star but will be returned.

RULES FOR THE CONTEST

1. This contest is open to all members of the Church in Great Britain.
2. Only one story may be submitted by each contestant.
3. The story must not exceed 3,000 words in length and preferably be typed.
4. The contestant's name is not to appear anywhere on the manuscript, but a cover sheet on which is written the contestant's name and address is to be enclosed with the story attached, preferably by staple.
5. A signed statement should accompany each story submitted certifying:
 - a. That the author is a member of The Church of Jesus Christ of Latter-day Saints.
 - b. That it has not been published. That it is not in the hands of an editor or other person with a view to publication and that it will not be published nor submitted elsewhere for publication until the contest results are published.
6. No explanatory material or picture is to accompany the story.

JUDGING

The judges shall consist of the Managing Editor of the Millennial Star and two members of the Board of Directors of the Deseret Enterprises.

In evaluating the stories, consideration will be given to the following points:

- a. Characters and their presentation.
- b. Plot development.
- c. Message of the story and compliance with LDS standards.
- d. Writing style.

All entries are to be addressed to Millennial Star Short Story Contest, Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.

Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.



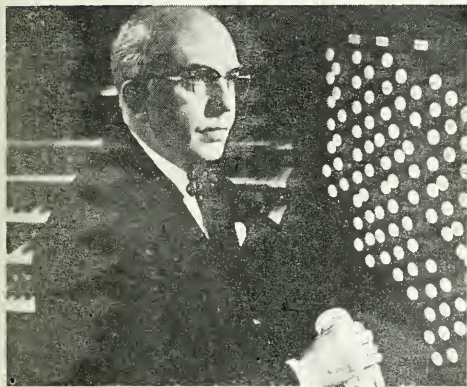
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MANAGER: FRANK J. MUNDY

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ORGAN FESTIVAL, 1967

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OUR ACTS ARE RECORDED

Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother.

—Joseph Smith

10 OCT 1967

Logan Temple

Millennial Star

OCTOBER 1967





Millennial Star

Volume 129

No. 10

October, 1967

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Cover Picture:

Valley view taken in
glorious Somerset.

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FOR DIVINE ILLUMINATION

by

DR. SAMUEL JOHNSON

(Born 1709, died 1784.)

Samuel Johnson was born in the year 1709. His father, who was a bookseller at Lichfield, died in 1731, leaving his son in poor circumstances. After many struggles, Johnson completed his education, and devoted himself to literary pursuits, and his writings display considerable talent, and are much admired by many. In 1775 he had the degree of LL.D. conferred on him by the University of Oxford. He wrote several poems, but his principal work, by which he is best known, is his "Dictionary of the English Language." He also wrote "The Lives of the English Poets," &c., &c. He died in London in 1784.

FOR DIVINE ILLUMINATION

O Thou! whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine!
'Tis Thine also to calm the pious breast,
With silent confidence and holy rest;
From Thee, great God! we spring—to Thee we tend,
Path, motive, guide, original, and end!

President McKay Quietly Observes 94th Birthday

★ Still determined he will live to be 100 years of age, President David O. McKay enjoyed his 94th birthday anniversary with Sister McKay at their home in beautiful Huntsville, Weber County, about 45 miles' north of Salt Lake City, Utah. It was in this community that he was born Sept. 8, 1873.

The congenial President of the Church and Sister McKay celebrated their 66th wedding anniversary on Jan. 2nd of this year.

His advice to the Church on his birthday anniversary was that each one "stay close to the Church of Jesus Christ and live righteously." He affirmed that such is the "only life that will bring true happiness, and happiness is the aim of the Gospel."

He declared that he was "feeling fine" and that he is determined to reach the 100 year mark. "I am one year closer to it today," he said.

The Principles Do Not Change

By Elder Harold B. Lee

of the Council of the Twelve

★ A few years ago I came across a report in the New York Times of a statement made by Dr. O. H. Mowrer of the University of Illinois, psychologist and former president of the American Psychological Association. This statement came out of a symposium on the relationship between religion and mental health at the sixty-fifth annual meeting of the American Psychological Association held in the Statler Hotel in New York City. This is what Dr. Mowrer says:

"Psychology does not know enough about religion, psychology does not have all the answers. In fact," he observed, "it has not even asked all the right questions—the great soul-shaking questions of life and death which lie at the very heart of human experiences and existence." Dr. Mowrer further said: "It is striking how many psycholo-



gists are themselves going back to church, or at least carefully sending

their children to Sunday School." He concluded then by saying: "This symposium is far from an occasion for celebration, but rather a call to labour in a vineyard which we psychologists have rather systematically neglected and despised."

It has been a source of great satisfaction for me to have observed in my contacts with men in various fields that other great men in other fields are likewise seeking for the answers to the soul-shaking questions, as he put it, which lie at the heart of human experience and existence.

Some time ago I was privileged to have a telephone conversation with one of the religion editors for a great national news chain. He was preparing an article that was to precede the showing of the great Hill Cumorah Pageant. He said he wanted to talk with me about what he called — I think he called it the "intricate" teachings of the Church. When I asked him to explain what he meant, he said, "Well, this baptism for the dead." So, as I explained to him the teachings of the Church, he said, "Well, your teaching regarding baptism for the dead is like praying souls out of purgatory." I said, "Well I suppose the intent may be said to be the same, but there is one distinctive difference. One is scriptural and true, and the other is not." Then he challenged me to prove from the scriptures.

I called his attention to what the Lord said to the evilly intended Jews who sought his life: "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25.) That hour that he spoke of was explained, undoubtedly, by the Master to his disciples—at least Peter understood it so well that in his epistles he wrote very clearly about it. After the resurrection

he said: "... being put to death in the flesh [Jesus], quickened by the Spirit, ... went and preached to the spirits in prison, which had been disobedient in the days of Noah." (See I Peter 3:18-20.)

And he further said: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." (Ibid., 4:6.)

Then I called his attention to the fact that the method or practice of this gospel ordinance was used by the Apostle Paul as an argument for the resurrection, when he asked the question as he wrote to the Corinthians: "Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?" (I Cor. 15:29.)

Some while later, after his article had been written, I had occasion to visit this man again in a hospital where he was convalescing from a major operation. This time his wife was present, and after the necessary introduction, he said: "I wish you would explain to my wife here what you told me about the intricate teachings of your Church." And so, with the realisation that I was in a man's hospital room and he was convalescing, I proceeded to explain what I had previously said to him, at the conclusion of which he said to her: "I told you that the teachings of the Mormon Church are like bricks in a wall of a house, put together with no gaps in them. They have an answer for everything."

Then I said to him, "Of course, you realise that your comment is to us but another testimony of the divine origin of this Church and the gospel principles which do supply an answer for everything affecting life and death."

The principles of the gospel are un-

changeable, and they are fixed according to the gospel plan. I came to that conclusion in a rather startling way. Brother Kimball and I had an experience with one of Brother Moyle's friends, a great industrialist, to whom Brother Moyle had presented a Book of Mormon, and with whom he had had many gospel conversations. In our presence, and before the Brigham Young University student body, this man declared that he accepted the Book of Mormon as a true record of his ancestors, he being of Cherokee Indian descent. When we questioned him about that, then if he accepted the Book of Mormon as a true record what did that make of Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, "I believe God could save those who have died in any way he wanted to."

I made, what I came to realise a little later, a loose remark that I have repented of many times, when I said to him, "Yes, I suppose God could have said, 'Throw your hat over a cliff, and you will be saved.' But he did not say that. He said, '... Except a man be born of the water and of the Spirit, only then could he be saved.'" (See John 3:5.)

I told that to a friend of mine, and when I repeated that last, "He could have said, 'Throw your hat over a cliff,'" he said, "Brother Lee, I am surprised to hear you say that. Could there have been any other way than the way he said?" Then, too late, I remembered what the Master said: "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," (Matt. 7:14) and in the controversy that followed the healing of the blind at the pool of Siloam, "... He that entereth not by the door into the sheepfold, but climbeth up some

other way, the same is a thief and a robber." (John 10:1.)

The Lord has summed up the gospel in these words: "And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things of the kingdom." (D. & C. 39:6.)

What is the gospel then? So often I hear my brethren saying something that I wish we would not say quite that way—that the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation. I quote from something that our late beloved brother, Orson F. Whitney, wrote some years ago when he said:

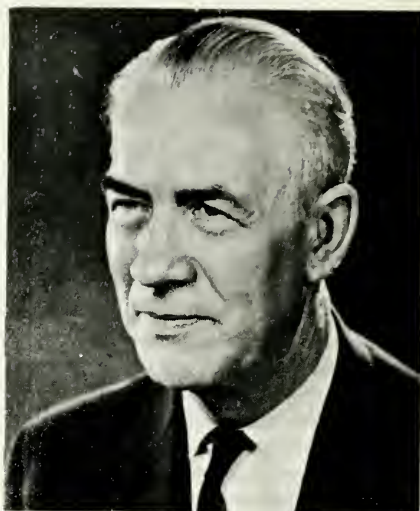
"The principles which compose the gospel — and not merely the first principles, but all that have been or will ever be revealed are self-existent and everlasting in their nature. They have existed from all eternity, and will endure through all eternities to come, for they are absolute, essential, uncreated truths, without beginning of day or end of years, the same yesterday, today, and forever. Concerning the time, place, and method of their compilation . . . it is no man's present province to enquire." (Elder's Journal 4:26.)

Yes, our religion editor of the national newspaper chain, you are right. Gospel truths are as brick upon brick, in a solid wall. There are no gaps. Will you choice young Latter-day Saints, and our friends in the fields of science and psychology and philosophy—will you heed the call of Dr. Mowrer, one of the most brilliant leaders in your secular world, and as he said, heed his call to labour in the vineyard, which all too often you have systematically neglected and despised.

The Mouthpiece of The Lord

By Mark E. Petersen

of the Council of the Twelve



★ I never listen to the President of the Church except my mind goes back to section 21 of the Doctrine and Covenants.

This section was given by revelation to the Prophet Joseph Smith on the day of the organization of the Church. The people who were there assembled had come out of the various religions of the day, and were not accustomed to the procedures and principles that once had been known to the Saints and now were being restored. It, therefore, became necessary that the Lord announce anew the significance of having at the head of the Church a prophet, seer, and revelator.

For that reason, as the Lord gave this revelation, he made it known to those who were assembled that Joseph Smith as President of the Church was also prophet, seer, and revelator. It was a great lesson to the Church that now again the leadership of the Church should be vested in an inspired prophet of God and that this prophet should be the President of the Church.

Then he spoke directly to the membership of the Church and he said this:

"Wherefore, meaning the church, thou

shalt give heed unto all his words and commandments (that is, the President of the Church) which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, . . ." (D & C 21: 4-5.)

Is not that a remarkable thing? That is the manner in which the Lord designated the President of the Church as his mouthpiece in these, the last days.

He gave us this commandment with a marvelous promise, and this is the promise:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (Idem, 6.)

We are living in perilous times. We are face to face with every kind of difficulty. In the midst of these times, would you like to have the assurance that the gates of hell will never prevail against you? In these perilous times,

Continued on page 25

The Greatest Advocate

By
Elder Alma Sonne
Assistant
to the Twelve



★ What is man without an abiding faith in the true and living God? Colonel Ingersoll answered that question many years ago. "Man," he said, "is a stranger wandering hither and thither in a narrow vale between the barren peaks of two eternities," coming and going without guide, compass, or destination to guide him on his way.

Those peaks about which Ingersoll spoke are not barren, for a man of faith sees beyond the peaks, and he sees a primeval existence. He also sees a land where there are no shadows and where there will be a glorious reunion with loved ones who have gone on before. Earth life is not the beginning of man, and death is not the end. For three years Jesus walked along the shores of the Sea of Galilee, through the towns, villages and cities of Palestine, teaching and demonstrating the power of faith. But most of his followers remained cynical and doubtful, and when the crucial and testing moment arrived, they were not there. Without faith man is forever in the

shadows of doubt and uncertainty. He has no future. He has no programme to follow, and when death comes he leaps into the dark and there is no inclination in his heart to turn to God and worship.

Jesus was the greatest advocate of faith the world has known. He not only taught it but he exemplified it in his entire ministry. For many years I have read books on the life and character of Jesus the Christ. Most of them have been very interesting and well-written. The older I get, however, the more joy and satisfaction I receive from the four Gospels written by Matthew, Mark, Luke, and John. These four narratives are a challenge to the world. They are works of art. They are strong and irrefutable testimonies of the divinity of the Lord Jesus. Whatever is said and done, and whatever is written about him, the fact remains that these writers of his life have pictured for us the greatest figure in universal history. They did not invent him. No one would be capable of doing that, for he

was perfect and beyond the creation of man. They recorded what they saw and heard and found nothing to criticise. They accepted him, worshipped him, and some of them died for him. Their testimony is therefore strong, reliable, and trustworthy.

Religious teachers talk about theology, their doctrines of salvation—the resurrection, the virgin birth, and many other things. But without the personal Christ as he appeared among men, their teachings would be meaningless and without purpose, and the urge to worship the Almighty would be lost. He is the voice of authority, the fountain of all grace and truth and the mirror of all perfection for you and me to follow. He made that clear when he said, "I am the way, the truth, and the life: . . ." (John 14:6.) I believe that deep in the heart of humanity is a desire to believe in the divinity of Jesus Christ, for he gives humanity something to hope for, something to live for, and something to strive for.

Jesus lived with the poor. He appeared as one of them. He cast his lot with the lowly and dejected classes of society. You will recall when John the Baptist sent his disciples to be reassured, Jesus said, "Tell John the poor have the gospel preached to them." (See Luke 7:22.) Can you think of any leader aspiring to greatness and recognition who ever thought of beginning with the poor? Please remember that the higher circles were open to him, but he never deserted the meek and the humble. He remained their friend. Was not this a manifestation of his great love?

The meek will someday inherit the earth. The honest and conscientious worker will be rewarded, and the idler and the schemer will have no place in the ideal commonwealth to be established.

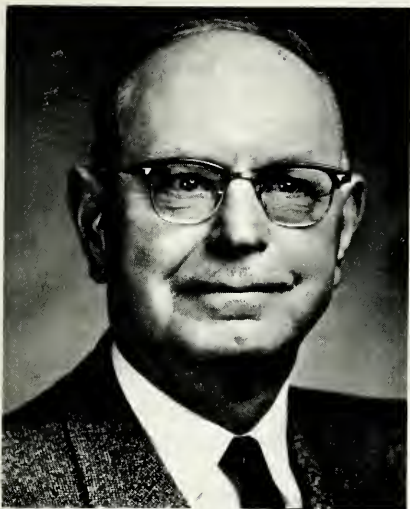
Consider the Saviour from any stand-

point. He was always a leader. He possessed all the qualifications necessary to lead a world torn asunder by conflict, war, disruption, and contention. He looked ahead. He was prepared for eventualities. He knew, for instance that he would be put to death on the cross. He knew also the reception that would be accorded his disciples. He never wavered in the face of a ruthless and determined opposition. In adversity he was still the leader. A combination of forces assailed him. Strong and powerful they were, but he never lost sight of his appointed mission nor succumbed to the fallacies of men. His objective was before him. He never compromised nor did he sidestep his responsibilities. He was firm and immovable before his assailants, most of whom shrivelled and withered in his presence. He could not be manipulated nor confused.

He was qualified to lead the children of men. He made a bid to do so: . . . other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Jesus is the shepherd. He will succeed, for regardless of man's rebellion every knee shall bow and every tongue confess that Jesus is the Christ. In a world of uncertainty, confusion, and chaos mankind must turn to him. It is inevitable.

And so we worship the Lord and Master. We meet together often to keep alive our faith and to worship him in spirit and in truth. Emerson said, "And what greater calamity can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous, science is cold."

I testify that Mormonism, so-called, is the gospel of Jesus Christ, which is the power of God unto salvation.



Obedience Brings Happiness

By Elder William J. Critchlow Jr.

Assistant

to the Twelve

★ The Latter-day Saints have certain characteristics in common. Friendliness is one of them; humility is surely another; hospitality is another. But the outstanding characteristic, it seems to me, is happiness. Their countenances literally radiate happiness. They seem to have left all of their worries and troubles at home.

They should be happy. They should be the happiest people in the world. I believe they are the happiest people in the world because they observe our Father's laws of happiness.

Our Heavenly Father loves us. I love my children dearly, but his love for us, his spirit children, is infinite, divine.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom."

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall have health in their naval, and marrow to their bones; ...

"And shall run and not be weary, ... " (D. & C. 89:18-20.)

A young man came to a bishop in my

stake and said, "Bishop, I have observed the Word of Wisdom all the days of my life, yet I do not enjoy good health. Why doesn't the Lord respect his promise?"

This wise bishop replied, "Sit down, we'll read the law together." Then as he turned the pages to find the law, he said, "I haven't seen you in priesthood meeting this year, nor have I observed you in Sacrament meeting for a long, long time, nor have I had your name on the tithing list for several years."

"I know, Bishop," the young man replied, "I'm not faithful in all things, but I have faithfully kept the Word of Wisdom, and I have not received the promised blessing."

"Here," said the bishop, "is the law." He read it slowly.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, ... " (Idem, 18.)

No need to read farther! In kindness he explained, "Our Heavenly Father has commanded us to pay tithing, to go to Sacrament and to priesthood meetings. You apparently have not un-

derstood the law and, therefore, have not fully complied."

Another law, apparently misunderstood by some is the Sabbath day law.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: ... " (Ex. 20: 8-10.)

"... thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D. & C. 59:9.)

I have seen our members, along with other people, in stores purchasing supplies and food on Sunday. May I ask, with what consistency can one go to a store on Sunday in violation of this law, purchase food, and then place it on a table, and ask Heavenly Father to bless it?

Another example is his financial law—the law of the tithe.

"... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

"... for he that is tithed shall not be burned at his coming." (D. & C. 64:23.)

Another is his priesthood law.

"And also all they who receive this priesthood receiveth me, ...

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (Ibid., 84:35-38.)

Still another example is his marriage law—celestial marriage law.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; ... " (Ibid., 132: 15.)

There is another law, which I heard President McKay quote. I call it the "law for the parents."

"... inasmuch as parents have children ... that teach them not ... repentance, faith in Christ, ... baptism and the gift of the Holy Ghost .. when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion ... " (Ibid., 68: 25-26.)

There are other laws designed for our happiness, obedience to which will bring that deep-refined joy which we might call blessedness. But underlying all of these laws is one master law, " ... irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Ibid., 130:20-21.)

FAITH VERSUS SIGHT

★ In our ante-mortal state we walked by sight. Then we knew God. We lived with him. He was our father, and our teacher. This earth life was intended as a place where we might learn to walk just a little way by faith. ...

—Sterling W. Sill

Our Responsibility

Elder Antoine R. Ivins
of the
First Council of the Seventy



★ Not very long ago, a few large trees that stood on the corner of South Temple and State Street in Salt Lake City were picked up and transplanted. In the transplanting of them it was necessary to give them auxiliary support with guy wires from several sides to hold them until they could become established in their new environment. In a sense, every new convert to the Church is a transplanted being in that he needs the support of the established members of the Church. If that support is given, he becomes a full-fledged, faithful member of the Church. If that support is not given, he may do, as far as his faith is concerned, as a transplanted tree that is not properly nourished.

I would like to relate a story, to illustrate what I mean. Sixty years or more ago, a young man walking down a street, I believe, in Memphis, Tennessee, heard some missionaries speaking in a street meeting. He had been very unfriendly up to that time, but something impelled him to stop and listen. He listened throughout that meeting. After the meeting he walked up to the elders and asked to be baptized. He got a

testimony from it, not, I think, from what the elders said, but because some way or another he was ready for the Spirit of God, and God did bear that testimony to him. He asked for baptism. In due course he was baptized, and when he became a member of the Church he was an outcast from his family. So he looked around, and one day he appeared in Colonia Juarez, a new member inexperienced in Church operations and all that, and of course he got into the right kind of an environment because the people in Colonia Juarez were friendly people; they were interested people, and they gave him every aid possible.

But only this week I had the privilege of reading two letters that told of the interest they had in that man, one was a letter from his bishop and the other was a letter from his stake president and in both we discovered that there was not only interest in the man's spiritual well-being, but in his physical well-being, also, and both his bishop and his stake president stood ready to assist to any possible extent in that. Well, do you want to know the result? All right. He married for time and

eternity one of the finest young women we had in the colony. He had three sons and three daughters. One of those sons was a missionary in the area that is now the Central Atlantic States Mission. A daughter became the wife of a missionary who served in France. He went there before he was married, I believe, but later was the president of the Central American Mission, faithful and true. And their mother, to this day, while not being strong in health, is a firm, faithful member of the Church. He died in full fellowship, of course, with the love and with the esteem and confidence of the people of that area. Why? Well, he had the qualities in the first place for inspiration, but he had the support and the aid of the officers of Colonia Juarez. So let it be with all of us.

THREE GENERAL AUTHORITIES VISIT BRITISH ISLES

★ Elders Mark E. Petersen and LeGrand Richards of the Council of the Twelve and Elder James A. Cullimore, Assistant to the Twelve, have been visitors in the British Isles in recent weeks.

They were all accompanied by their wives. Elder Petersen and Elder Cullimore conducted a mission presidents' seminar at Hyde Park Chapel. Elder Cullimore toured the missions meeting with members and missionaries.

Elder Petersen, accompanied by Sister Petersen left for South Africa following the seminar.

Elder Richards after the seminar presided at the Swiss Stake conference, returning in time for the London Stake Conference September 16 and 17.

Elder Richards also met with missionaries in Holland. He dedicated the Cambridge Branch Chapel, prior to going to Switzerland. He said he was impressed by the new methods in which the Gospel is being preached

and it is gratifying to see the building being erected.

He spoke of the enthusiasm of the missionaries and the friendliness of civic officials.

Elder Cullimore dedicated the Dundee Chapel in Scotland, August 17; Carlyle chapel in North British Mission, August 2; Newcastle-under-Lyme, Sunderland Stake House, September 1; Lowestoft Chapel, British Mission, September 11 and Reading Chapel, British South Mission, September 14.

Elder Cullimore said he encouraged members to push the Book of Mormon because "it is the key to conversion." He stimulated members' faith in it.

"I'm thrilled to see the strength that's developing and I am impressed with the fine solid family converts that are joining the Church."

He cited the Stoke-on-Trent District which is the largest in the British Mission and which five years ago did not have a single member. "There is a sign of growth," he said.

The Richards visited with Mrs. Callister, wife of President Read Callister, British Mission.

LAST REMINDER OF SHORT STORY

★ This is a last reminder that the Millennial Star Short Story Contest closes November 1. All entries are to be addressed to the Star at Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.

The story must not exceed 3,000 words

Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.

The top three stories will be published in the Star.

Remember: Closing date is November 1.



Youth And Principle . . .

By

Presiding Bishop

John A. Vandenberg

★ The Bible states that our Saviour Jesus Christ " . . . gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) The members of The Church of Jesus Christ of Latter-day Saints are known throughout the world as a peculiar people.

We are considered a peculiar people because of our Word of Wisdom—the great youth programme, the welfare programme, the priesthood, and because of our belief in God—that he is a personal God and is the same yesterday, today, and forever, and that he speaks to his prophets today as he did anciently. We are peculiar because we not only claim but furnish evidence to all people that the gospel of Jesus Christ has been restored to the earth in these latter days. We believe that the same organisation that existed in the primitive church of apostles, prophets, bishops, teachers, elders, and seventies, has been restored by direct revelation. It is the duty of those called as apostles " . . . to ordain and set in order all the other officers of the church, . . . " (D. & C. 107:58.)

"The Twelve are a Travelling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, . . . to build up the Church, and regulate all the affairs of the same in all nations, . . . " (Ibid., 107:33.) The Twelve travel throughout the world and under the influence of the Spirit ordain bishops to be "stewards of God."

In connection with the duties of the apostles. I would like to relate an apocryphal story from the writings of Clement of Alexandria:

" . . . about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he (John) passed over to Ephesus from the Island of Patmos, he used to make missionary journeys also to neighbouring gentile cities, in some places to appoint one of those indicated by the Spirit. On his arrival then at one of the cities at no great distance, of which some even mention the name, . . . he saw a youth of stalwart frame and winning countenance, and impetuous spirit, and said to the bishop, 'I entrust to thee this youth with all earnestness, calling Christ and the Church to witness.' The

bishop accepted the trust, and made all the requisite promises, and the apostle renewed his injunction and adjuration. He then returned to Ephesus, and the elder taking home with him the youth who had been entrusted to his care, maintained, cherished, and finally baptised him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his co-operation in some worse crime. First familiarised with guilt, and then, from the force of his character, starting aside from the straight path like some mighty steed that seizes the bit between its teeth; he rushed towards headlong ruin, and utterly abandoning the divine salvation, gathered his worst comrades around him, and became a most violent, bloodstained, and reckless bandit-chief. Not long afterwards John was recalled to the city, and after putting other things in order said, 'Come now, O bishop, restore to me the deposit which I and the Saviour entrusted to thee, with the witness of the Church over which thou dost preside.' At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, 'I demand back the young man and the soul of the brother.' Then groaning from the depth of his heart and shedding tears, 'He is dead,' said the bishop. 'How and by what death?' 'He is dead to God! For he has turned out wicked and desperate, and, to sum up all, a brigand; and now, instead of the Church he has seized the mountain, with followers like himself.' Then the apostle, rending

his robe and beating his head, with loud wailing said, 'A fine guardian of our brother's soul did I leave! Give me a horse and a guide.' Instantly, ... he rode away ... from the Church and arriving at the brigands' outposts, was captured without flight or resistance, but crying, 'For this I have come. Lead me to your chief.' The chief awaited him in his armour, but when he recognised John as he approached, he was struck with shame and turned to fly [flight]. But John pursued him as fast as he could, forgetful of his age, crying out, 'Why my son, dost thou fly [flee] from thine own father, unarmed, aged as he is? Pity me, ... fear not ... stay! believe! Christ sent me.' But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, ... but the apostle pledging himself ... led him back to the Church and praying for him ... and wrestling with him in earnest fastings ... did not depart, as they say, till he restored him to the bosom of the Church." (St. Clement of Alexandria, *Quis Divinitus Salv.*, chapter 42.)

The Lord knows the dangers that can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men in the Church have the Aaronic Priesthood conferred upon them. Thus each has the advantage of spiritual growth as he is presided over by a bishop. The bishop is, by revelation, president of the Aaronic Priesthood and president of the priests' quorum. Thus the bishop of a ward is the spiritual guardian of the youth. He does not, however, replace the parents in their responsibility to teach, guide, persuade, and discipline their own children. It is the responsibility of

Continued on page 36

The Birth of the Messiah

by

John Milton

At His birth a star,
Unseen before in heaven, proclaims Him come;
And guides the Eastern sages, who inquire
His place, to offer incense, myrrh, and gold
His place of birth a solemn angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a quire
Of squadroned angels hear His carol sung.
A virgin is His mother, but His sire
The Power of the Most High; He shall ascend
The throne hereditary, and bound His reign
With earth's wide bounds, His glory with the heavens.

John Milton

MAJOR GENEALOGICAL RECORD SOURCES

IN SCOTLAND (Continued from August)

TABLE B MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. CIVIL REGISTRATION	1855 to present	Births, Marriages, deaths; names, dates, places, occupations, parentage, ages residence	1855-1875, 1881, 1891 on film (Genealogical Society); original documents 1855 to present, The Registrar General, New Register House, Princes St, Edinburgh; indexes only, 1855-1959, on film (GS)
2. CENSUS RECORDS	1841	Names, ages, and whether born in county	On film (GS); New Register House, Princes St., Edinburgh
	1851-1891	Names, ages, relationships, occupations, places of birth	On film (GS); New Register House; 1901 to present not available to public
3. MERCHANT SEAMEN * (11-7, p 178-181)	1837 to present (some crew lists earlier)	Births, marriages, deaths on board British merchant vessels; description of seamen	1837-1874, Registrar General, Somerset House; 1875 to present Registrar General for Shipping & Seamen, Llandaff, Cardiff, Wales
4. NAVAL RECORDS	Approx 1730-1924	Names, dates, places, births, marriages, movements of personnel	Public Record Office, London WC 2
5. EXCISE OFFICERS	1707 to present	Names and movements of excise officers from port to port, sometimes place of birth	1707-1828 at Scottish Record Office, Edinburgh, and King's Beam House, Mark Lane, London EC 3; 1828 to present at London only; index, 1707-1828, on film (GS)

6. MONUMENTAL INSCRIPTIONS * (1-3)	1700 to present	Names, dates, relationships	Some in print, some on film (GS); local parish churchyards; town and city cems; nonconformist cems; private collections
7. COMMERCIAL DIRECTORIES	18th C to present	Names, occupations, residences, local histories; names of small localities	In print, local libraries
8. POLL BOOKS	18th C to present	Prior to 1867: names and locations of property of free-holders and taxpayers 1868-1917: names and addresses of all males over 21 years 1918 to present: names and addresses of all males and females over 21	Old Register House Edinburgh
9. NON-CONFORMIST REGISTERS	Approx 1690 to present	Christenings, marriages, burials; similar to parish registers	Few on film (GS); most in possession of local ministers
10. LYON COURT RECORDS	1672 to present	Genealogies of families and coats of arms	Lyon Court, Old Register House; some in print
11. MILITARY RECORDS * (11-7)	Approx 1707-1924	Names, dates, places, births, marriages, movements of personnel	Some lists of officers in print (GS); Pub Rec Ofc, London; chaplains returns at Registrar General's Office, Somerset House; modern records at Army Record Center, Hayes, Middlesex
Muster Rolls	Approx 1641-1707	Names, dates, places, movements of personnel	Typescript list (GS); Scottish Record Office, Edinburgh
12. QUAKERS * (1-15)	Approx 1630 to present	Births, deaths, some marriages; in some instances more detailed than parish registers	Society of Friends, Friends House, Euston Road, London NW 1
13. HORNINGS (LAND RECORDS)	1610-1902	Names, places, property description	Some on film (GS); Old Register House Continued

THE CONSTANT TESTING

★ From the earliest days of preaching the Gospel, Joseph Smith's men were tried and tempted and led astray by false spirits and doctrines of devils. We find at the commencement of Joseph's mission that many who entered into covenant turned away, and some became very bitter enemies. It was necessary from the very beginning that there should be a sifting, for the Lord declared unto His people that He would sift them as with a sieve. This sifting had to continue, and hence every time the Latter-day Saints were driven, scattered, or otherwise persecuted, it caused those who could not abide in the faith to pass quietly away, or to make their wickedness manifest unto the church and unto the world. But while this was going on, the strength of Zion was increasing. It is said, and I presume correctly, that Oliver Cowdery remarked at one time to Joseph Smith, "If I should apostatize and leave the Church, the Church would be broken up." The answer of the Prophet was, "What and who are you? This is the work of God, and if you turn against it and withdraw from it, it will still roll on and you will not be missed." It was not long until Oliver turned away, but the work continued. God raised up men from obscurity to step forth and shoulder the burdens, and it was hardly known when and where he went. In about ten years he came back again, came before a local Conference at Mosquito Creek, Pottawatomie Co., Iowa, Oct., 1848, and acknowledged his faults. He bore testimony of the mission of the Prophet, Joseph Smith, and of the truth of the Book of Mormon; he exhorted the Saints to follow the authority of the Holy Priesthood, which he assured them was with the Twelve Apostles. He said, "When the Saints follow the main

channel of the stream, they find themselves in deep water and always right, pursuing their journey with safety; but when they turned aside into sloughs and bayous, they are left to flounder in the mud and are lost, for the Angel of God said unto Joseph in my hearing that this Priesthood shall remain on the earth until the end."

Oliver declared he took pleasure in bearing this testimony to the largest congregation of Saints he had ever seen together. He was re-baptized and made arrangements to come to the mountains, but died soon after, while on a visit to the Whitmers, in Missouri.

This circumstance shows how little God depends upon man to carry on His work. He does it by His own power, His own majesty, by His own mighty hand and for the accomplishment of His own glorious purposes.

It was thought and felt throughout the world, about the year 1844, that if Joseph Smith, the Prophet, could be destroyed, that would be the end of the Latter-day Saints. Men conspired together to shed his blood; they sought occasion against him; they made him an offender for a word; they swore falsely against him, and some who had been his friends turned traitors and conspired with the wicked and shed his blood. It was generally believed by the enemies of the Saints that that was the end of the work of the Lord. The pulpit resounded with thanks to God that the great arch-imposter, Joseph Smith, was slain. The priests rejoiced over it; and thought here was a feeling, tolerably widespread, that it was barbarous to kill him, under the plighted faith of Illinois, yet the general feeling was that it was a good thing that he was dead. But

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Church Plans Two New Utah Temples

★ Two new temples will be built in Utah, according to an announcement by the First Presidency. One will be erected at Ogden and the second at Provo, each approximately 40 miles from Salt Lake City. Ogden is located about 40 miles north of Salt Lake and Provo a similar distance to the south of the Church headquarters.

Each of the proposed new temples will cost approximately \$2,500,000, on sites yet to be selected by committees consisting of stake presidents of the areas.

At a special meeting of the stake presidencies the stake presidencies pledged support and cooperation. It is understood that the members of the Church in the two new temple districts will assume a share of the construction cost, the amounts yet to be determined.

The proposed new temples will be of the smaller type now being used in the Church. However, they will be so designed as to have a high capacity, according to President Hugh B. Brown and President N. Eldon Tanner, counsellors in the First Presidency. They announced the plans simultaneously at the two meetings under authorization of President David O. McKay.

President Joseph Fielding Smith of the First Presidency also spoke at the Ogden meeting.

Chairman Mark B. Garff and Fred A. Baker of the Church Building Committee also participated in the meetings.

The present Salt Lake Temple District serves 493,473 Church members, the Logan Temple (approximately 85 miles north of Salt Lake City) 159,614 and the Manti Temple (approximately 85 miles south of Salt Lake City) 93,466.

The new temple districts would adjust these figures to 370,969 for the Salt Lake Temple, Logan Temple 80,638 and Manti, 60,771 with 115,780 for the proposed Ogden Temple and 115,891 to be served by the Provo Temple.

Upon completion of the proposed two new temples six such edifices would be in use in Utah. A total of 15 temples will be in use by the Church when the proposed two units are erected.

Selection of sites and construction plans are to move ahead rapidly, it was announced

Nebraska Exhibit Tells of Mormon Pioneers

★ Much comment is coming these days from visitors to the Jolyn Art Museum in Omaha, Nebraska, where the story of the Mormons pioneers, particularly their handcart migration to Utah, through Nebraska, is being displayed.

Several articles from the pioneer exhibits on Temple Square are on exhibit with the story of the suffering and the hardships of the pioneers told in a historical booklet, "The Tragedy of Winter Quarters" the area the Saints named where they laid out streets and built log houses to wait out their jumping off time for the West in the winter of 1846-47.

The Mormon exhibit depicts the part the Saints played in the settlement of the area.

Some 600 of the Saints died of black canker during that winter. They are buried in a quiet cemetery in the town of Florence, Nebraska.

Mission coat of arms



Irish Mission

★ It was a thrill to see our "coat of arms" in the September Millennial Star. The symbols (heraldic) are of course:

1. **The torch of truth**—the Gospel in its fulness being carried from the land of Zion to the inhabitants of southern England, in love.

2. That **Temple** blessings and ultimately Eternal life might be theirs.

3. The **stick of Judah** (Bible) and the stick of **Joseph** (Book of Mormon) as portrayed by ancient papyrus and Plates of Mormon the coming forth of the Book of Mormon to be the sign whereby it might be known that the fulfillment of ancient covenants has commenced, i.e. the gathering of Isreal by the Firstborn descendants, Ephraim, as symbolised by the shield and swords.

4. Ultimate **blessings predicated upon obedience to Gospel precepts** in other words wearing valiantly the armour of Christ.

To put it in a nutshell, we of the British South Mission are carrying aloft the flame lighted by the Saints in Zion that others too may come into the Kingdom of God upon the earth and prepare for the future Kingdom of Heaven.

Signed Elsie M. Rock
Mitcham, Surrey

The MISSIONS



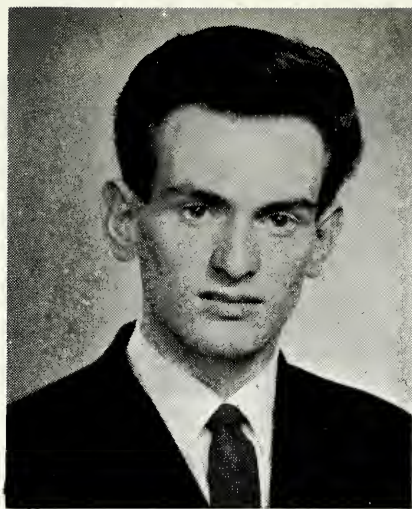
BRITISH SOUTH MISSION

★ A picnic was organised by the missionary elders for the Staines, Bracknell and Addlestone Branches of the Thames Valley District at Windsor Great Park on July 1st. Games and competitions were held including a tug-of-war in which the combined Addlestone and Bracknell team beat the Staines team. After the competitions came the picnic tea and then members and friends were entertained by some variety acts. This most enjoyable day ended with a firework display.

On July 22nd approximately 70 children from the same district met again for another afternoon packed full of

fun. This time it was for the Primary Round Up, and the excitement began with a fancy dress parade, mothers had obviously been very busy cutting, sewing, dolding and molding costumes over the previous weeks to get their children looking their best for the judges. It was difficult to choose winners and the judges were not envied in their task. Following the parade, there were many side shows and small competitions for everyone to enjoy. Then after a hectic games session a monster tea was provided which included ice-creams all round. The afternoon was concluded with a puppet show by Sister Crimes of the Aldershot Branch.





COLIN PARKER

Elder Parker Called to Scottish Mission

★ Loestoft Branch held a farewell-testimonial service on June 25th in honour of Elder Colin Parker, who has been called to serve a two year proselyting mission in Scotland.

Elder Parker who is 24 years old, is the son of Herbert and Mabel Parker, and has been a lifelong member of the Church. He was 1st counsellor to the Branch President Ronald S. Coleby, and has several times served as Supt. of the M.I.A. Outside Church activities, he was Chairman of the Lowestoft Youth Council, and four years ago as a member of this council, he spent a month in Russia on an exchange visit promoted by the National Voluntary Youth Organisation.

Speakers at the meeting were President Coleby and William Walker, Renee Marcroft and Marlyse Bonny sang a duet and Michael Mills a solo, the closing remarks were given by Elder Parker himself.

Pres. Jaussi Given Mission Home Post

★ Members and missionaries of the Irish Mission will be interested in knowing that Pres. Rolland L. Jaussi, recently released as president of that mission, has been named the new director of the Missionary Home in Salt Lake City. He succeeds Pres. Lorin L. Richards who has directed the Missionary Home the past 10½ years.

Pres. Richards has been named new director of the New Zealand Visitors Centre adjacent to the New Zealand Temple. Pres. Richards will also serve as a counselor in the New Zealand Temple Presidency succeeding Stanley C. Kimball. Mr. and Mrs. LaMont Tueller are being released at the Visitors Centre in New Zealand.

The appointment of Lewis H. Hunsaker of Salt Lake City as director of the Visitors Centre at the Hawaiian Temple is also announced by the First Presidency. He succeeds Pres. Harry V. Brooks who will devote full time to his temple assignment.

Pres. Jaussi, a native of Idaho, recently returned from the Irish Mission after being transferred to Ireland from the North British Mission in 1965.

Pres. Richards who served as president of the Great Lakes Mission, practiced dentistry in Salt Lake City for 28 years.

Mrs. Richards served as first counselor in the general presidency of the Primary Association prior to her service in the mission. She also served on the Primary General Board.

Pres. Jaussi practices law in Utah and Idaho and is a contractor. Mrs. Jaussi has served on the YWMIA stake board and in the ward Relief Society presidency.

Mr. Hunsaker recently retired, has been a principal and teacher in Utah high schools.

SOUTHWEST BRITISH MISSION

★ Another report of a Primary Play Day comes from the Gloucester District, who claim that this was their most ambitious programme ever. It was organised by Brother and Sister David Mason, and was attended by over 230 children, parents, officers and visitors. Special committees were set up to decorate the Cultural Hall of the Cheltenham chapel in the Primary colours, and to serve a picnic tea with jelly, ices and the usual party fare.

Each branch turned out in their allotted colour so the group was truly gay. Unfortunately a few minutes before the programme was due to commence, the rain came down but this did not deter the children. Winners of races wore badges in the primary colours, and everyone had a great deal of fun. The standard of handicrafts was exceptionally high, as was the singing, instrumental, and vocal competitions. The fancy dresses were wonderful and included everyone from the Pioneers, Snow Queen, Ladybird and the Fairy Liquid, to a Brown Paper Parcel and an Olympic Athlete. The judges, who traveled from the South Coastal District, had an extremely hard task, but by a very close lead the Cheltenham Branch were awarded the silver cup which had been presented by the Mission Primary Board. It is now hoped that the Play Day will be an annual event as this first effort was such a tremendous success.

NORTH BRITISH MISSION

★ The Hull District Roadshow Festival was held at the East Hull Chapel on July 15th and the theme this year was "How the West was Won" Beverley Branch gained first place, and scored points with the beautiful back-drop by John Wylie Jnr., and the excellent costumes of the lady pioneers.

★ After a concert by the Manchester Mormon Choir at Rochdale, Alderman Cyril Smith M.B.E. said that listening to their singing had been a moving and uplifting experience, and there was no doubt that many others in the packed church felt the same.

The 80 strong choir presented a programme of religious music with items from Handel's Messiah and Mendelssohns Elijah. Soloists were Laura Sinclair (Contralto) Brian Ashworth (Bass) and Elizabeth Oswald (Soprano). Mary Boswell conducted the choir, with Marion Saunders as pianist and Joseph Brown at the organ.

★ Keith and Elizabeth Birch have now left the Wirral Branch to settle in Bournemouth and at a Farewell Party in their honour they were presented with a tea service. Brother Birch was a councillor in the Branch Presidency and Sister Birch served as a Primary Teacher and was a member of the District Choir.

★ Beverly Branch Sunday School outing was to Hornsea this year, and 28 adults and children met on the beach for a day together. A Sandcastle competition was won by John Thistleton, and Suzette Dunningwon the hat contest. John Wylie organised games, and a tug-of-war for the men and boys. Free ice-cream was provided for everyone and the children also received sweets for the return journey. There was plenty of fun to be had with a large tractor inner tube floating in the sea, safely secured by a large rope.

But one of the missionaries did not think it funny when the members buried him up to his neck in sand just before leaving, and threatened to leave him there, with the tide only a few feet away.

★ "Well satisfied with their Mission," was a most appropriate headline which appeared in a recent issue of the "Burnley Express". The Mission mentioned in the article however, was a visit to the London area by three local men to try and persuade thirty families per year to give up their homes in Lewisham and go North to Burnley Lancashire. The leader of this three man mission, whose aim among other things, was to endeavour to stem the drift to the South, and try to sell Burnley by pointing out the advantages of such things as Housing, available at competitive rents, plenty of work, top league sports etc., was Coun. Albert Pickup, chairman of the Burnley Housing Committee and a true son of the Gospel. It is seemingly mysterious how he manages to race about from one end of the country to the other in the role of his firm's representative, and find time to preside over the Burnley branch, and attend meetings of the High Council of the Preston District. Brother Pickup has always maintained that the saints are obligated to take a more active part in the welfare of the community, with an eye single to the glory of God. A man of quiet dignity, and true humility, he is valiantly trying to promote the Gospel in a practical and Christian way, one of his great ambitions is to see a beautiful new building on the vacant site on Belverdere Road, Burnley.

★ At the Cleethorps and Grimsby M.I.A. Closing Social, Fish nets hung from the ceiling, and blue filter lights, shells and small tables with candles on all gave atmosphere for the Dance on the Coral Reef. Malcolm Elliott and Susan Lloyd were responsible for the effective decorations. A salad supper was provided for the 55 people present. Most of the M.I.A. classes provided an act for the cabaret and highspots of the evening were Karen Knudsen with her "School Marm" act, and three non-

members singing songs from "The Sound of Music".

★ More Farewells, this time from Rawtenstall who are losing the Shaw family to Tasmania. Since joining the church four years ago, they have worked diligently in whatever positions they have been called to. Albert Shaw was prominent in labouring at the building of the Rawtenstall chapel, while his wife Ada has been Y.W.M.I.A. President. Their daughter Susan won distinction at a fashion parade earlier this year by having the most "With it" outfit.

★ After a delayed start because of travelling difficulties, the Preston District Roadshow finals were opened by the Burnley Branch, who, with Antony Calvert taking the part of a Mad Mad scientist, presented a sketch of original plot and hilarious suspense, which greatly pleased a capacity audience. Accrington were awarded second place for a scintillating spectacle of dance and song in the Roaring Twenties theme; they were only a few points behind Rawtenstall who won with a very ambitious presentation and lovely scenery representing the ocean bed with multi-coloured fish and strange sea animals, plus the beautiful singing of Alice Vernon. Alice Cannon produced the winning show and at the end of the programme she was presented with a bouquet of flowers on the stage. Denis Boydell of Bolton, acted as a very competent M.C. at only a moment's notice.

CENTRAL BRITISH MISSION

★ Bangor M.I.A. had planned a beach party, but wet weather forced it to be held indoors. About forty members and friends turned up and most of them enjoyed themselves in games and singing. All the food was devoured and the members went home happy.

Woman Gained Testimony Fast

Laura Jennings

Southwest British Mission

★ Just over four years ago, I was converted to the Church of Jesus Christ of Latter-day Saints. It was after my very first lesson with the Elders that my Heavenly Father gave me a testimony of the truthfulness of the teachings of the Church. I received my testimony within five minutes after the Elders left. It took me four months before joining the Church. This was not because I had any doubt of the truthfulness of the Church teachings in heart, but I doubted my strength to stand and work like I should if I joined.

Work was inevitable, as I knew then there was much to do. So many of the auxiliaries needed help. I worked where I was asked to work. I was President of the MIA for a while. Then I was District Organist, Sunday School teacher, Counsellor of the branch Relief Society, and finally District Relief Society President.

A great understanding of the sisters is one of the many blessings I know has been given to me. I have a very deep desire to see Cornwall District Relief Society so strong, that nothing would be impossible for the sisters to

do. With the co-operation of the sisters here, this is possible. To spread the Gospel, we all need to work in various ways.

Three years ago I was co-opted to the Executive Committee of Cornwall Federation of Women's Institutes. In the county, there are 12,000 members, 250 Institutes. My co-option came as a surprise, for three years previously I had tried to get on the Executive, but failed. I became a member of this Church and then I was co-opted to County W.1. My work entails sitting on three sub-committees in Education and Public Questions, Catering and Organisation. The latter takes me all over the county visiting meetings, the attendance ranging from 10-200. Not drinking tea, I can hardly remember a meeting without someone asking, "Why don't you drink tea?" Then the door is open for me to talk to them about the Church.

I am a cookery judge for the county, and also demonstrate the flower arrangements. Needless to say, I am busy.

My daughter is a member of the Church. We were baptised the same day. I am thankful to my husband for not opposing my work I do in the Church. This is indeed a blessing.

We all have to do our part in the Church, no matter how small and insignificant it may seem. My heart is thankful for the gift God has given to me—my testimony.

Elder Petersen

Continued from page 6

would you like to have the confidence that the very heavens will shake for your good? You may have these blessings by keeping this commandment.

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, (the President of the Church), which he shall give unto

you as he receiveth them walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth; . . ." (Idem, 4-5.)

This is my testimony to you in the name of the Lord Jesus Christ.

Youth Credits

Talks For

His Development

(Editor's Note: David P. Tate, a priest in the Southampton Branch, Portsmouth District, British South Mission, delivered the following talk at the recent district conference. David is also first assistant superintendent of the YMMIA.)

★ I was baptized about six years ago when I was 10 years of age. I remember very little of my previous life which wasn't very exciting anyway. At that time the branch was meeting in a St. John's Ambulance hut in Winchester and we had to sweep the floor and air out the room before we could start Sunday School and Sacrament meeting.

Because we had only a few members I often spoke in Sunday School and bore my testimony each Fast Sunday. This is, I think, how I grew and developed in the Church. About a year later my elder brother, who is now serving a mission in South Africa, was baptized and we started a Home MIA. My twin brother and I being the only two Vanguards, with Mike teaching us, it didn't seem long before we gained our awards and being able to wear our badges helped me at school to start the conversation about MIA activities and the Church.

I was able to get two of my friends to come with me by telling them of

the wonderful times and opportunities afforded by the MIA. One of my friends was alright on his own and with one, but when with others he was entirely a different boy. When I was with him on my own he would do anything I wanted. When I asked him to come to MIA, he was interested and so eventually came out regularly. He is here today, a baptized member of the Church, although I have to go and get him up to come to priesthood, Sunday mornings.

It's the same with my friends at work, when they are on their own with me, if I ask them to stop smoking and swearing, they do so, as they recognize the standards I endeavour to set and live, but when they are all together, its like fighting a losing battle. They tell me to go out of the hut, as they know the things they do and talk of are well below the standard of the Church which I believe in and belong to. As a leader in MIA, I realize I must set this same example to the youth I serve, going along with them; participating in activities and living the standard is the most successful way of teaching them the principles of the Gospel.

A coach in any sport is more successful when he is showing his athletes the right way and best way to participate and this also applies to the MIA and the Gospel.

I bear testimony to you that the MIA has helped me to develop and grow in the Gospel. I know for surety that Jesus Christ is the Saviour of this world and He set forth His plan to help us back to His presence. I know that Joseph Smith was a prophet of God, and that Pres. David O. McKay receives direct revelation from our Heavenly Father to instruct us in Gospel principles and standards to live by.



Credit The Stockport Express

BAA's First Tournament Termed 'Successful'

★ More than 200 young men and women of the missions and stakes in the British Isles participated in competitive sports at Manchester, August 8 and 9. On Sunday their thoughts and actions turned spiritual as they bore testimony at the stake centre concluding a successful three-day youth programme.

President D. J. Plumbley, general chairman of the British Athletic Association and J. H. Weightman, vice-chairman, were pleased with the results of the BAA's tournament concluding its first year of functioning. The committee includes a representative of each stake and mission.

President Plumbley cited the enthusiasm and high standard of play exhibited in all events. However, he pointed to a greater need of co-operative effort throughout the stakes and missions, particularly upon the part of adults. He said this programme has not caught on among some leaders in some areas of the country. This was evident where only an individual or small number came from some areas whereas others, such as the Scottish Mission and Glasgow Stake, were well represented and they took home many of the honours.

President Plumbley said, "it is good to get the youth together." A certain

number of non-members were allowed to participate provided they were attending Church meetings and living Church standards. He also noted a number of youths have been reactivated as a result of the athletic programme.

Accommodations were provided at the Manchester University, Owens Park Dormitory. Sports were played at the Stake Centre and the nearby beautiful and spacious park. A dance was held Saturday night.

Results of the various sports events were:

Boys' 100 yd. dash: Jackson, Southwest British Mission, first; Byrne, Central British Mission, second; Hunter, Glasgow Stake, third.

Girls' 100 yd. dash: Bailey, SW; Smith, Manchester Stake; Easton, Scottish Mission.

Boys' 220 yd.: Flinn, Scottish; Carter, Manchester; Taten, SW.

Girls' 220 yd.: Willis, SW; Bowles, Manchester; Patterson, Scottish.

Mens' 1 mile: Adare, Glasgow; Thorpe, Leeds; Fletcher, N. London.

Ladies' relay: Bristol Branch, SW; Ashton Wd, Manchester; Leicester Stk.

Boys' 220: Jackson, SW; Byrne, CB; Hunter, Glasgow.

Girls' 220: Bailey, SW; Easton, Scottish; Elayne Smith, Manchester?

Men over 18, 220: McGibbon, Scottish; Jones, SW; Mills, London Stake.

Ladies' over 18, 220: Weber, SW; Garner, Manchester; Stuart, London.

Boys' 100 yd.: Dlinn, Scottish; Carter, Manchester; Tate, British South.

Girls' 100 yd.: Willis, SW; Patterson, Scottish; Bacon, Manchester.



Credit The Stockport Express



Credit The Stockport Express

Men's 100 yd. relay: Manchester, London, SW.

Boys under 18, 440 yd.: Flinn, Scottish; Leah, Manchester; Brogden, SW.

Ladies over 18, 100 yd.: Tymon, SW; Bray, Manchester; Kelly, Glasgow.

Men over 18, 100 yd.: Jones, SW;

McGibbon, Glasgow; Hughes, Manchester.

Ladies over 18, 100 yd.: Bowles, Manchester; Tymon, SW; Patterson, Glasgow.

Men over 18, 440 yd.: Flinn, Scottish;

Knowles, SW; Feeney, SW.



Credit The Stockport Express

3-mile cross country: Hutchinson, Manchester; Thorpe, Leeds; Brogden, SW.

High jump: boys 12-14: Jackson, Newton Abbott; Cook, Manchester; Byrne, CB.

High jump, boys 15-17: Leeming, Preston District; Tate, Southampton; Davis, Leeds.

High jump, boys 18 and over: Allan, Edinburgh; Kelley, Glasgow; Looser, Hyde Park.

Discus, boys 12-14: Hunter; Webb, Bristol; Cook, Manchester.

Discus, boys 15-17: Bauld, Scottish; Leah, Manchester; Withington, London.

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Tomorrow is Too Late

Helen Grant Barton

★ Johnny was walking off the sports field with David. He felt good and he wanted to do something really fine. He remembered how his Dad's eyes had lit up when he told about asking a business associate the golden questions. Johnny longed to have this same experience. He looked at David and asked, "Dave, what do you know about the Mormons?" David answered, "I know very little about the Mormons." Johnny felt confident now as he asked, "Would you like to know more?" David looked at him questioningly, "Yes, Johnny, I really would like to know more." Johnny pulled back into his shell. What should he say? What did he really know about this Church he professed to believe in? He walked a little faster, then broke into a run, rather than face an embarrassing situation.

Many times we hear: "I'm afraid my Sunday School teacher will call on me and I won't know the answers" or "I'd like to defend the Church, but I don't know how."

There is an answer for our wonderful young people. At my very first

district conference I asked the young (and young in heart) to give me fifteen minutes every single day, to study the four standard works of the Church. After they had read the first three books (not chapters) in the Book of Mormon, they were to write and tell me what it meant to them. It took a good year before this caught on and I was still pushing this idea at every district conference. Finally, the letters started to come. An eight-year-old wrote that it wasn't easy to understand the Book of Mormon, but that she was praying every day before her study time and the Lord was helping her. Families wrote saying what a blessing it was to take this daily fifteen minutes together in study. A young college student wrote saying, "I remember the testimony I gained when three years ago the Elders asked me to read the Book of Mormon. I came across the passage in Alma 32 that talks about testimony and faith growing like a seed planted within you. This is how it was with me . . ."

"I see what you mean about reading the first three books and I am thrilled by the complexity of the interlocking history found in the larger plates. I have tried to back-check the various records of events and everything fits so perfectly. It would have taken years to compile such a history even with schooling, let alone without it."

I am grateful to a husband who saw the wisdom of spending a fifteen minute daily study session with his family. Even when we had early seminary classes at 7.30 a.m. for some of the children, our study class was maintained and pushed a little earlier. For years the younger children (of our six) didn't understand the scriptures, but a pattern was established. This pattern has carried on down to our six grandchildren.

Start today. Tomorrow may be too late.

The Feeling of a Testimony

Sister Margaret Park
East Kilbride Branch, Glasgow

★ To an investigator of the church it sounds very strange to hear someone bear a testimony. I know it did for me. To hear someone say they know the church is true and Joseph Smith was a Prophet seems odd and somehow meaningless. Only when one begins to feel one's own testimony does one understand. A testimony of the gospel can sometimes be a very difficult thing to achieve and it comes to all of us in very different ways. People have often remarked to me of my strong testimony of the gospel and yet at times I feel as if I have no testimony to bear at all. I know I would find it very difficult to express my feelings about the church if I were to be asked to bear testimony of them. There are times when I feel that there was no purpose in life at all before I entered the church and there are others when I am sure that I am wasting my time I am sure that everyone must go through these stages at one time.

Someone once remarked to me that if all the people who had been baptised into the church attended the meetings the chapels would be filled. When I asked if they could give an explanation of this they said that those members who fall away lack a strong testimony.

I would agree with this only to a certain extent in that I think that the trouble lies not in lack of testimony but the fact that they are not aware of it.

They do not realise their own faith. Having been very recently baptised I fail to see how anyone being baptised as a Latter-day Saint could do so for any other reason other than a desire to enter the church. I know that at times I have doubts about the church but at such times I have the strength of my husband's convictions to carry me on. And possibly there are times

when he depends on me for strength though I am not aware of it. In my opinion LDS who have been so for some time should try occasionally to look back on their own beginnings in the church and try to remember their own difficulties after baptism. I am fully aware of the trials involved for I am going through them at present. This is the time when the fellowship, love and understanding of those established in the church is most needed. I am sure that if all the members of branches made it their business to become involved with new members and help them over their difficulties the active memberships would double. Another thing sometimes forgotten is that often new members are striving to keep commandments which they have never lived before. It is on this aspect that the church members should leave nothing to be desired, for there is nothing more discouraging than to see an established member who does not live up to the standards of a LDS. If all are not living their commandments to the full, it becomes so much easier for a new convert to fall by the wayside. When I speak of commandments I speak not only of the Word of Wisdom, etc. but of the commandments which I consider to be of prime importance. Those of love, humility and charity. How much easier it is to tithe than to befriend a total stranger one may not even like at first glance. I say to all who may read this, please extend love and friendship to all you meet and if you should meet someone who has a very weak testimony, fellowship them and strengthen their testimony and how much greater you will be blessed for it. I know how grateful those persons will be for I myself am one of them. And how much greater would our church be if we could live up to the testimonies that we bear.

The Puzzle Which Went Together

★ I first went to the Mormon Church in 1924, when David O. McKay was the British Mission President. My mother had become very interested in the LDS through a friend but my father, who was a librarian and a local Baptist preacher, said, "No, I will not have a Mormon in my house. It would be more than my job is worth."

However, he found out that I had been with mother to their meetings. "You are not to go to this Mormon Church. I forbid you to go," he said. But my soldier husband became much interested and said I could please myself. Unfortunately, he died two days later when my daughter Pat was 20 months old, early in 1924.

I was not interested, at all, when my father issued his orders, but now I wanted to know more. I went to the chapel and felt that nothing could keep me away. I went to Mutual, as it was then called, and then I was asked to play for the singing occasionally. Eventually I also went to both Sunday School and Sacrament meetings.

Seven months after the death of my husband, I had a request from the army asking me if they could pay for the funeral costs. I replied and they sent me money. This enabled me to buy a push chair for my little daughter, Pat and I took her along to the Church services.

During my contact with the church the Elders were not allowed to preach the gospel in my father's house where I was now living. Selvo R. Boyer was the District President and when he and a companion came to see me they pretended it was a social visit. Saying nothing at home, I handed my name for baptism. It was announced one

Sunday that this baptism would take place on Sunday, 6th September, 1925. Pat was now 3 years old. Sister Gladys went along with us. It was a keen frost that morning and decidedly chilly. The baptism took place in an open air swimming pool at Eastwood, Notts. and chilly or not, we all took our turn.

Then began a chapter of further tribulation. My mother died five days later and just 24 days after the baptism, I tripped and fell down a flight of stairs. I had been working from 8 a.m. to 8 p.m. and was very tired. The next day I couldn't move so my sister sent for the doctor, who said I had serious injuries and there was very little anyone could do.

Sister Gladys was going home from a Mutual meeting later the same evening and had a strong feeling that she should call in to see me, but dismissed it. The feeling persisted, so she hurried to our house, and ascertained the extent of my injuries. She then said, "I'm fetching the Elders."

There was only one at their Lodge, but he came straight along. All I remember was a peculiar sense of warmth in the room. I slept all through the night, and by the time the doctor came the next morning I was sitting up in bed.

"I did not expect to see you alive this morning," he said, and in that moment I knew what the power of the Priesthood really meant.

At the Spring Conference in 1926, the blind organist said to me, "I shall not be able to be at the conference next Sunday, but I would like you to play.

They are singing, 'Let Zion in her Beauty Rise.' It will have to be transposed to a lower key." "But I don't even know it," I said, "And I can't



transpose." "Oh, that's all right," she said, "You will!"

She sat down and played the music, then she transposed it to B flat, and said, "Now you play it." When I made a mistake, she placed my fingers on the right notes. I played it until she was quite satisfied, then I realised I had been given a marvellous gift. I soon realised too that I could transpose any hymn.

Shortly after this the Sunday School Superintendent who was also blind asked if I would take the adult class. That first Sunday there were 34 of the priesthood there, and I knew I would have to know what I was talking about, so I set to and studied hard.

My father was told of my connections with the church and was so furious he said, "I will not have a Mormon in my house. You can get somewhere else to live." I tried to do this but failed, for a woman on her own with a child is always regarded as being "difficult" by landlords. However, thinking it might be a lot of hot air,

and that my father would get over it, I carried on, going to work, making clothes for my daughter and preparing my lessons. Then one day my father again called me into his office and said, "If you will give up this church, I will keep Pat and you for life." It was the greatest temptation I'd ever had in my life. Then I knew the gospel was true. I looked at him and said, "No, I could not do that," and this in spite of my thoughts of no more financial worry.

Soon my father decided to get married again and when she moved in to my father's house it became obvious that I had to leave. This was in 1926. Hearing of my plight Sister Robinson who had two rooms in her house, offered them to me and I accepted with gratitude. As my small pieces of furniture were put on to a horse-drawn dray—which was all I could afford—my father stood and watched. As it moved away from his beautiful modern house he said only, "Good morning," as I took my daughter's hand and left

for the last time.

In my town of Nottingham Sister Talmadge organised a Beehive class, this and another in the North were the first in the British Isles. I became "Bee Keeper" and was threatened with tar and feathers by the local newspaper correspondents. Nevertheless we had a marvellous time.

Personally, I had a lot to be thankful for. We had a bed to sleep on and a roof over our heads, but the missionaries had been talking about how my father had treated us and that even though Pat was small, it had made no difference to him or his new wife. President John A. Widtsoe heard about it. He was the European Mission President at this time. He came in to Sunday School one Sunday, and asked, "Have you any other relations in England?" I answered, "Yes, in Newport, near Cardiff." President Widtsoe said, "If you ask them if you can live with them, they will say 'yes' for the Lord has a job for you to do there." I looked at him, and wondered if I was hearing all right. After all the upheaval since my husband had died, I felt a little reticent and said, "I will think about it." My Roman Catholic relatives were my brother and his wife, Mary. Her mother was living with them.

Then Pat became ill, and the doctor advised a move. This prompted me to ask my brother if we could live with them and in January 1930 I packed up everything and prepared to go.

On the Friday night my sister came to say goodbye and put £6 in my hand. Never had I done so much before in such a short time, and I remembered that President Widtsoe had prophesied that I would have every requirement met for accommodation, money and employment. All came true.

We went to church at Cardiff, but this was not where we had to be, I was sure, so we went to another branch. When this branch President

had given out the notices at sacrament meeting he said, "Brothers and Sister, I have prayed for two years for someone to play our piano, and He sent her today." Then I knew why all that upheaval. After we arrived in the Welsh District, Elder Evan Arthur tracked Merthyr Tydfil and decided to have a conference in the Miners' Hall. I was now the district organist and after the morning session, Elder Arthur said to me, "I want you to play 'Cum Rhondda' this evening." Not knowing what he meant, I said, "Have you the music?" He answered, "No, but I will hum it to you." He started and I endeavoured to play to his humming. He went on until I could play it. Then he said, "there will be a male voice choir here, and many of the congregation will be singing in Welsh in the evening."

The people poured into that hall which held 1,000 and every seat was taken. A policeman parked himself in the doorway. When Cum Rhondda was announced, I played the opening bars and 1,000 people rose to their feet. Many of them sang, "Guide Us, Oh Thou Great Jehovah" in Welsh. Never have I heard people sing like that in my life. The policeman went out. He knew he was not needed. I have never forgotten how to play Cum Rhondda without music. This proves if the Lord wants us to do something for Him, He will show us how to do it.

World War II we went back to Nottingham. As there were no men in the branch, the branch President, who was the blind Sunday School superintendent in 1925, put me in as branch clerk. Out of all the positions I have held in the church, I liked this the best. I have been drama teacher, elocution and public speaking teacher in MIA, Sunday School teacher, district organist over 36 years and branch organist, up to October 1st 1966, for 41 years. In February 1957, I had a heart attack while playing the piano in Sunday

School. When Pat eventually got me home, the doctor who came said, "You are not getting over this." I had been administered to, so I said, "That's what you think!" When I contracted gastro enteritis in November 1963, I was administered to before I was taken to the hospital, unconscious. Somehow the medicines were mixed up that had been prescribed for me. This caused all the steroids to get mixed up in my body. In two days I lost the use of my right fingers and thumb, which could have been very much worse. Seventeen years before this happened, President Alma Sonne said to me, "Sister, while you play for the Lord, you will always play." In March 1964, I sat down on the organ seat, opened the organ with my left hand, pulled out the stops left handed too, put my useless, right fingers on the keys, and they played. Another promise was fulfilled 17 years later. When I was taken ill this last time, thrombosis and pneumonia, caused by my arteries becoming fragile, took place. This was caused by my having rheumatoid arthritis for twenty-six years. One artery broke down in my brain. My doctor said that by all the medical science, he knew I should have died. President Barton administered to me and promised that I should live. I was very seriously ill from the third week in October until the first week in December. I did not know anyone but I was miraculously cured of this. My daughter, Pat, did everything for me, with help of two daily nurses. When President Barton administered to me, the Lord through the power of the holy priesthood repaired that broken artery so that I was able to think and speak sensibly, and be normal again. He said to me, "The Lord has restored you, to write for Him." This is what I am now endeavouring to do with His help. Yes, it is by a miracle, I am alive. Like one sister said, "That comes of being a

Mormon, and keeping the 'Word of Wisdom'." It gives the Lord a chance to work a miracle if one is needed. The Lord inspired me to write three MIA songs, "Follow the Truth," "Blessed Assurance," "Onward Ye Royal Army," "Stand up for Jesus," "Come Follow Me," and "England" (not in print yet).

As Apostle Widtsoe said, "Everything you need, the Lord will bless you with." That promise has been fulfilled definitely. I know this gospel is true, that Jesus Christ is the Son of God and that Joseph Smith was foreordained to restore this gospel to the earth as a prophet.

I was 30 years old when I joined this Church on September 6th, 1925. I am now 72 years old.

ELSIE MCCREE VALE

The Constant Testing

Continued from page 18

God had a work to perform, and it did not depend upon the life of one or two individuals. It was His work, His kingdom, His Church, His plan of salvation, and He, by His own wisdom and His own mighty hand bore it off.

These were the facts, and these continue to be the facts; and all that the Latter-day Saints have to do is to live within the confines of God's holy law and up to their privileges. Are we doing so? Are we walking in accordance with these principles? Let us ask ourselves these questions, and if any of us are remiss, let us immediately commence to reform, humble ourselves before God, and be ready to sacrifice ourselves and all we have, if necessary, for the building up and redemption of Zion and for our salvation. —George A. Smith, **Journal of Discourses**, Vol. 13. pp. 347-348.

BAA Tournament

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Discus, boys 18 and over: Allan, Scottish; Addams, Hyde Park; R. G. Smith, Worcester.

Long jump, girls 12-14: Tate, SW; Lenton, CB; Easton, Glasgow.

High jump, girls 12-14: Lenton, Leicester Stake; Easton, Scottish; Bailey, Bristol.

High jump, girls 15-17: Willis, Bristol; Jones, Manchester.

Mens Basketball, 1st zone 7 S.W. British; 2nd zone 2 Central British; joint 3rd zone 3 Manchester Stake, zone 5 Glasgow Stake.

Girls Basketball, 1st zone 7 Bristol; 2nd zone 5 Glasgow Stake; joint 3rd zone 4 Sunderland Stake, zone 3 Manchester Stake.

5 a-side Football, 16 and over, 1st Northampton zone 2; 2nd Plymouth zone 7.

5 a-side Football 12-15, 1st Easterhouse zone 5; 2nd Norwich zone 1; 3rd Bristol zone 7.

Volleyball, 1st Stockport zone 3; 2nd Drunchapel zone 5; 3rd Bristol zone 7.

Table Tennis, Ladies singles, 1st Sister Hendon zone 1; 2nd Sister J. Hughes zone 3; 3rd Sister B. Moyle zone 7. Ladies doubles, 1st Sister Cannon and Sister McCrae zone 5; 2nd Sister Weightman and Sister Bowles zone 3; joint 3rd Sister Davies and L. Lenton zone 7, Sister B. West and Sister Cheek zone 7. Mens singles. 1st Bro. Prestridge zone 7; 2nd Bro. E. Adams zone 1; 3rd Bro. M. Hughes zone 3. Mens Doubles, 1st Bro. Prestridge and Bro. Wigglesworth zone 7; 2nd Bro. Cameron & Bro. Boyle zone 5; 3rd Bro. Weightman and Bro. Evans zone 3. Mixed doubles, joint 1st Bro. Cameron and Sister Cannon zone 5, Bro. and Sister B. West zone 7; joint 2nd Bro. and Sister Hughes zone 3, Bro. and Sister Hendon zone 1.



PLAY DAY WINNERS

★ Gloucester district primary play day winners of the fancy dress competition. 1st Michael Harris, A Gentleman Ladybird; 2nd Judith Mason, The Fairy Liquid; 3rd Elaine Harris, A Russian Dancer; 4th The Webster Children, Pioneers.

YOUTH-PRINCIPLES

Continued from page 14

parents to develop within their children certain spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence upon their children. This influence must be for good if parents are to be successful.

First Counsellor In Stake Leaves For Winnipeg, Can.

★ President George Watson, 1st counsellor to Stake President F. W. Oates, recently left for Winnipeg, Canada, with his wife and family. They were a much-loved family throughout the Stake, but will be especially missed by the members of the Billingham Ward, where Chloe Watson was Relief Society President for three years.

Billingham Ward has also said goodbye to their building Supervisor, Udeell Smith and his family, who recently returned to their home in Bountiful, Utah. The Smith family spent three years in this country, while Brother Smith worked on chapels in Johnstone, Wigan and Billingham.

While his wife Avis gave the Spiritual Living lesson in Relief Society, he also taught the Gospel Doctrine class in Sunday School, Cindy was YWMIA



President George Watson

Secretary, and Brent the Ward Millennial Star representative. Seven-year-old Holly and baby Jared were too young to hold positions but they certainly endeared themselves to everyone in the ward.

Ashton-Oldham Ward Events Highlighted By Sports Day

★ Ashton/Oldham Ward spent a busy and varied month of activities in July, starting with their winning of the Stake Sports final with 116 points, their nearest rival being Manchester Ward with 97 points. This was followed by another success at the Music Festival, when the John Whiteley family won the family Group section, and age group solo awards were carried off by Brian Asworth, Betty Oswald, Mavis Bickerdike and Margaret Gartside. The Ward also provided the winning Sacred Quartet consisting of Peggy Laister, Molly Ticehurst, Betty Oswald and Margaret Gartside.

Fast Sunday on July 2nd proved to be one of those rare sunny days, and the Bishopric immediately proposed and the members enthusiastically accepted the suggestion that everyone took sandwiches and go to nearby Dove Stones Reservoir at 5 p.m. to be together in an atmosphere of peace and quiet, surrounded by the works of God and man. More than 60 members arrived by bus or car, and George Holden and his 9 year old son Russell, walked the 6 miles from their home over the tops of the hills to the meeting place. Whilst there 18 year old Elizabeth Connor was interviewed by the Bishop and District

Leader and found ready for baptism, having finally received permission from her Catholic parents, after attending L.D.S. meetings for 3 years. It was a beautiful meeting and about 3 hours were spent together in spiritual, friendly association before the saints dispersed to their homes.

The next event on the 14th was a great disappointment for despite preparations by all the auxiliaries, adverts in local papers, and personal invitations only one non-member braved the heavy rain to attend the Ward's Open Night. It is doubtful if this would ever have been reported were it not for the fact that the person's name was none other than Joseph Smith!

We are happy to say though, that the Garden Party on Aug. 5th was a great success and attracted over 200 people, mainly non-members. Many of them attended because of excellent publicity efforts of Jacqueline Sayers with posters and adverts and Julian Leah and John Barber going round the town with a public address system mounted on a car, inviting everyone within earshot to attend.

Highlights of the fete came when Margaret Holden's makeshift equipment for a barbecue went up in flames and had to be doused with water before it could be used to provide hot dogs and hamburgers, and Bishop Preston and his 2nd counsellor William Stranding being used as targets for water-filled balloons.

There were plenty of helpers and plenty of stalls and side shows, the main motive for the Fete was to provide opportunities for working together with love, friendship and co-operation, no one expected that they would make any money by their efforts, so everyone was thrilled to learn that approximately £30 had been raised for the Ward Budget.



Betty Gardner of West Hartlepool Ward, after winning a beauty contest at Grayfields. (News item was reported last month.)

★ Carol Kraus of Middlesborough Ward has passed her final examination in Manchester and is now a fully qualified physiotherapist and is working in a Worcester hospital. Congratulations Carol.

Middlesborough Ward took advantage of the August holiday period and spent their mutual evenings in the new Billingham Sport Forum, ice skating. Although bruised, they all agreed that the fun was worth the pain.

More bruises were sustained at the ward Jumble Sale, which raised £23 for the Building Fund.

Jumble sales seem to be the latest thing in this Stake. Gateshead also held one and they were successful in clearing £11 0s. 3d. for their Building Fund.

Rain Didn't Halt Fun At Nottingham Barbeque

★ A weird assortment of Tramps and Trampesses gathered in the Cultural hall at Nottingham on Aug. 8th for a King sized supper of Hot Dogs, Beef-burgers, chicken and pancakes. Richard Burton proved an admirable chef, ably assisted by Jim and Carol Gascoyne and Helen Bourne.

There were a few square dances and musical items from a guest folk group, plus some comedy turns and community singing to end the evening. This activity had been planned as a Barbeque but someone forgot to consult the weather man and consequently it poured with rain, but they still had fun indoors.

Rain features a great deal in this month's reports, and it was a very wet but happy coach load of saints who travelled from Alton Towers back to their homes in Walsall on Aug. 12th after their branch outing. The weather had not dampened their enjoyment of the gardens or the fun fair.

Varied and beautiful buttonholes adorned the forms of all those who attended the Walsall M.I.A.'s Buttonhole Dance on Aug. 4th and Joyce Shepherd won a prize for the best one. Dancing was to records and there was a special punch and refreshments prepared for the interval.

5,000 pamphlets were distributed advertising a Missionary Evening at the Branch, following the B.B.C.2. film "Mormon Invasion of Britain." The hall was crowded with non-members and after showing the Film "Man's Search for Happiness" a spirited question and answer panel discussion ensued, with President and Sister George I. Cannon of the Central British Mission, and Elder Fourie, the missionary District leader providing the answers.

Redcar Holds Sports Day

★ Redcar Branch held their first ever Primary Sports day on Wednesday, August 9. The events were organised under the direction of Vera Brown and were thoroughly enjoyed by all. The individual champion for girls was four-year-old Tracy Brown, and the boys' championship was shared by Malcolm Denton aged 9, and Gary Brown aged 6.

The prizes were kindly donated by Brother and Sister Thomas Denton and consolation prizes were given by Sister Pickersgill. Despite the gloomy weather the children provided their own sunshine.

On July 15 Hartlepool Ward held their dance of the month and the theme was Freedom. The hall was decorated in red, white and blue and flags of many nations. On stage were two silver cannons complete with cannon balls, and in the centre stood a knight in shining armour.

A white elephant stall arranged by YMMIA Supt. John Butcher provided a great deal of entertainment when the goods were auctioned. There was a variety of articles ranging from small ornaments to a television set and a fur coat. Auctioneer John Davidson did a good job and as a result the MIA funds received quite a boost.

The Ward held an open night on July 28th, to which the people of the town were invited.



BYU International Folk Dancers

WIN THE HEARTS OF HUNDREDS

★ In Birmingham Town Hall on August 2 a large audience stood to acclaim the Brigham Young University International Folk Dancers at the end of their inspiring two-hour performance.

The dance team the week previous were stars of a six-day folk dance festival held in Redcar.

Most everywhere they went they were met by the Lord Mayor, entertained at receptions, taken to lunch, and one afternoon were featured on the BBC and ATV programmes, "Midlands Today" and ATV's "Today." It was estimated the dancers were seen by ten million. The BBC reported many

calls from viewers asking for more of these dances.

The press gave very good coverage of the shows in the Midlands, with pictures and special reports in the Birmingham Post and other local papers.

The dancers had already toured Portugal, Spain, France, Scandinavia, Ireland and Scotland. Displaying a high standard of dancing with the highest standards of modesty they held their audience captive at Redcar. Members of the dancing party were guests of residents in the town. Their visit stimulated Sacrament Meeting attend-



EDS IN GREAT BRITAIN TOUR

ance.

Probably most impressive of the dances was the snake dance performed by Ken Larsen who is majoring in zoology at the BYU. This dance always brings screams from the audience as a live snake slithers over the stage and is tossed about to the steady drum beats. This and Ken's hoops dance brought added curtain calls. In his hoops dance 22 hoops were laid out on the floor and with stamps and steps, still to the repetitive drum beats, Ken wove them around himself until he was encased in hoops.

The spirited folk dancers presented

the American dance in quadrilles and round dances of the early pioneer time.

Although none of the girls had done missionary work, all but two of the boys had been missionaries and their example of clean living brought many a compliment.

At the functions the visiting Americans were served orange juice. The Lord Mayor of Birmingham, Alderman James S. Meadows, was presented with an Indian war feather by Ken Larsen, who explained this was the highest honour to an Indian. The Lord Mayor commented how very impressed he



was by the smiles and happiness of the dancers and how much their enjoyment was transmitted to the audience. Flowers were presented to the Lady Mayoress and to the director of the dancers, Mrs. Mary Bee Jensen of Sandy, Utah.

The Lord Mayor entertained the 24 dancers at a reception in the Council House where he was presented with a carved wooden bowl from Utah. He said the bowl will stand in his private parlour for all to admire. He was impressed by the friendliness and interest of the dancers.

The dancing party visited many places of interest including Stratford-on-Avon where they presented an outdoor performance in the Bancroft Gardens in front of the Memorial Theatre.

Some 500 persons attended the Northampton Chapel Cultural Hall and in the Leicester Stake House Alderman Edward Marston accepted a War Feather. Alderman Marston said it was one of the "happiest" occasions he had attended during many years in

civic life.

The Lord Mayor of Coventry met the group and showed the mayoral robes and insignia. The Deputy Mayor and Town Clerk of Warwick accompanied the party to lunch at the Porridge Pot, an old world place built in 1420.

The dancers left England after this visit to end their tour in Ireland. While in England the dancers brought the LDS Church very much to the notice of civic life in the towns they visited. When arranging the civic receptions, President Frank Tennant of Sheldon told those concerned about our Word of Wisdom requirements, and he said that nowhere was there anything more than orange juice provided to drink for civic dignitaries as well as dancers. There was not even any smoking in their presence. Wherever they went there was great courtesy and overwhelming kindness shown to them. The dancers were not only ambassadors of goodwill but were choice representatives of the Church and exhibited all the virtues of Latter-day Saints.

Bangor Youths Build and Enjoy Own Canoe

David Bleakley, Bangor, Co. Down,
N. Ireland

★ Bangor is a seaside town, so naturally, the Branch MIA have often considered the possibility of buying or building a boat. Last Autumn when Colin Murray, one of the active members of our small YMMIA showed an interest in owning a canoe, it seemed a good opportunity to build one as an activity project.

Colin saved money he earned on a paper round and by January had enough to buy the kit to make a two-seater PBK22. The garage at our Branch building was transformed into a workshop and soon the packages of timber were replaced by something recognisable as a boat. If the building took too long it would limit our scope of activities, so

a goal was set of a two-day river trip at Easter.

By Good Friday work was almost finished. We had even made a trial trip in search of a placid lake which appeared from the map to be a suitable place for instructing novices in the precarious art of canoeing. But plans had to be changed as it turned out to be a reed bed with a small stream running through it.

Easter Monday dawned to the tune of a Westerly gale, heavy rain and a newspaper headline, "COLDEST EASTER FOR YEARS. Holiday hit by winter weather.' We reluctantly delayed departure until the afternoon when the weather improved slightly. The "bus" was loaded with Colin's canoe, the Skipper' PBK15, built some



years before, a pile of gear and the three of us. Terry, a recent convert to the Church, had agreed to make up the crew.

Camp was set up beside the river Bann and on a beautiful evening the first canoeing attempt was made up river to Lough Beg within sight of the snow-capped Sperrin Mountains.

Though fully clothed we slept fairly well that night in spite of a blizzard and when the Skipper arrived in the "bus" next morning with the story of a rising tide and leaking airbed, the crew were unimpressed. After visiting the tent, however, Colin remarked, "Half the river runs through here—do you know that?"

With breakfast and gear stowed away and glimpses of sunshine to raise morale, the two canoes and crews set off down river, keeping close to the windward bank to avoid the strong crosswind. Then Bann is a truly magnificent river, wide, deep and tree-lined. It is the outlet to Nough Neagh, Britain's largest lake.

Lunch was eaten near the bridge at Portglenone and we discovered we were not the only madmen when the Tour of the North cycle race passed by! Later the sky became overcast and it began to snow with occasional bursts of sunshine to remind us of our crazy climate. In these conditions with oilskins, lifejackets and spray covers, we found ourselves fairly comfortable, excepting the feet. When that subject was mentioned Terry managed a grin but said nothing.

We came ashore at Kilrea, 11 miles downstream. That was far enough but our goal was achieved. We had made our trip, the boat went well and three more competent canoeists returned home. There has not been a launching ceremony yet, though such names as "Arctic" and "Frozen Limit" have been suggested, but the owner would not comment.



★ Stuart Hudson and Jenny Dodkins both of Northampton, were married in the Northampton Chapel on July 22nd. The bride was attended by two bridesmaids and a page boy.

EVIL

"Not one among us would purposely and with design nurture in the hearts of our children the seeds of failure and crime. Yet these seeds grow in a lack of faith in God, a rejection of church activity, a neglect of the simple habits which make parents and children a family, and which make a house a home."

—Mark E. Petersen

Hilda Geary Marries Norman McRobbie

★ The Wedding of Hilda Geary of Nth. London Ward, and Norman McRobbie who is stationed with the 2nd Battalion Scots Guards in Iserlohm, Germany, took place on July 1st at the Nth. London Chapel.

Bishop Dougald McKeown performed the ceremony and the service included a solo by Elder Heartness.

The Bride wore a short white broderie anglais dress and a three tiered veil, was given away by her brother Roy of the Crawley Branch, her cousin Geoffrey Willmott acted as best man. She was attended by two small girls dressed in blue and white, a little boy in a Scots Guard tunic, 2 more little girls in the Scottish National dress of the Royal Stuart Clan followed by three bridesmaids dressed in white and pale lemon.

The colourful picture was completed by the Bridgroom wearing his full ceremonial dress with scarlet tunic and black busby. Over 200 guests attended the reception which was held in the Cultural hall.



Lynn Cunningham Now Mrs. Matthews

★ The first wedding in the new Chapel at Newcastle Ward, Sunderland Stake, took place on July 1st between Cora Lynn Cunningham and Gordon William Matthews. The bride was formerly a member of the Crawley Branch. Following the reception in the Cultural Hall, the happy couple left on the 300 mile journey to the London Temple



ENGAGEMENTS

★ Jill Bleakley from Bangor, Nth. Ireland, to William David Curland from Beverley Hills, California, who is at present serving with the U.S. Air Force in Ipswich, Suffolk. They plan to marry in October.

★ On Aug. 5th Sandra Cullen of Newton Aycliffe Ward celebrated her 21st birthday and also her engagement to Allan Hodgson of Bishop Auckland.



WATKINS AND SAY

Judith Say Marries Kenneth Watkins

★ On June 24th Judith Say of Barry, Sth. Wales, and Kenneth Watkins of Coventry, were married in the Cardiff chapel. President John Cox conducted the service. The couple met while both students at the University College of Nth. Wales at Bangor. The Bride who is a teacher has now taken a post at Lowestoft, where her husband works as a reporter.

Curtis Parkes Marriage

★ Shirley Anne Curtis and Terence Herbert Parker both of Lowestoft, were married at the Lowestoft Chapel on July 28th by President Ronald S. Coleby.

Grundy Hopkin Rites

★ Harold Grundy and Janice Hodkin both of Lincoln branch were married on August 26th at the Scunthorpe Chapel.

BIRTHS

★ May 26. — To Barry and Gloria Godbold, Lowestoft Branch British Mission, a daughter Denise Ann.

★ June 11th. — To Alan and Ann Woolnough of Addleston Branch, British South Mission, a daughter Jaqueline Susan.

★ July 22nd. — To Eric and Pauline Thomason of Redditch Branch, Central British Mission, a daughter Lisa Jayne.

★ July 25th. — To June and John Gibbons of Wellington Branch, Central British Mission, a son Warren Jason Brian.

★ July 29th. — To John and Ann Hender, Wirral Branch, North British Misison, a daughter Diane.

★ Aug. 23rd.—To Malcolm and Heather Coombs of Lincoln, Central British Mission, a daughter.

OBITUARIES

★ Francis Hammond of the Grimsby Branch, North British Mission passed away on May 13th 1967. He had been a member of good standing for over 25 years. In spite of the affliction of blindness, he maintained a good spirit and always endeavoured to carry out duties in the Church.

★ The oldest member of the Blackpool Branch, Elizabeth Ann Howarth passed away on July 21st, after much suffering patiently borne. Sister Howarth was born Oct. 14th 1879 and was baptised Dec. 31st 1905. This great lady was a loyal, faithful and active worker in the Church until recent years, when ill health made it difficult for her to attend.

She was active in the Relief Society in the Liverpool area when only the fact that one was a "Mormon" would arouse considerable antagonism from those around. President Herbert Shorrock of the Preston District, her life-long friend, conducted the service. The lovely hymn "Oh my Father" was sung by the Blackpool Branch Singing Mothers at the special request of Sister Howarth.

RELIEF SOCIETY NEWS

Attended Her First Relief Society 1906

DORIS FORRESTER OF BRISTOL

★ The Relief Society has been of great interest to me since childhood. Although too young to become a member my mother took me to Relief Society meetings as early as 1906. At one of these meetings I was given the job of making paper decorations for the Christmas social—I was delighted.

I became a member of Relief Society in 1913 and have worked in various offices including District Counsellor, District and Branch Pianist, District and Branch Chorister, District and Branch Literature Teacher, First and Second Counsellor at different times and Relief Society President for 9 years.

One can obtain wide experience and knowledge from Relief Society and I also learned that one must be prompt and be sure to keep promises. If at any time one is unable to keep a promise the person should be contacted immediately and told the reason.

COLD COMFORT

How can we keep happy and smiling
When everyone's looking so glum
These winter days so cold and dreary
Everyone missing the sun.
Each task is so hard to accomplish
Our chores have become such a bore
Long faces, black looks all around us
No wonder our hearts feel so sore.
If each person smiled at one other
A small ray of sun would appear
And find a chink in the armour
Each one of us seems to wear.
We'd find the sky wasn't so cloudy
The day not so cold as we thought
Our step would be lighter and quicker
For Giving the smile that we Sought.

MAY CAVENEY

Manchester Ward, Manchester Stake

★ This poem is by a Relief Society sister who spends much of her life indoors, often in bed with severe asthma. She is very busy with her hands—crocheting beautifully and knitting.

Her house is a house of order, everything has its place.

She writes poetry and she has the kind of love for her fellow human beings that, despite her own disability, she has taken in a foster child. He is a little coloured boy in whom she has had to build confidence over a long period due to the cruel treatment he received when he was very small.

She has one son of her own who is seventeen years old.

Her husband is not a member of the Church but is as you may guess a very kindly and upright man.

Millennial Star thanks Mrs. Caveney for her poem and on behalf of every reader sends its good wishes and hopes for the future.

J. M. BATES

The Old and The New in Billingham Ward Relief Society

by Ann Ingram
Billingham Ward, Sunderland Stake

★ Billingham Ward, Sunderland Stake, has a thriving Relief Society with active sisters ranging in ages from twenty to eighty-two years. We would like to spotlight two of our sisters, namely, Evelyn Robinson who is seventy-eight years old and Jean Sibley, twenty-nine. Sister Robinson is one of our oldest members in years of service and Sister Sibley one of our newest.

Sister Evelyn Robinson, formerly Evelyn Short, was baptised in 1912 by Elder Cyril Duffin. Elder Duffin helped her to get a job in Durham House at Liverpool, which was the headquarters of the British Mission. She is very proud to have worked for President Hyrum M Smith, British Mission President, and a descendent of the Prophet Joseph Smith. She worked for him from 1913-1916.

Sister Robinson has had many experiences in her years of Church service. She was at Durham House when war broke out and helped to serve meals to all the missionaries who were returning to America. One thing Evelyn will never forget is the time her mother travelled to Liverpool to visit her.

During her stay there, her house back in County Durham was bombed and she would most certainly have been killed if she had been at home. Sister Robinson could write a book about her fifty-five years as a Latter-day Saint.

In that time she has served as Welfare chairman, Genealogy chairman, Relief Society president six times, and has also held positions on the District Relief Society Board. She has a seemingly endless supply of energy and is always doing something for the Church. At present she serves as Work Leader in the Relief Society and in her spare time she crochets collars



which are sold in a local shop. The funds are used to aid our Church Building Fund.

Sister Jean Sibley was baptised on December 30, 1966. In the short time since then, she has proved herself to be a very useful member of the Church. Although her husband did not join when Jean did, he was baptised four months later. Both of them are gold-medallist ballroom dancers and Jean also has her first gold bar. Her husband forsook dancing for karate and is

now quite an expert. Jean still loves to dance and is YWMIA dance director in the ward.

Her great talent lies in her nimble fingers. She can produce a beautiful toy out of scraps of material. This has been a hobby of hers for some time, and now she has enthused everyone into making toys. The ward is always looking for new ideas to bring in the money and these toys are doing it. Many thanks to Sister Sibley.

NORWICH DISTRICT RELIEF SOCIETY

★ Sister Christine Coleby served as Relief Society President for the Norwich Relief Society from May 1964 until April 1967. She has had a great deal of experience in the Church since she joined in 1947.

She attended Relief Society regularly with her mother until October 1952 when they emigrated to Salt Lake City where they lived for six months in the Ensign Ward. During this time she attended Relief Society, was a Visiting Teacher and also helped with the work-day lunches.

In May 1953 they moved to Bryan Ward where they attended Relief Society and Sister Coleby became a Visiting Teacher and was called to be an Education Counsellor. In August 1955 she was released for health reasons. In 1955 she sang in the Salt Lake Tabernacle with the Sugar House Stake Singing Mothers. After this she was called to be visiting Teacher Message Leader for the winter 1956-57 and during this time also taught in Primary.

For the next few years she worked as MIA and Primary Leader and teacher. They moved to Edgehill Ward for two years but then returned to Bryan Ward and during the winter



CHRISTINE COLEBY

1961-2 she taught literature and later theology in Relief Society and continued being a Visiting Teacher.

In April 1963 they returned to Lowestoft, England, where Sister Coleby worked in Primary for a while and in the autumn she was called as Work Counsellor in the Branch Relief Society until May 1964 when she became District Relief Society President.

MANCHESTER STAKE RELIEF SOCIETY

★ The Rochdale Ward does a great deal of compassionate service and no one who is sick in this Ward is left without a visit or a letter. The following letter was written to the Sisters of Rochdale Ward from Sister Gwen Wharton, who has been a member of the Church only a short period.

"My Dear Friends, I want to write a few lines to all of you to express my love, my appreciation and my gratitude for your kindness and your practical application of the Gospel to me and my husband.

You have written to me, phoned me, visited me, worked for me and prayed for me and I know that if the people in this world did as you have, then indeed it would be heaven on earth.

When my family and friends hear of your work it stands as a practical testimony to our Church, they do listen and perhaps some day your example may be remembered and they will turn to our Father and His Son.

I thank you all, my dear sisters in the Gospel."

FAITH

"It is the doing of the things that Christ did that is going to save us. A faith that does not lead men to do as Christ did, and as he taught that men should do, is a dead faith."

—President George F. Richards



RONALD WANNERLUND

★ Ronald Wannerlund, a visitor from Stockholm, Sweden, has been attending services at the High Wycombe Branch in Buckinghamshire during the summer. He came to England to work and to improve his English, having studied the English language six years.

Ronald has been a member of the Church since his eighth year. He has frequent contact with the missionaries and served with them for two weeks prior to coming to England. He said this experience was "hard but wonderful."

He spoke of the "Fest-e-Nord," the Church youth conference he attended in Copenhagen, where a school was used as a hostel. The sports, dancing and drama events were impressive and enjoyed by Ronald.

Ronald graduates next year from high school when he will enter the military service for a year. He hopes to fulfill a mission and then attend Brigham Young University.

Energetic and ambitious, we wish our young friend from the north, well.

Ronald would like an English penpal. His home address is:

Torsbygatan 25,
Farsta, Stockholm,
Sweden.

TESTIMONIES

It All Started At The Cookery Classes

SISTER EUNICE HOPKINSON

Bradford Branch

★ We were fairly content as families go; there was love for one another but we lacked the unity that a family with a direction and purpose life would have. Further along the road lived the "Rawsons." They were rather "special" people, we didn't know why but we decided to find out.

Mrs. Rawson and I began going to cookery classes once a week. Maybe my cooking didn't improve but I certainly learned an awful lot about "Mormons."

Whilst visiting Mrs. Rawson a few weeks later two young Elders arrived. Bishop Rawson said, "Don't go, Eunice, I think you'll find our conversation interesting." I believe he knew then that for me this would be the beginning of my walk on the "straight and narrow road."

My husband believed neither in God nor in the "hereafter" and the only time the Bible came out of the cupboard was for reference for a crossword puzzle clue. How was I going to tell him that the following week two Americans were coming to Bishop Rawson's house to show us a film about religion? Well, Brian enjoyed the film as much as I did and the Elders began to teach us regularly. We knew then what we were lacking. Every time those missionaries came through the door they brought with them a wonderful feeling of peace and security. This was soon to stay with us for good.

At this time I was smoking twenty cigarettes a day but I suddenly stopped

and with the Lord's help have never wanted to smoke again. How good it was to run upstairs without puffing and blowing; to sing to the end of a line of a hymn and not have to stop for breath in the middle of it. People who we've known for years have stopped me to say how "bonny" I look, they didn't know that this Gospel brings with it the "good looks" of clean living.

To my way of thinking our greatest blessing is the Sabbath Day. That's the day when other people stay in bed until lunch time, eat Yorkshire puddings and then go out to visit their relations for tea. This is the day when we can go out to Sunday School and find that we are not only a family of four, but part of a huge loving family of thousands. It doesn't matter to them that we have our faults, they love us and help us more because of it.

It would not be too much for me if every day was a Sunday, I need the sacrament to keep me to my covenant. Jesus said, "Take my yoke upon you, for my yoke is easy and my burden is light." How true this has been for us. How can people like us say that tithing is a difficult law to keep when every week in our home we see the miracle of the five loaves and two fishes happening for us? Our food goes further, the fuel lasts longer, the children's clothes don't need to be replaced so often.

When Easter comes round again we will have been Mormons for a year. My husband and I and our eldest son Christopher were baptised on Good

Friday. Almost two thousand years after the crucifixion we were reaping the benefits of our Lord's suffering by entering the waters of baptism.

Each day brings the chance for us to overcome another of our faults and we know with prayer and His help we can feel like giants. John H. Thompson wrote "I believe in God because I have applied the test on my own behalf, I have been obedient and I know it is good."

This true gospel of Jesus Christ is now my life and it is with gratitude that I do any work my Bishop asks me to, for I know that all my blessings come to me because I am a member of this Church. For me Jesus lives and I say these things in His name.

A SKETCH OF MY LIFE

MILDRED R. HARDY

★ It was a cold snowy day in December 1914. My father came to school in a bob sleigh with straw and warm bricks and blankets in the bottom to keep us warm and took me about three miles to my great grandfather's home to be baptised. My patriarchal grandfather, was quite insistent that all his family should be baptised on their 8th birthday.

I was baptised in a large wooden watering trough and was glad that my grandfather chose a shorter baptismal prayer than usual. They wrapped me in a blanket and carried me into the big old kitchen where they confirmed me before I was dressed.

I was one of six children. As early as I can remember my parents took us to church and we were taught the principles of the gospel. My husband, Harvey B. Hardy, and I have a son and a daughter who are working energetic-

ally in their ward at home, together with their companions. Our nine grandchildren enjoy attending the meetings and take an active part.

I have worked consistently in the church since I was sixteen years old, as a Sunday School teacher and a teacher in Relief Society. I have been a counsellor to four different Relief Society presidents and for a while acted as secretary. I have also been president of YWMIA, taught Junior Genealogy and the Inservice lesson in Primary, served as Stake Chairman of LDS Girls, been on the Sunday School stake board and was stake missionary for four years. I then became Relief Society president.

Since my husband and I came to England on September 28th 1965, I have been a counsellor to both the Relief Society and YWMIA presidents. I have tried to help strengthen both members and contacts of the Newcastle Branch by trying to show them that there is no better way of life than in serving God and man.



Sister Ditty Has Seen Church Grow In Ireland Since 1918

SISTER ELLEN DITTY

Second-Miler of the Cavehill Branch
of the Irish Mission

★ Sister Ellen Ditty, born June 30th, 1909, was baptised into the Church July 21, 1918, and has experienced all the pangs of the slow growth of the church in Ireland, which was heavily persecuted at first. She saw the Church climb in strength and numbers and then be slowed down by two world wars. The great depression made proselyting missionaries and therefore conversions very few but the Church in Ireland continued to grow and Sister Ditty knew that one day there would be a lovely chapel where she could attend her Church. This was her fondest dream!

In 1962 the Cavehill Branch was organised and Sister Ditty became a member. She decided that if ever a chapel was to be built in her branch she would contribute as much as she could to the building fund and work at every conceivable scheme to see the chapel dedicated to the Lord.

In July 1963 the Cavehill Branch ground-breaking ceremony was held. Sister Ditty faithfully supported the building fund with her weekly contributions and organised various projects to make more money, which included collecting money on as many empty mineral bottles as she and her friends could acquire and selling socks which she knitted herself. The women she worked with became very interested in her various activities for the build-fund and helped supply her with the

materials needed for her many projects. She even sold an extra family grave for a few pounds — she was really in the buying and selling business.

When the chapel was completed and officially opened in February 1966, Sister Ditty continued working on her projects for the building fund. She was determined that her dreams would be fulfilled and the building dedicated. When President Tolland L. Jaussi, President of the Irish Mission, announced that the chapel, through persistent efforts of the branch presidency and other faithful saints, was clear of debt and would be dedicated, she had accumulated the sum of £250. This money which Sister Ditty had so carefully managed to save will buy the Cavehill Branch an organ and other much needed and appreciated supplies.

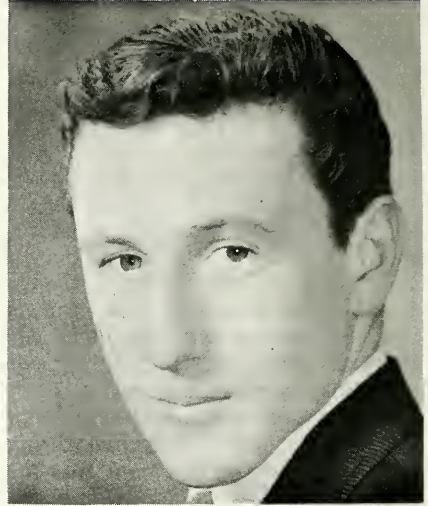


Architectural Student Finds Time For Church

By Mary Pochin.

★ Roger Beardsmore of Nottingham Ward, Leicester Stake, attends Nottingham University and is very involved with study for his five year architectural course. He finds, however, that he still has time to do church work. He is at present a stake missionary, stake missionary supervisor, first counsellor in the stake mission presidency as well as a home teacher and a teacher in Sunday School. He believes that if you do the thing you are called to do, everything else will fit in. He is sure, however, that the Lord only helps you if you help yourself. As an example of this he mentioned a design project that is part of his university course. He was so busy with church work and his job which gives him practical experience in architecture, that he didn't seem to find time to do this project. Then, he was asked to design a sailing club centre at work and this assignment was just right for his university project as well. He believes that the Lord touches the hearts of people to help you if you are earnestly striving to do your best.

Robert has completed three of his five years' course at the university. He has gained Part I of the Diploma of Architecture and after his present year



of professional training in an architectural office, he is going back to university for his final two years to finish the diploma. He hopes to take a further diploma in Town and Country Planning.

David also hopes to work towards his LRAM—is a fine violinist having played for ten years. He came second at the All British MIA convention at Pontins in the music performance contest. His experiences have taught him that God presents the opportunities, but it is up to you to develop from them.

FREEDOM IN BONDAGE

★ Just as following wrong alternatives restricts free agency and leads to slavery, so pursuing correct alternatives widens the scope of one's agency and leads to perfect liberty. As a matter of fact, one may, by this process, obtain freedom of the soul while at the same time being denied political, economic and personal liberty.

—Marion G. Romney

Study Periods Help Build Testimonies

Helen Grant Barton

★ Do you miss golden opportunities to preach the Gospel? Do you keep silent when a question is asked because you are uncertain of the answer? Are you afraid to tell others about the Church because you don't know enough about it?

Many of us feel this way. We hesitate to even raise our hand in Sunday school. There are times when we would like to defend the Church, but we don't know how.

There is a way to become secure in your knowledge of the gospel. It is through study, consistent study each day.

At my very first district conference I asked the young (and young in heart) to give fifteen minutes every day to study the four standard works of the Church. After they had read the first three books (not chapters) in the Book of Mormon, they were to write and tell me what it meant to them.

It took a year before this caught on and I was still pushing this idea at every district conference. Finally, the letters started to come.

An eight-year-old wrote that it wasn't easy to understand the Book of Mormon, but that she was praying every day before her study time and the Lord was helping her. Families wrote saying what a blessing it was

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Bristol Has Excellent Organist and Chorister

★ Bristol, Branch 3, is particularly fortunate in having Harry Harrop as their branch organist. He is a convert to the church, an international Welsh Eisteddfod Piano Contest winner and is described by President Ray H. Barton as "an outstanding musician in the Bristol area." The President has also described Harry in the following terms: "Brother Harrop has made a fine contribution to the music in this area, and his efforts are appreciated and valued by the church. Harry is at present preparing to present a series of organ concerts in the Bristol District Centre. Perhaps we shall be able to read about these in a later edition of *Millennial Star*."

REPENTANCE

"Youth will not hearken to a sinning man crying repentance."

—President J. Reuben Clark, Jr.



Girls, Leaders Rough It At Pioneers Camp In New Forest

★ On Friday evening, August 25, 26 young women and leaders from the London Stake and British South Mission gathered round the final campfire of their week's Pioneer Camp in the New Forest. They enjoyed a pioneer supper of venison stew, rolls and melon; then each unit of girls enacted a scene from pioneer history — the writing of "Come, Come Ye Saints"; trading at Fort Laramie; entering the Salt Lake Valley; and the miracle of the sea gulls. Sitting in pioneer costume round a blazing campfire with the starry sky above, and the open countryside around, it was not difficult to go back 120 years to the time of the early pioneers.

The camp was a pioneer camp in more senses than one. It was the first time either of the leaders, Anne Rudd,

YW President of the British South Mission, and Pauline Doggett, YW President of the London Stake, had organised a full week's camp under canvas. Until the Campcrafter programme in Britain in 1964 neither of them had any knowledge of camping skills. Both have learned all they know in qualifying for all four levels of this programme.

A workshop was held in June this year to train selected young women as camp counsellors. Unfortunately, before the date of the camp, all four counsellors chosen to lead the units of girls had had to cancel their bookings, leaving much of the programme unprepared at the last minute; but this did not affect the success of the camp, because with the help of Pamela Peake and Teresa Gulliford of the London



Stake, and Jan Child of the British South Mission, the full programme was put on as planned.

The girls enjoyed nature rambles, an early bird walk, a moonlight hike, games and potted sports, learning campcrafter skills such as knots and lashing, fire-building and cooking, crafts and first aid, and nightly camp-fire programmes. On the Wednesday they all went on an all-day hike to the local beauty spot of Bucklers Hard, where they could swim in the Beaulieu river. A feature of the last day at camp was a sunrise testimony meeting at

which testimonies were borne of the inspiration of the campcrafter programme. During the camp 16 girls qualified for their Yearling level, three at Mountaineer level, and one at Inspirator level.

Both Sister Doggett and Sister Rudd felt they had been greatly blessed with the fine weather and the enthusiastic and friendly spirit among the girls. It was indeed a week to remember, and the camp log book which has been prepared will long be a source of happy memories.



Elsie Lee, president, presenting the Book of Mormon to Mrs. Cohen, president,
B'Nai B'Rith

TWO STICKS MEET

★ Last year, 1966, the Relief Society sisters of Whitefield Ward were invited to a meeting and social evening of the various women's organisations of the local churches of Whitefield. It was at this meeting that contact with the Jewish ladies of the area was started.

The first meeting with Relief Society in Whitefield Ward House was with "The League of Jewish Women." The meeting followed the pattern of a normal Relief Society meeting with refreshments. Amongst the visitors was a Mrs. Cohen who is President of the ladies' section of the Daughters and Sons of the Covenant (B'Nai B'Rith). She phoned later to ask if at a future date she could bring the members of her society.

It was arranged that this meeting should be the Ward Relief Society

Birthday Party and the date nearest to March 17, suitable to both societies was Wednesday April 9, 1967. At the expressed wish of Mrs. Cohen we decorated the Cultural Hall just as it was for the visit of the League of Jewish Women.

Displays were laid out for each lesson — Spiritual Living, Social Relations, Cultural Refinements and Homemaking. The Homemaking was portrayed by the refreshments table with the addition of a beautiful, blue, white and gold iced birthday cake made by the Spiritual Lesson teacher, Sister Rhoda Eckersley.

A work meeting stand with samples of handmade articles and a display of Relief Society magazines (to be

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AWARDS

Sister Rudd Receives Golden Gleaner Award

★ Sister Shirley Ann Rudd received her Golden Gleaner award on September 3rd at the Thames Valley District Conference, for her determined efforts at the necessary requirements, by overcoming problems, and sacrificing her time, and using her talents to the full, in the building up of the Kingdom of God.

Sister Rudd, 29 years old, joined the Church in September 1962, and after only six months was called to be the Relief Society President for her branch. A little more than a year later she became involved in the M.I.A. and has had various positions within this auxiliary ever since. She now holds the position of Y.W. president for the British South Mission.



★ Cynthia Ann Baker, Woodsetton Ward, Leicester Ward has received many honours in the art of "Old Time Dancing". She was Staffordshire Juvenile "Old Time Champion for 1966-7. She represented Staffordshire in the "Dance news," Festival of Youth at the Empire Pool, Wembley in 1966 and appeared for Worcestershire at the same festival in 1967.

English, Washington Girls Form Strong Friendship

★ Hilary Bolton, from Buckinghamshire met Marjean Smart from Mercer Island, Washington, one cold, January day in Provo, Utah. The girls had been assigned by the housing officer to be room-mates while they were attending the Brigham Young University. This was the beginning of a deep and warm friendship that made possible Hilary's visit to Marjean's home near Seattle, and a fulfillment of Marjean's dream to visit England.

Hilary was born in Derby, Derbyshire, the daughter of an architect. She was "head girl" at her boarding school in Oxford and studied for her "O" and "A" levels. She later trained as a children's nurse at Great Ormond Street Hospital in London.

Hilary was not a member of the Church during these years but her father, who is now practising in Newfoundland, had been baptised. Hilary went to Newfoundland to work for her father, and there was introduced to the Gospel. She reported, "When I reached Newfoundland, I was greeted not only by my father, but also by four missionaries." These missionaries taught her the Gospel and she became a member of the Church on October 17, 1965.

The missionaries told her of Brigham Young University and she determined to go there. She has now been a student at the "Y" for two years and said, "It has lived up to all that was said about it. It is a wonderful university." She continued, "Looking back, it seems funny to think that once only a dream America has become my adopted home where I can further my education and live as a child of God in His Church."



MARJEAN SMART

Marjean's visit to England was a fulfillment of her dream, as well. She had been raised near Seattle, Washington. Her father is the bishop of the University Ward for single students. Her mother, two sisters, and a brother support him in this task.

Last Christmas, this family invited Hilary to spend the Christmas holidays with them. It was Hilary's opportunity to see another part of America and to know Marjean's family well.

Marjean said, "After this experience we decided that I should be able to meet Hilary's family and see part of England." Plans were laid to make her dream a reality.

The two girls left the United States in June, visiting New York, Montreal, Halifax and Newfoundland. Their final stop was Aylesbury, Buckinghamshire, England.



HILARY BOLTON

Marjean described her experience, "I have now spent almost a month here and have met a lot of wonderful people and have seen many beautiful sights. The Bolton family have shown me many of the places of interest here."

She concluded, "England is so green, so old and yet so fresh. There is something about England that makes us all proud of her. If it weren't for Hilary, I would never have seen my 'mother country'."

WANTED !

★ Mrs Carol Cottingham, 72 Station Road, Horsham, Sussex, would like some kind person (Mormon) to look after three children (school age) while mother works. Live in. Keep and small wage offered. Suit widow or similar. Horsham, Sussex.

Study Habits

Continued from page 55

to take this daily fifteen minutes together in study.

A young college student wrote saying, "I remember the testimony I gained when three years ago the Elders asked me to read the Book of Mormon. I came across the passage in Alma 32 that talks about testimony and faith growing like a seed planted within you. This is how it was with me."

Another wrote, "I see what you mean about reading the first three books and I am thrilled by the complexity of the interlocking history found in the larger plates. I have tried to back-check the various records of events and everything fits so perfectly. It would have taken years to compile such a history even with schooling, let alone without it."

I am grateful to a husband who saw the wisdom of spending a fifteen minute daily study session with his family. Even when we had early seminary classes at 7.30 a.m., for some of the children, our study class was maintained and pushed a little earlier. For years, the younger children (of our six) didn't understand the scriptures, but a pattern was established. This pattern has now carried on down to our six grandchildren.

Study every day and you will delight in discussing the Gospel with others.

OBEDIENCE

"If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty."

—President John Taylor

Two Sticks Meet

Continued from page 58

taken home by the visitors) pointing out the Visiting Teaching messages were arranged together. As music is an important part of Relief Society this was given an extra special display.

The meeting with the League of Jewish women was an all female occasion with 18 of their members in attendance. Brother Roscoe Jones, 1st Counsellor, represented the Bishopric.

There were twenty members of B'Nai B'Rich at the birthday party and 60 Brethren and Sisters of the Ward. Brother Eric Cryer explained the structure of the Church from the Prophet down to Ward level and Sister Elsie Lee, Relief Society President, welcomed the guests and outlined the aims of Relief Society. Each Relief Society teacher and Class leader talked briefly on their lessons. During the question time the visitors showed unusual interest and friendliness in every aspect of Mormonism. Very good relations were established between the Latter-day Saints and the Jewish Community of the district.

The Visiting Teachers were honoured for their work and given some violets at the birthday party. At each meeting three YWMIA members came along to wash up the dishes which shows the fellowship between MIA and Relief Society in the Whitefield Ward.

Unfortunately the photographs taken at the first meeting did not turn out but the meeting with B'Nai B'Rith is recorded by many lovely photographs in an album entitled "The Two Sticks Meet."

GOALS

"Men do not go beyond their ideals; they often fall short of them, but they never go beyond them."

—President David O. McKay

Hawaiian Night Honours Couple

★ The Newcastle Branch Cultural Hall was a beautiful Hawaiian scene as a special programme paid tribute to Bro. and Sister Hardy preparatory to their returning home after a two-year mission.

Bro. Jan Speirs ended his office as superintendent of the YMMIA. The new president is Frederick Mawman.

Brothers Speirs and Burgess cooked the meal which was enjoyed by more than 80 persons. The evening also began the new year of M.I.A. programme. A dance was held and a gift presented to the Hardy's.

OPPOSITION

"Let any people enjoy peace and quiet, unmolested, undisturbed—never be persecuted for their religion, and they are likely to neglect their duty, to become cold and indifferent, and lose their faith."

—President Brigham Young

PRAYER

"The path from man to God is prayer."

—Marion G. Romney

REPENTANCE

"Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins."

—The Prophet Joseph Smith

KNOWLEDGE

"Knowledge in itself will not save us. Men have to have knowledge in order to be condemned as well as to be saved."

—President George F. Richards

Redcar Branch Visited By BYU Dancers

★ At the invitation of the Local Authorities, the Brigham Young University dance team were the stars of a six day folk dance festival held in Redcar from 25th to 31st July.

Although none of the girls had done missionary work, all but two of the boys had been missionaries. The dancers had already toured Portugal, Spain, France, Scandinavia and before going

back to America they toured Ireland and Scotland. The standard of dancing was high, and though full of vitality maintained the highest standards of modesty. The highlight for the audience was an Indian Snake Dance.

The members of the party were guests of residents in the town. Due to the interest they stimulated the sacrament attendance doubled to 91.



★ Recently organized as a separate Relief Society, dependent however on the Stroud unit, these women met under direction of Sister Helen Barton, third from left. Others are Sister Kathleen Zinock, left; Sister Ivy Holder, president of the Stroud Relief Society;

Sister Barton, Sister Nancy Furck, Sister Susan Furck, Sister Rosemary Clewes, president of the Dursley unit and Sister Shirley Furck holding Koun Clewes. Submitted by Sister Kathleen Zinock.

Portsmouth Girl Delivers Important Message For Youths

(Editor's note: The following is a talk Sister Patricia Steagle, Portsmouth Branch, delivered at the Portsmouth District Conference at Southampton Chapel. It is an important message to the youth.)

★ We live today in a world where anything we do whether it is breaking the laws of man, and most important, breaking the laws of God, does not matter as long as the persons, as the saying goes, "is not considered square" or in other words you must "be with it."

We girls in the Church are asked by the prophet to consider our mode of dress, as we know the fashion today is to wear our clothes short and so first of all modesty goes out the window.

As we are taught in the Church, our bodies are a Temple of God and the Holy Ghost dwells within. How would we use the Temple (by this I mean the building). Would we treat it with the deepest respect and in no way bring into it the ways of the world or the fashion of today.

So we should consider how we are going to use our physical temples, that does not mean we must follow blindly everything that is set down, but we must use our free agency, and try with all honesty to do what is right.

As most of us know that when a person says that he is a Mormon, any outsider who has any knowledge of Mormonism knows about the Word of Wisdom, and how we Mormons are

expected to live the Gospel to the fullest, and the way we should conduct ourselves. We have a very great responsibility to our Father in Heaven, to try and represent His Church here on earth as good servants by doing all the things that are required of us and by keeping all the commandments, not just the ten, but all of them.

How good a representative would we girls be dressed in a mini dress with our stocking tops showing and make up so thick on our faces that the only way we could remove it would be with a potato knife?

The brethren and elders are asked to dress conservatively. The girl should dress to equal his smartness. How would it look to people if they saw you walking out like the girl described? What a fine representative of the Church we would make. Every girl whether she is in the Church or not, likes to look smart, and she can without the use of today's so-called fashions. The smartest girl is the individualist.

Besides it being the standard of the Church very few girls have the right shape legs for a mini dress and haven't really seen how ridiculous they look.

Moral choices confront us throughout our lives. These choices involve us in decisions that test our basic relations with our world. For instance, with a relatively simple problem involving the use of alcohol. If when we are out with friends and are offered drinks, if we resist we show the great-

est regard for the teachings of the Church. Whatever choice we make it is an indication of the prevailing values we have. If we are most concerned for the approval of our friends we will choose the one, if with the least obvious, but more edifying values of religious faith, we will choose the other. This is a moral choice.

Honesty enters the choice in the way we persuade ourselves to make it. Honesty is an indication of character. It represents an attitude to our fellow-men and to the world around us as we have to learn to be honest with ourselves and with others, if we are not we cloud our minds with false explanations of our behaviour and present ourselves to the world in false colours. It may be trite to say that honesty is the best policy but it is an adequate honesty that is the only policy of rational, intelligent human beings.

As LDS girls we have an example to set to each other. We owe to our Father in Heaven to be a good example to His true Church. Our Church has one of the highest standards to live by. We may think that some of the standards are too high for us and too hard to keep, but anything that is worth living for is certainly worth having and God never asks us to do anything that is beyond us. These standards are given to us by the Prophet, if we cannot keep them we show how little faith we do have in our prophet who we believe is a representative of God and talks with Him and tells us the things our Father would have us do.

Another way that we set an example in the Church is by the use of the English language. I don't mean by the

words either or (either) or tomato or (tomato), but by the words we use. Too many adults think a swear word needs to be inserted in every sentence. This is not so for this shows a lack of expression and a sign of immaturity plus a reflection on our home life.

We learn nothing from off-coloured jokes, we only degrade ourselves by telling or listening to them. In noway do such things help us in our eternal progression.

By representing the Church we meet many different kinds of people with various ideas, different hobbies and ideals. We tell them about our Church and its teachings but if we are not living our faith they will see right through us and class us as hypocrites and our Church as false.

If our conversation is limited to fashion and pop records, or to the latest boy friend then our circle of friends is limited. We live in a beautiful world where we are asked to broaden our outlook, to learn all about the things around us and by that I mean everything. That is why we were given an education, and more important for we know that the Glory of God is intelligence.

We must be strong Latter-day Saints, living our religion 24 hours every day, no matter where we are we must be an example.

Some of us are sports fans and also actively engaged in sports. We should realise that we cannot win all the time and there are times when we must bow down gracefully to defeat, for to win by cheating will only bring a loss of friends, workmates and potential members for the Church along with a blemish upon your character.

The Realities We Do Not See

By Peter L. Joyce

★ . . . "And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see." (Hebrews 11:1 New English Translation).

One of the reasons proffered for the rejection of Christianity by the modern world, is that Christians are expected to believe in an invisible and unknowable God, and, more important, are condemned for their refusal to do so. Compare this misguided attitude with the realism implicit in this quotation of Paul: the substance of our hopes and the realities we do not see are not, one feels, concepts remote from our experience, but ideals which lie just beyond our grasp, ready to be reached for and attained. How then do we attain?

Man cannot perceive God or the infinite atonement of Christ by his five senses; but did not Jesus, at the last supper, promise a more reliable source of knowledge? "When He, the spirit of truth is come, He will guide you into **all** truth." (John 16:13). Jesus also tells us that this spirit is a gift.

But more than this, he demands a conscious, positive attitude from us, explaining (III Nephi 19:32) that this gift is predicated upon belief, and that the only evidence of belief acceptable to the Father is the **prayer** of the believer. Moroni (in chapter 2) further qualifies this by specifying the type of prayer required: "Ye shall call on the father in my name, in **mighty** prayer." Only if we fulfil this requirement will the Holy Spirit bear testimony of the truth to us.

But which of our faculties are capable of receiving his promptings? When Moses had seen God, and God had withdrawn from His presence, Moses explained (Moses 1:9-11) that he had seen God with his spiritual eyes, for had he seen Him with his natural eyes, he would have died, unable to behold the glory of God.

In the same way, we may receive the promptings of the spirit through our spiritual faculties, and these faculties must therefore, as a prerequisite to inspiration, be activated. If we succeed in activating our spiritual faculties, we are promised (Alma 18:35) that the Spirit will give us knowledge and also "Power according to my faith and desires which are in God", which is later expanded (in Alma 26:22) into the knowledge of the mysteries of God, and the power to bring thousands of souls to repentance. The chief activators of our spiritual faculties are, as we have discovered, mighty prayer and faith. Faith may give us the key of understanding, and it can give us assurance too of the concepts we obtain thereby.

Paul confirms (Eph. 2:8) that faith is a gift from God; hence it follows that our whole understanding of God's purpose rests upon God's grace to us. As a boy, the son of a righteous father, Enos, like many of us, had his doubts about various concepts of the Gospel. One cannot do better than read his thrilling account of how he obtained his testimony of God's purposes.

Immediately one point strikes home: Enos "wrestled before God," he "cried unto his maker in mighty supplication for his own soul," he "prayed unto the Lord with many long strugglings", and his original prayer lasted for over 24 hours (verse 4): Enos did not find his supplication easy; on the contrary, he underwent a supreme test of endurance.

As a result, God's voice came to him, and revealed to him the plan of salvation. Then follows a real test of faith: as soon as Enos had had his own faith consolidated, his immediate concern was for his neighbours, the Lamanites. Similarly, a stalwart test of our own faith is the healthy concern we show for the faith of others.

At last then the seed of faith is planted (to use Alma's metaphor, chapter 32). In Alma's account of the growth of faith, there are two explicit stages: 1) the implantation of the seed and its initial growth (verse 28) brought about by an "arousing of the faculties" (notice the terminology) and "an experiment upon my words", and 2) the

strengthening of the sprouting seed by ensuring the stability of the roots (verse 37)—which is surely a metaphorical way of emphasizing the importance of forming into good habits ones successful experiments in faith? Many never even make the experiment.

While the children of Israel were in the wilderness, the Lord sent (Numbers 21) a plague of fiery serpents upon his children which bit and killed many of them. When the Israelites repented of their sins, Moses fashioned a bronze serpent and put it upon a pole, and it was the Lord's promise that whoever was bitten by a serpent and would look upon the brazen image would yet live. Sadly Nephi tells us (1 Nephi 17: 41) that many would not exercise that particle of faith, because of the simplicity of the commandment, and those people died.

When we have reached this stage of faith, that of an successful experiment, we are ready to embark upon the next adventure in faith, that of coming to a personal knowledge of our Redeemer.

TWO CLASSES IN THE HEREAFTER

★ It should be remembered that those who enter the next life are divided into two classes, (1) those who obtain immortality, which is the power to live forever, but banished from the presence of the Eternal Father, and (2) those who obtain eternal life, which will take them back into the presence of the Father and the Son to dwell in immortal glory.

—Joseph Fielding Smith

The Choir

By Elizabeth Loeﬂer

Manchester Ward

★ Every morning I wake up to a bel-
lowing, raucous, joyful noise emanating
from the bathroom. That is the lord and
master of the house, greeting the morn
in his own inimitable way. If my Bill
had been at Jericho, they would not
have needed any buglers. He would
have managed the job single-handed or
single-throated.

The next sound comes from a milk-
man delivering across the road. By his
choice of music he must be about 50;
he sings quietly and sentimentally
"Yours til the stars lose their glory."

The next offering comes from our
nice postman, a sturdy member of the
Salvation Army. He greets me with,
"A Mighty Fortress," and on his days
off there is the youngster who
whistles "Weh-eh-eh" or however you
spell the Beatles' war-cry.

Afterwards I can hear my neighbour,
a Somerset farmer's daughter who has
never lost the vocal touch of calling
the cows to come home. She bellows
"Fly, bonny boat—Philip leave the dog
alone — like a bird on the wing — I
thought you were weeding Clifford—"
and so on.

Another contributor to this cacoph-
ony is a young woman, who speaks and
hums softly and imbues everything
she says or sings with a double mean-
ing. Even if it is "God save the Queen"
it still imparts that there is a secret
only known to the discerning and that
nothing can be hidden from her pers-
picacity.

Of course, last not least, there is
myself also, I am one of those tune-
less whistlers who are supposed to
drive other people up the wall. Without
doubt, you too have a chorus similar
to mine lined up at home. Nuisance is
it not?

Last Sunday I went to the Stake Con-
ference and listened to our wonderful
stake choir. Sitting there, I scanned
the faces of the singers in front of me
and suddenly I saw that I knew them
all.

There was my home-bathroom-
bellower, his mouth opened wide
enough to accommodate a billiard-ball;
there was my pious postman and the
sentimental milkman, there was the
telegraph boy and the farm-woman,
the lady with the innuendos and the
pop-addict. But believe me, they were
transformed. (What had been a simple
little private effort for purely personal
enjoyment, was here submitted to a
common purpose moulded and har-
monised to give a wonderful tone-
picture of purity, an aiming for perfec-
tion, the glad subjection of the individ-
ual to the baton of the expert and
leader and for the first time maybe, I
understood the phrase, "And the sons
of God shouted for joy."

I have never been an addict of or-
ganised religion. I never could see what
good might come of congregating in
masses to a church and try to tell Our
Lord there what could equally well be
said in the seclusion of one's room or

in a wood or field. But looking at that choir, It seemed to understand. A sort of spiritual assertion of "United we stand."

My own little voice taken up and multiplied by the many other members of that choir, my own feeble effort led to best purpose and so transcending its seeming limits—and all because an expert conducts and tells me when to start and when to stop, where to lead or where to submit to the leadership of others, where to follow and where just to watch and listen.

What a wonderful example of perfection of what life should be, how we should learn to fit in with our fellow-brothers and sisters, how we should without hesitation follow the baton of our chosen guide. How smooth and without friction of any sort life could be. And to take it another step forward. In general life we are just the members of a choir. In our homes, we should try and be leaders. Can you hold up with your mother's baton the over-loud crescendo that may develop

in your nursery? Can you reduce a fortissimo into a peaceful piano just by spreading your fingers and widening your arms into a circle and smoothing down emotions? Can you give the go-ahead for a Beatles' tune and produce fitting background music even if it grates on your nerves? Are you attuned to the fact that your husband bellows in the bathroom because he is happy and not because he is unfeeling to the fact that you have a headache?

Oh Mothers, what a God-given place you occupy in this world! It is at your finger-tips to make or mar security that all children need to grow and develop. It is your lead that will teach them to go to the Church you have chosen for your own, it is up to you to show them that you yourself value and cherish it; in your hands rests the peace and love of a family. Listen to the choir, mothers and learn from the leader how to conduct your own affairs so that you too have perfect harmony and unity of all members, because only this way will you reach the goal you have set yourself.

LIVE FOR YOUR FAITH

★ A great deal has been said about giving your life for the work, not in death, but in living day by day. It is so easy sometimes to die; it is hard sometimes to live the principles for which we stand. What we need today is character. What we need is devotion, loyalty, a willingness to stand by our guns and fight and live and then, if called upon, to die—to hold fast the faith ... I believe it is far more important to live for our faith than to die for our faith. ...

—Mark E. Petersen

Airman Joined Church in Lincoln, Nebraska

★ David Michael Erwin is an airman in the United States Air Force, based at High Wycombe in Buckinghamshire. He has been in the service for four years and stationed in England for a year and a half.

David was born at Cape Girardeau, Missouri. He lived and went to school there until he joined the air force. He was first stationed at Lincoln, Nebraska, where his roommate was an active Mormon. Dave began attending MIA and other Church services with him and in two months he asked to be baptised. David gives credit to his friend for his joining the Church. He claims that it was "largely through his efforts" that he became a member.

David makes a fine contribution to the High Wycombe Branch. His greatest joy is teaching and he has taught Sunday School, MIA and



MICHAEL ERWIN

Aaronic Priesthood classes.

The biggest thing in his life he frankly states is his conversion to the Church. He said it has "expanded his personality," given him an "awareness of what knowledge and understanding" is, and most important, "a purpose in life."

'Together' Is A Good Word For Families

By Shiela Leach

★ "Together" is a good word. Let me now put it into a sentence. "Together, my husband, my children and me." Now, the word "together" takes on a special kind of sparkle. To be a "together" family, full of love and unity, is something that all of us want. But, like everything that is desirable, it takes work, effort and planning.

I love my husband and our four precious children with all my heart. What can I do to keep each member

happy and the whole family unified? I still have much learning to do, but I have one or two plans I try to carry out with my husband. May I share them with you now?

Each person in our family is an individual and needs to be treated that way. When our children are just mini-people they often come to us with what seems to be trivial problems. Sometimes, I am tempted to say I am busy. It takes time to wash floured hands or stop peeling vegetables that ought to have been on the cooker five

Question Led To Study Conversion

★ I was born and reared in Bristol where I first heard of the Church. When my father died, my mother let part of our large house as a flat.

Some Mormon missionaries came to stay with us on the condition that they did not try to convert my mother and me. We were both active Methodists. Eventually I became interested in the Church and began to ask questions.

This led me to pray and study and gained a testimony of the Gospel. When I spoke of my desire to be baptised, my mother, in all good faith, forbade it, believing that I would grow out of what she considered a childhood fad. Unfortunately, my eager desires led to some conflict in the home but as time went by mother grew more tolerant. On my twenty-first birthday she attended my baptism together with other members of my family.

This was a memorable day in my life and I thank my Father in Heaven for the opportunity I had of preparing for



Suzanne LeGassick

my baptism and for the privilege of being in Christ's Church in this chosen dispensation.

Having just completed a course at teacher training college, I am about to begin a career in teaching. I feel blessed to have been born in England where one is free to worship as one pleases and where there is such a fine opportunity for education.

minutes ago. It takes time to stop what you are doing to discuss and sort out a problem of a troubled child. Is a sunny smile instead of tears, or a quick kiss instead of a frown, worth it? I think so. A little while spent helping a small, anxious person to be happy again becomes a choice experience held precious in our memory store.

If we cannot take time with our little people now, when they become more adult, they may well take their problems elsewhere. Perhaps they will

take them to those who are not members of the Church and who do not share our ideals. What then? We dare not risk this conflict in the lives of our children.

I believe everyone has been in company of someone who makes us feel that we are the most important person in the world. When I am talking, working or playing with children, I try to make them feel just that way. It is important, as well, to give this same conscious attention to our husbands. With the demands small children make

on mothers, fathers may well feel a little left out. This can easily happen when there is a new baby in the house. Mother gets tired quickly, and by the time the washing up and other chores of the day are completed, father comes in a very poor second for attention. In our home, the time at the end of the day when my husband and I can relax together and talk, has special magic.

Every child has fears. One may fear the dark, another water, yet another insects, dogs or noise. Perhaps one of the worst fears of children is that of being afraid of people. We call it being shy. Whatever fears our children may have, we must not ridicule or scold. We do not always overcome childhood fears and many are taken into adult life. I do not like heights, a fear I have always had. A sympathetic approach plus time given to learning more about a child's particular fear, can relieve many anxious and unhappy moments. In a thunderstorm we watch the lightning illuminate the sky and carefully count the seconds until the thunder stamps its way through the clouds. When an aeroplane comes by, our two-year-old and I run out to wave, just so Mr. Pilot won't be disappointed at not seeing us. We admire the bright eyes and soft wings of the moths that come seeking light and rest on the window pane. We say "good morning" to the friendly, black beetle that sometimes scuttles across the kitchen floor.

Active love, the central theme of the Gospel of Jesus Christ, is the most important aspect of a unified family. I never tire of saying, "I love you" to each member of my family at any time of the day or night. As I say "good night" to each child, I like to tell them I love them. Then at the top of the stairs I say it again, so as they go to sleep those words stay close to them. I hope that as the years go and they

grow up, they will always be able to hear those special words. Never forget to tell a child who has been naughty during the day and especially just before going to bed that you love them. Don't let this little one fall asleep thinking that you are angry. This is equally important for husbands and wives too. Forgive and forget before you go to sleep.

Our responsibility is great, but being a member of a family is wonderful. I daily ask the Lord's help. Many times I fail, but I will continue to try to be the kind of wife and mother Heavenly Father wants me to be and create a "together" family. Will you try too?

FAITH

"The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings of the gospel."

—President David O. McKay

GOSPEL

"The gospel has to be lived in order to be realised and its power received."

—Franklin D. Richards

OBEDIENCE

"I believe that every world problem may be solved by obedience to the principles of the gospel of Jesus Christ." —President David O. McKay

OPPOSITION

"Every trial and experience you have passed through is necessary for your salvation." —President Brigham Young



RELISH

★ This recipe is one that is prepared a day ahead and allowed to marinate for twenty-four hours. It is particularly useful for an after-church Sunday supper. It is delicious when served with bread and butter, cheese, hard boiled eggs, or cold sliced meat. It is an excellent picnic dish as well.

- 2 cups tinned sourkraut
- 1 cup chopped onion
- 1 cup chopped green pepper
- 1 cup chopped celery
- 1 small tin pimento, chopped fine.

DRESSING

- 1 cup sugar
- $\frac{3}{4}$ cup vinegar
- $\frac{3}{4}$ cup salad oil

Mix thoroughly together. Mix relish with dressing, cover and refrigerate for twenty-four hours.

This recipe is a favourite of Vivien R. McConkie, the mother of Elder Bruce R. McConkie of the Council of the Seventy.

ORANGE, COCONUT SAUCE

★ For gourmet tastes, this fits the bill! Serve it over pound cake or plain sponge for a treat in taste. Most of it can be prepared a day before along with the sponge. Just before serving, however, fold in the whipped cream.

- 2 egg yolks
- $\frac{1}{2}$ cup sugar
- Grated rind and juice of 1 orange
- $\frac{1}{2}$ cup coconut
- $\frac{3}{4}$ -cup heavy cream—whipped

Mix egg yolks, sugar, orange juice and rind. Cook in double boiler until thick. Remove from cooker and add coconut. Cool. Just before serving fold in whipped cream.



Millennial Star Has New Aide

★ Elder Monitor C. Noyce of the Valley View Seventh Ward, Valley View Stake in Salt Lake City, Utah, has arrived in the British South Mission and established his home in Harpenden, Herts. He is the new managing editor assigned to the *Millennial Star*.

On Sunday, September 17, Elder Noyce was sustained as the new bishop of the Luton Ward, London Stake. In this position he succeeds Bishop Arnold Matthews who has emigrated to Canada.

Bishop Noyce has been a member of the Church News staff of the Deseret News in Salt Lake City and

has also worked on the other large daily newspapers in that city. He has written and edited several large trade magazines for another publishing firm in the Salt Lake area.

His Church assignments have included most recently, assistant stake clerk, preceded by superintendent of Sunday School and YMMIA, first assistant superintendent of the stake Sunday School and board member, twice a ward clerk, instructor in the auxiliaries, and others. He and his wife, the former Gladys Henriksen of Salt Lake City, filled missions in the East Central States, at different times. Bishop Noyce was mission secretary and a

district president. He was a serviceman's group leader during World War II.

Mrs. Noyce has more than 30 years of service in the YWMA having been ward president several times, stake board member, stake activity counselor, stake age group counsellor stake drama and speech director and others.

They have with them their daughter Julie who is attending Manland Secondary Modern School in Harpenden.

Their other daughter, Vicki, is a missionary in the British South Mission and labouring at Sutton, Surrey.

The Noyce's also have two sons, Brent M., a returned missionary of the Austrian Mission, now serving in Alaska with the U.S. Army, and Brian H., a senior in the Olympus High School, Salt Lake City, where he is living with relatives until his call later to

fill a mission.

Bishop Noyce succeeds Douglas D. Palmer as managing editor. Bro. Palmer has resumed his position on the Church News staff and established his home once again in Salt Lake City with his wife Joan and daughter Melanie.

Elder Palmer and Sister Palmer were released by Elder Petersen because of medical problems with their nine-month-old baby daughter.

While in England the Palmers lived in Epsom, Surrey, and were members of the Epsom Ward, London Stake, in addition to their assignment to the British South Mission. Elder Palmer was the high priests' group instructor in Epsom Ward, the ward chorister, and a Sunday School teacher while Sister Palmer was Junior Sunday School chorister and a Beehive teacher in the MIA.



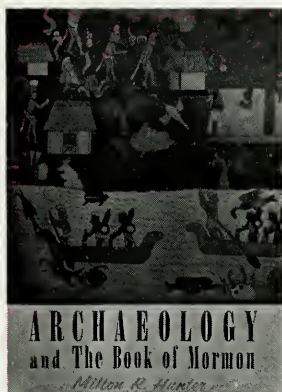
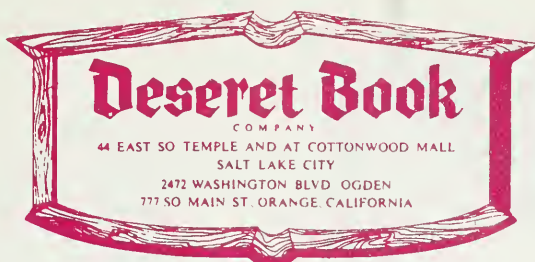
★ Elder LeGrand Richards of the Council of the Twelve dedicated the new Cambridge Chapel, British Mission, Sept. 1. The mayor was present for

the dedicatory services. Pres. Reed Callister of the British Mission was also a speaker at the services.

SEA

Vast, endless, wave after wave, sea rolling onto sand,
Grey and white as dawn breaks soft and gentle caressing the land.
By icy lands and sighing palms, blue and smiling as noon sun shines.
Water, cool, refreshing soothes the mind; at mountain feet neath majestic pines.
Then at the turn of a head, heaving it's mighty bulk against man, boiling;
Crushing to send great mountains, fingers tearing away rock, about ships coiling:
Snatching away life from those who are in its path; then calm,
Once again gentle, rocking to and fro, soothing fears; how can it harm?
Fickle, just when one feels you know its moods, it changes;
From mouse to lion, gentle like a mother with child then fraught with danger:
Lapping the shore that at will it can crush and destroy.
The sea, at its best is a challenge making man his talents employ.
Vast endless, wave after wave, sea rolling onto sand.
Roaring, heaving, crushing rocks, then soft and gentle caressing the land.

MOIRA HARRISON,
Consett Branch, Sunderland Stake



Archaeology and the Book of Mormon

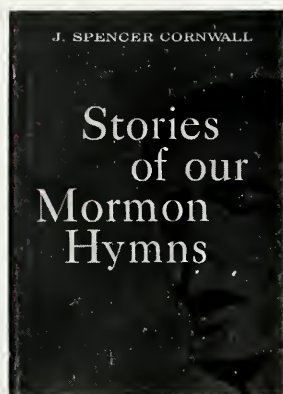
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Sons of God

★ This poem by Pres. Ronal F. Lovell of the Kilmarnock District, Scottish Mission, has been set to music and was sung by a Priesthood Choir from the District at the District Conference on June 18th.

Sons of God

Men and brothers in the priesthood
Let us sing as only we should
Of the joy within that priesthood
For the Sons of God.

Tell of joy that never fleeting
That we gain in very meeting
Stronger now each heart is beating
For we're the Sons of God

Each one forward facing
Arm in arm embracing
Joy and care we gladly share
As onward we are pacing
Faith alone shall be our measure
Living faith we can treasure
Making all our life a pleasure
Joyfull Sons of God.

Men and brothers now uniting
In a programme so exciting
For all men we're now inviting
To be Sons of God.

Let the message spread around now
Now 'till all honest hearts be found now
For we stand on firmer ground now
When we're Sons of God.

Act without delaying
In the part you're playing
Freely serve with love and verve
To save his sheep from straying
And with power he has granted
Preach the word where'ere it's wanted
Truth's good seed be firmly planted
By the Sons of God.

Priesthood men and brothers ever
That no test or trial shall sever
Firm and strong we'll stand together
Loyal Sons of God.

In the trials that daily face us
Ne'er so aught that will disgrace us
That our Lord may yet embrace us
As the Sons of God.

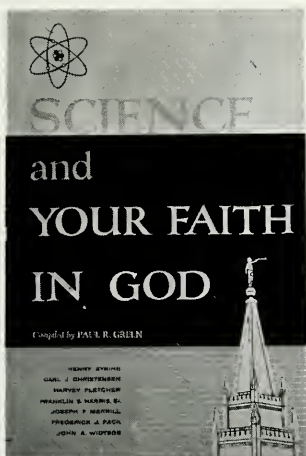
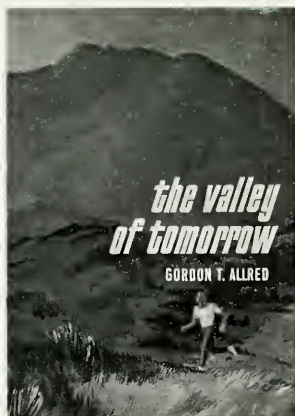
Let your voices thunder
Burst the skies asunder
Night and day we'll work and pray
And cause the world to wonder
Surely then to every hearer
We will gladly shout 'New era'
Bringing heaven's purpose nearer
For all Sons of God.

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THOUGHTS FOR NOW

The Earth is the Lord's

He made it

He placed us on it

This is birth and living

He asks a very small

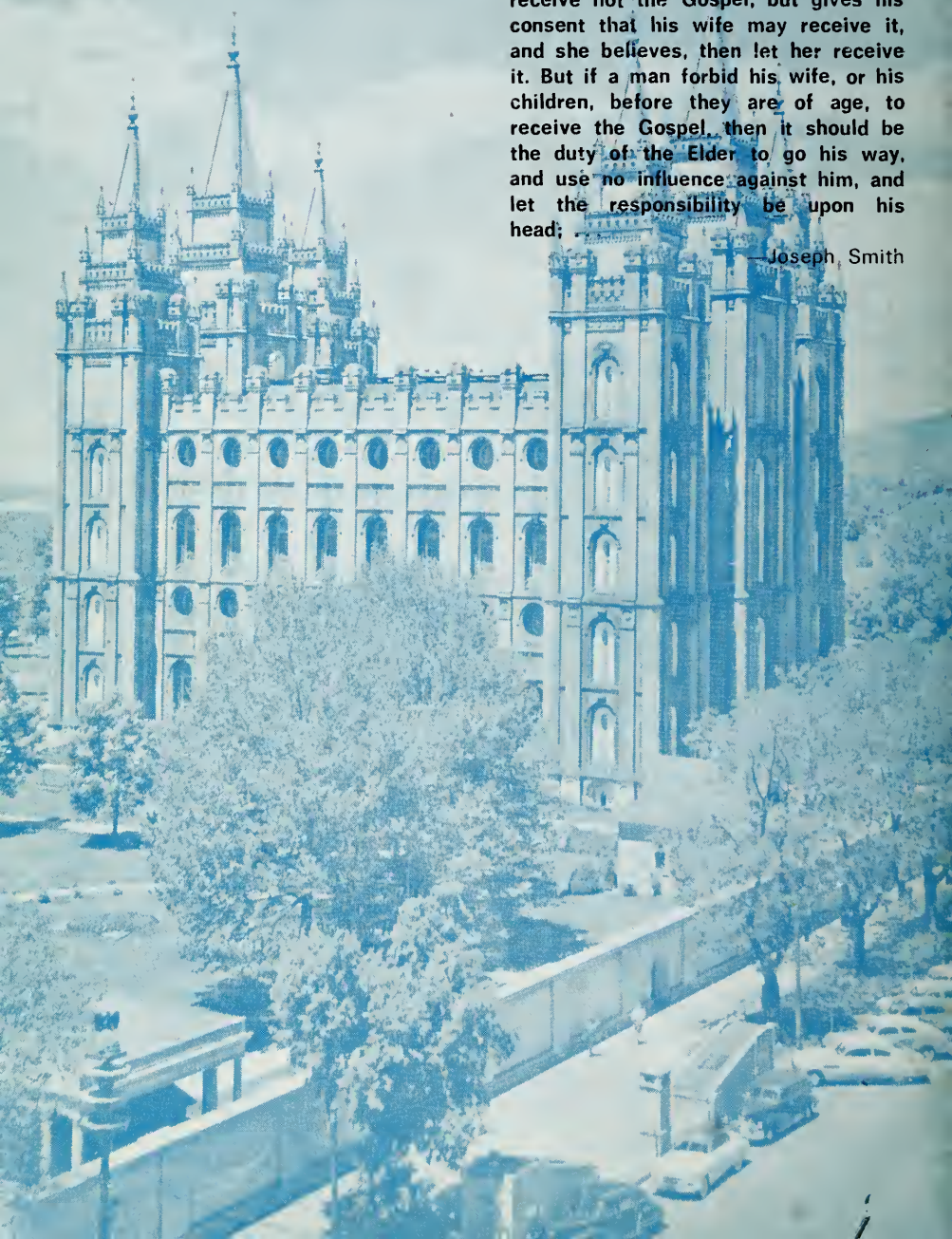
interest on the investment

This is Tithing



And secondly, it is the duty of Elders, when they enter into any house, to let their labours and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel: but if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if a man forbid his wife, or his children, before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way, and use no influence against him, and let the responsibility be upon his head;

—Joseph Smith



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Cover Picture:

Unusual view of Richmond Castle, Yorkshire

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"I Shall Not Pass Again This Way"

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give alway;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

The Enslaving Habit

by Elder Gordon B. Hinckley

of the Council of the Twelve

★ To the Galatian Saints Paul wrote these stirring words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

I thought I witnessed something of this bondage recently while riding in the lounge of a crowded plane with three other men.

As the jet began the fast climb to its assigned altitude, I noticed that the man across the table had his eyes fixed intently on the "No Smoking" sign. The instant it went off, he reached for his cigarettes. As he began smoking, the man next to me became nervous. He clenched and opened his fists, looked out the window, turned to look at the man across the table, and his face reddened. The air was a little bumpy. I thought he might have been frightened. I took a closer look. He was a man of good physique, well-dressed, immaculately groomed. He did not look the kind who would be frightened by a little bumpy air.

Then the fourth member of our quartet took a pack of cigarettes from his pocket. He offered me one, and I declined. He then offered my seat companion one, and he replied, "I'm trying to quit, and it's nearly killing me."

That started a conversation.

The first man to light up told how he had resolved to quit after hearing in January 1964 the report of the Surgeon



General of the United States. He recounted a tale of agonising days and sleepless nights and of a final surrender to a habit that had held him for many years. He replaced his cigarette between his lips, inhaled long and deeply, then lowered his head as the smoke drifted slowly from his lips and nostrils. "I couldn't lick it," he said, with an evident air of defeat.

The next smoker took up the conversation. "I almost quit. I'd been burning two packs a day. I thought I could taper off. I cut down to one cigarette after each cup of coffee. That was my formula. It lasted for a time, but I found myself drinking too much coffee. Now I'm back to a pack a day."

He had the manner of an educated man. He held in his hands a business journal. He said that the report of the Surgeon General had frightened him also, but then he had read counteracting statements. Perhaps, he concluded,

the relationship between cigarette smoking and cancer is only coincidental; the disease could just as likely come from the exhaust fumes we breathe. Then with an impulsive display of self-mastery, he crumpled his half-smoked cigarette into the ash tray, snapped shut the lid, and commented, "Just the same, I wish I could quit."

My seat companion then spoke: "I'm convinced there's some truth in what I've seen and read on the subject. We take the government's word for an awful lot these days, conclusions based on less convincing evidence than this. I don't believe you can deny the facts. There is a hazard in smoking. But I'm having a terrible fight. I never dreamed a habit could be so tough to break."

One of them looked at me. "What about you?" he asked.

I replied: "I've never used them."

"How lucky can you be!" was his response. Without wishing in any way to appear self-righteous, I thought the same thing — "How lucky can I be!" And I thought of a day long ago when as a boy I sat in the Tabernacle and heard President Heber J. Grant speak with moving conviction on the "Little White Slaver," as he bore eloquent testimony of the Word of Wisdom as a divine law. I was greatly impressed that day, and that impression gave me resolution.

Who could question the bondage in which these men found themselves? Our conversation indicated that all three were educated, able men who made important decisions every day. But in a matter admittedly affecting their own lives and health, two already had conceded defeat, and the third was fighting a terrible battle, the victim of a habit that would not let him go.

One study indicates that among men who had stopped smoking, 37½ per cent reported they were smoking again. And even among those who reported that they had gone for as long

as 12 to 24 months, nearly 18 per cent had relapsed into the old habit. (Consumer Reports, March 1964, pp. 112-113.)

Commenting on the January 1964 report of the Surgeon General, an editor concluded: "No longer can reasonable men argue whether smoking is or is not a major health hazard. It is. The remaining topic for consideration is what can be done about it." (Ibid., p. 112.)

A veritable mountain of evidence has been produced by the Surgeon General's office, the Federal Trade Commission, the American Cancer Society, the American Medical Association, the National Tuberculosis Association, and many other groups and individuals. Responsible officers are concerned over the grim statistics indicating that somewhere between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of cigarettes, that your chances of death from lung cancer are 70 per cent greater if you smoke cigarettes, that the hazards of other diseases are seriously increased.

It is an issue of serious magnitude when the American Cancer Society estimates that "one-pack-a-day smokers die five years earlier than non-smokers. . . . Heavy smokers, two packs a day or more, die seven years earlier. This means that each pack shortens life five to seven years." (The Evidence is Clear, p. 13.)

Notwithstanding the flood of evidence, there has been determined and skillful opposition.

Well might this be expected. Involved in this problem are the 8 billion dollar a year tobacco industry, the 200 million a year spent with advertising media, the millions paid in taxes, much of it to the federal government. This creates the strange anomaly of a government that is doing little if any-

A Convincing Testimony

by Elder Thomas S. Monson
of the Council of the Twelve

★ I would like to tell you of a Canadian Scout who became a Canadian missionary and who came to Toronto, Canada. He was a shy young boy of 19, but he had a gift he wanted to share. That gift was his testimony of the gospel. He was tracting with a senior companion in the city of Ottawa, and he was having a difficult time.

But this day a home, a door opened, and a man by the name of Poward

Continued on page 6



thing to reduce the smoking of its citizens and thereby safeguard their health, even though its own official agencies have produced alarming evidence of the hazards inherent in the continued use of cigarettes.

Britain has been more forward. It has placed a governmental ban on cigarette advertising, as has Italy.

The American tobacco industry recently set up a new advertising code. But make no mistake about it, advertising continues, with as much as 10 million dollars being spent to launch a single new brand. Pleas are made that as long as the manufacture of a product is permitted, its advertising should be permitted. To which comes the rejoinder that in cases where serious hazards are clearly indicated, there is a responsibility also to indicate those hazards.

In contemplating all of this, one appreciates the incomparable wisdom of the Lord who in 1833 in a rural town on the frontier of America spoke these simple and encompassing words: "...

tobacco ... is not good for man, ... " (D. & C. 89:8.)

He did not say that one would get lung cancer, develop heart or respiratory problems if he smoked. He did not produce mountainous statistics or recite case histories. He simply declared that "... tobacco ... is not good for man, ... "

That declaration was given as "a principle with a promise." (V.3.)

It was given as a warning and a forewarning, "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, ... " (V. 4.) How aptly descriptive these words are in light of what we today observe.

God be thanked for this declaration and the promise that accompanies it. Can there be any doubt that it is a Word of Wisdom when great forces, with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say "is not good for man?"

Elder Monson

Continued from page 5

invited the two young men in to his fireside; and they presented to him the principles of the Gospel. At the conclusion, however, he indicated that he was not interested, and he asked that the missionaries would leave. In fact, he escorted them to the door. As he did so, he turned to push them out; and he rather mockingly and jeeringly said to them, "You can't tell me that you believe this nonsense, that Joseph Smith is a prophet of God." He slammed the door.

The two missionaries walked down the footpath and then the new missionary from the prairies of Western Canada said to his senior companion, "We didn't answer Mr. Poward's question"; and the senior companion said, "What do you mean? He kicked us out; he's had his chance." Then that young man said, "When he was escorting us from his home, he declared that we didn't believe that Joseph Smith was a prophet; and I for one know that he was a prophet and I'm going back. Will you come with me?"

The two of them went back to that home and that young missionary with all of the courage that he had knocked upon that door and here came Mr. Poward who said, "I thought I told you to leave." Again this young man mustered up the courage that he was

called upon to muster, and he said, "Mr. Poward, when you escorted us out your door, you said that you didn't believe that Joseph Smith was a prophet of God and doubted that we believed it either. I want you to know, Mr. Poward, that I know that Joseph Smith was and is a prophet of the living God." And then the missionaries left.

I heard this same Mr. Poward as he stood on his feet in a testimony meeting, with tears streaming down his cheeks, bear his testimony of what occurred after that consultation with the missionaries. He couldn't sleep that night. As he retired to his bed, he kept hearing those words resounding through his ears, "I know that Joseph Smith is a prophet of God. I know it, I know it, I know it." He could scarcely wait for the dawn of morning to come. And he telephoned the missionaries from the number they had left him. This time as the missionaries returned, they taught the Gospel to Mr. Poward, and to Mrs. Poward, and to the children and they became members of the Church of Jesus Christ of Latter-day Saints. Today he is an elder and the children are marrying in the temple of God, all because a missionary from the far west went a long ways east with a gift to share and he shared it.

TWO CLASSES IN THE HEREAFTER

★ It should be remembered that those who enter the next life are divided into two classes, (1) those who obtain immortality, which is the power to live forever, but banished from the presence of the Eternal Father, and (2) those who obtain eternal life, which will take them back into the presence of the Father and the Son to dwell in immortal glory.

—President Joseph Fielding Smith



People are Important

By

Elder Alma Sonne

Assistant

to the Twelve

★ Bruce Barton, in one of his books entitled *On the Up and Up*, tells about a clergyman who had recently visited a parish where he had laboured successfully for thirty years. The old church had crumbled, and the region round about had become a slum. The families he had known so well had been scattered to the suburbs, and the church, of course, was closed. "What is left," he moaned in self-pity, "to show for all my labour?" He could not understand that everything was left. Some of the people, their sons and daughters, were left. To them he had preached Sunday after Sunday. He had built up their faith, enriched their lives, and given them renewed incentives to live a righteous life.

There is nothing more important than people — our own neighbours and friends. They are precious in the sight of God. To reclaim them from waywardness and sin is our greatest obligation. God loves them, and amid the changes which come and go, they still are his treasures. I have concluded that he is more interested in them than in their possessions, like stocks and bonds, houses and lands. We can-

not fight change for we are living in a changing world. Permanency has few guarantees. There are things, however, which do not change. Honour, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway. I suppose all people have a degree of light within them. Sometimes it is very dim; sometimes it has been extinguished by evil thoughts and deeds. The human mind is darkened by the shadows of earth. The word "light" appears many times in the scriptures, modern and ancient. When it does, it is symbolic of truth, for God's word is truth.

It was on the Master's lips many times as he spoke and conversed with people. I read from his Sermon on the Mount:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:15-16.)

To Nicodemus, the Jewish ruler who came to Jesus at night, the Saviour

was a little more explicit. He said, "... this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.)

What happens when a light fades out—when a man, a woman, a family, or a nation departs from the standards by which they have arisen and succeeded? Then all things go to decay. They build their structures on sand. The winds of adversity blow. The storms come, and the structures tumble. Their hopes, their aspirations, and their innermost feelings and longings are shattered. Their house is left unto them desolate. It is the tragedy of an irresolute and misspent life.

Activity in the Church is the one best safeguard; it is essential to growth and development. Light does not penetrate the dark places without some effort and some solicitation. It requires the energy of individuals, personal contacts, patience, diligence, and the inspiration of devoted missionaries and teachers to spread the light and to place the Gospel message in the hearts of people.

The Gospel is a beacon light to guide humanity through the journey of life. It points the way. It inspires unselfish service. It fills the soul with love for others, and it is the pure, primitive faith preached by great men like Peter and Paul.

Jesus outlined the road to happiness, for His Gospel is a way of life. It is the foundation upon which you and I must build our lives. There is no other safe and dependable road for us to follow, for "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

The words of Jesus Christ are solemn declarations of truth, and His life is a shining light to all the world.

That light will never fade away, for "heaven and earth shall pass away," said He, "but my words shall not pass away." (Ibid., 24:35.)

It will survive the harsh, superficial, and bitter criticism of bigots and cynics. In all of His assertions, Jesus never minimised nor underrated the importance of His message to the world.

Many Latter-day Saints have introduced the Gospel into their lives. They have tested it. They have lived by it. It has guided their footsteps and has kept them mindful of their duty to God and their fellow men. Their convictions have deepened, and their understanding of the gospel has increased; they have recognised the priesthood as, the life-giving power of the Church; they have read the literature of the Church, including the Book of Mormon; doubt and uncertainty have fled; doctrines and principles have been examined and compared with those taught in other churches. They know the purpose and meaning of mortal life. They have answered the questions which have perplexed humanity for centuries, namely: Whence did I come? Why am I here? and, What is my destiny? They are composed and satisfied.

The revival of faith and enthusiasm in the early Saints and followers of Jesus after the crucifixion and the resurrection is one of the marvels of history. They too had investigated and examined. They were convinced by what they had seen and by the promptings of the Holy Ghost that Jesus is the Christ, the promised Redeemer, that truth had been personified before them, and they recognised it. The proof was overwhelming. They could not conscientiously deny it.

May we be true to our convictions. May we be loyal to our standards. May we serve the Lord with a singleness of purpose and live righteously before Him and all men.

No Instant Faith

By
Elder Sterling W. Sill
Assistant
to the Twelve



★ Sometime ago I read about the great woman swimming champion, Florence Chadwick. In 1950 she swam the English Channel, and then on July 4, 1952, she attempted to swim the twenty-one miles of water lying between Catalina Island and the southern California coast. The temperature of the water was forty-eight degrees, and a heavy fog lay over the sea. When she was only a half mile or so from her objective, she became discouraged and decided to quit. Her father who was in the boat nearby tried to encourage her by pointing through the fog and telling her that land and success were near at hand. But she was discouraged, and a discouraged person is always a weak person.

The next day Miss Chadwick was interviewed by some newspapermen. They knew that she had swum greater distances on previous occasions, and they wanted to know the reason for her present failure. In answering their questions, Miss Chadwick said, no, it wasn't the cold water and it wasn't

the distance. She said, "I was licked by the fog."

And then she recalled that on the occasion when she swam the English Channel, she had a similar experience. When only a short way from shore she had given up, and this time also, her father had pointed ahead, and she had raised her self out of the water just long enough to get the picture of her objective firmly fixed in her mind. This gave her a great new surge of strength, and she never stopped again until she felt under her feet the firm earth of victory.

I thought of this recently when a stranger called me on the telephone and asked if he and his wife might come and discuss with me a great tragedy that had recently occurred in their family. He explained that a speeding automobile had taken the life of their only daughter, and they asked me to try and help them understand something about the purpose of life and the meaning of death and what their relationship

ought to be with each other, and where God fit into the picture, and whether or not there was any use for them to try to live on.

This great tragedy weighed upon them so oppressively that they almost seemed to be suffocating, and for three and a half hours I tried as hard as I could to help them with their problem. But there wasn't much of a foundation on which to build, and I discovered that it can be a devastating thing all of a sudden to need great faith in God and not be able to find it. It wasn't that they were rebellious or that they disbelieved in God. Their skepticism went deeper, they hadn't given Him a thought one way or the other. It wasn't that they disbelieved in immortality; up to this point, they hadn't cared. Then death had stepped across their threshold and taken the best-loved personality there. And then all of a sudden, they needed great faith in God and were not able to find it.

You can't merely snap your fingers and get great faith in God, any more than you can snap your fingers and get great musical ability. Faith takes hold of us only when we take hold of it.

FAITH

"It is the doing of the things that Christ did that is going to save us. A faith that does not lead men to do as Christ did, and as he taught that men should do, is a dead faith."

—President George F. Richards

Priesthood Responsibilities

By

Elder William J. Critchlow, Jr.

Assistant

to the Twelve

★ **Priesthood is responsibility.** Jesus was given the responsibility of this earth. Absenting Himself, He left His kingdom here on earth in the hands of his officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers."

(Wilford Woodruff, *Millennial Star* 58: 305, April 5, 1896.) When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labour with zeal and energy in their particular calling. (D&C 84:109, 110; 107:99-100.)

President Joseph F. Smith asked: "Will you who hold the priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken . . . Would you . . . forget your prayers and fail to remember the Giver of all good? Would you . . . violate the confidence and love of God . . ." Would you . . . dishonour your wife or your children? . . . Will you honour the Sabbath day and keep it



holy? Will you carry with you at all times the spirit of prayer and the desire to be good? Will you teach your children the principles of life and salvation?" (*The Improvement Era* 21, 105-106.)

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the gospel, failing to have family prayers, failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the cooperation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works (*Relief Society minutes*, March 17, 1842)—priesthood works. Husbands, rightfully and scripturally too, are the family heads (Eph. 5:23)—its priest and its spokesmen. The wives, thanks be to God, are the family hearts.

"There is a centre in each home from which all joys must start.

"That centre? It is a mother's heart."

With love and kindness and with tact, of course, the heart can usually sway

the head—even into priesthood activity. Such endeavor is expected of our sisters.

Priesthood is for men only—it is not conferred upon women. The sisters may be set apart as officers in the priesthood auxiliaries, but they are never ordained to office in the priesthood. They do not share the priesthood with their husbands, fathers, or sons. They do share the blessings of the priesthood with their husbands, fathers, or sons. They do share the blessings with their husbands; sealed in a temple, they go along hand in hand with them toward exaltation, finally reigning as "queens and priestesses" with their husbands who become "kings and priests." (D&C 94:41.) Infrequently a sister asks: Why can't we (sisters) hold the priesthood? My answer: If and when He whose business priesthood is wants you to hold it, He will let His prophet know. Until then there is nothing we can do about it.

Priesthood is God's greatest gift to his children, save perhaps the gift of His Son, our Lord and Savior Jesus Christ.

OBEDIENCE

"If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty."

—President John Taylor

Father's Place, Duties

By

Elder Boyd K. Packer

Assistant

to the Twelve



★ In the Church there is reverence for family relationships. Family relationships are sacred. The family is eternal.

I speak to the father simply in recognition of his place at the head of the home. Recently a priesthood home teaching programme was inaugurated in the Church. It reaffirms to every father his responsibility. It brings to every father new opportunity.

The responsibilities of fatherhood cannot be delegated to social agencies, nor even to the Church, for a father may unwittingly erase all of the good effects of those outside the home who seek to build for him a worthy son.

Parents frequently call upon the General Authorities of the Church and anxiously argue that we are the last hope to rescue a wayward son or daughter. They seek a blessing we cannot always bestow, for often we find it is the parent and not the child that needs reproof. How wise was the prophet when he said:

"... The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

One cannot, I repeat, escape the obligation of fatherhood. The father who neglects his son may suffer the condemnation that the Lord placed upon the Prophet Eli when he said:

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3:13.)

I would remind you that the father is first of all a husband, and essential to rearing of fine stalwart sons is proper regard for the wife and the mother of the family. Oh how important it is for a son to have a proper relationship with his father and with his mother, and for him to know that his father and his mother live together in love. There are some hideous things that can happen to a boy—ugly, abnormal, perverted things. A proper parental pattern is the greatest insurance

against tragedy such as this.

The Prophet Jacob, in accusing wayward fathers of his day, said:

'Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . . . ' (Jacob 2:35.)

If the father does not honour the priesthood he holds, rest assured that the son will do more than duplicate the inactivity. He will likely magnify the mischief he sees in you, father. Fortunately, the same may be true of your virtue and activity also.

Give careful, prayerful, conscious thought and consideration to your family. Do not bury your life in merely providing a living. Many men play the rule of fatherhood just by ear. They only react to what is, rather than to strive with conscious, prayerful effort for what ought to be.

A necessary and important discovery with reference to a boy is that he is an individual. Boys must be taught to work, but boys are not miniature men, and the Lord has urged:

"And, ye fathers, provoke not your

children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

A boy is not born to know that his father loves him. He must be told and shown and shown and told a thousand times or more. A father must be wise and patient, but most of all he must be reasonable. For as the poet said:

"What unjust judges fathers are, when in regard to us they hold

That even in our boyish days we ought in conduct to be old.

Nor taste at all the very things that youth and only youth requires;

They rule us by their present wants, not by their past long-lost desires.'

(Terence—The Self-Tormentor, Act 1, Scene 3, F. W. Ricord's Trans.)

Where is your power to rear children to bring honour to your name? Each father would do well to recognise that he is himself a son. This is true in an eternal way. It is my testimony that the word "father" in the scriptures means father; that we have a child-parent relationship with God; that we were created in His image; that we are His children, and each one of us, particularly those who hold the priesthood, will one day have to answer to Him.

FREEDOM IN BONDAGE

★ Just as following wrong alternatives restricts free agency and leads to slavery, so pursuing correct alternatives widens the scope of one's agency and leads to perfect liberty. As a matter of fact, one may, by this process, obtain freedom of the soul while at the same time being denied political, economic and personal liberty.

—Marion G. Romney

The Gospel Is Your Guide

By

Presiding Bishop

John H. Vandenberg



★ It is real good for we older folks to meet with young people. I've thought back fifty years when I was a boy twelve years old. I remember that my companion and I were walking down the street in Ogden, Utah, and we heard a noise in the heavens. We looked up and saw a cloth plane making a terrific racket. As we looked up, we wondered at the phenomenon of something flying in the air and I said to my companion, "Isn't it wonderful," and he said, "The most important thing in the world." When he said that, I stopped and thought. I said to him, "No, that is not the most important thing in the world, but true religion is the most important thing." Now as a twelve-year-old boy I don't know why I said that, but the training that I had had at my home and in Church, in the Mormon Church, taught me that one of the great things in life, the guiding light of my life, would be the religion to which I belonged; and it bore importance to me because at that time I held the Aaronic Priesthood.

In this day and age we think we live

in the most marvellous age, and we continue to look to the heavens. A few years ago I had an invitation from the President of the Oneida Stake to join the fathers and sons to go to Bloomington Lake. Early in the morning we got on horses at Mink Creek and there we travelled all day with these boys. In the evening they had a lovely dinner for us and then the campfires died down after a wonderful campfire ceremony, and we went to our bunks. There was no moon shining but the skies in the heavens were beautiful. I sometimes think that humanity today loses the sight of the great creation of our Heavenly Father. As we lay there in our sleeping bags under the stars, their lights shining and dancing in the sky, it was a time that the United States had set out a satellite in orbit, one of its first attempts, and it was large enough that that night we could see it come over the horizon and slowly move through the heavens. There we had a contrast of what God had made and what man had put into the sky. They were both beautiful and

it brought to my mind that if we will follow the laws of God that some day we shall become like him; and in following the laws we must attain the priesthood and in attaining the priesthood we start with the Aaronic Priesthood.

We as members of this Church have all the advantages that God has ever given to mankind and in addition to that He has given us the priesthood, the power and the authority, and the assignment to act in His name.

I was reading the other day of the young man who won the national spelling contest. A reporter went up to him and said, "Son, how did you become the greatest speller?" He said, "You know, if it hadn't been for my wonderful hard-pressing mother, I wouldn't have won." I hope the leaders in the Church will be kind of hard-pressing drivers to the boys in their charge in the sense that they won't think the boys softies, that they won't hold them back from what they know the boys can do. Our leaders might have to spur the boys on and get some of that lazy blood out of them and inject them with enthusiasm and desire to achieve, because that is what life is about.

I think it was Herbert Hoover who said that a young man has two jobs, one of being a boy and the other of growing up to being a man, and I think it is just that simple. But how do we grow up to be men? Oh, I suppose we come by half of it quite naturally, we'll eat and we'll sleep, and we'll have fun and our bodies will grow. Some people think that is what a man is. He is grown up in body and appearance. But the real man is the one who grows up in spirit—the one who achieves; the one who accomplishes, the one who sets a goal for himself in life and moves forward to that goal.

You have all heard the story of the young man who went out in the field

and saw the calf. He lifted the calf and much to his surprise he found he could lift it. He said to himself if I can lift that calf today, I can lift it every day. So every day he went out in the field and lifted the calf, and as he grew his muscles were strong enough to lift the cow when he got to be a man. It is for this same principle that we go to the gymnasium. We can pick up a barbell and say we can handle this very easily and then we step it up. Each day as we go back we become a little stronger and a little stronger. Now why don't we do that in our character. There is nothing that we can't do. There is no natural inclination that we can't overcome if we prepare ourselves for it. Incidentally that is what we are supposed to do, to be prepared, as scouts are prepared, to prepare ourselves for every eventuality so we will build within our character the power to overcome transgression, the power to push away temptation.

Someone has said that it is nothing to overcome temptation if you don't go near it. But sometimes you are thrown into temptation, then what are you going to do? Are you going to have the stamina? Are you going to have the courage to hold back and say, "No, get behind me Satan"? This is what the power of the priesthood, as we understand it in this Church, will accomplish.

May God so help us to have the strength of leadership, the ability to do that which we profess to do and be as priesthood bearers of the Aaronic Priesthood. I want to bear my testimony, that I know this programme is of the Lord and that the Gospel which has been restored by Jesus Christ through his prophets, is true. It is the only thing that will give us peace and happiness and real success in life, to follow those precepts of God and to follow the counsel of the brethren.

Faith Promoting Story

By George A. Smith

★ "We look around to-day and behold our city clothed with verdure and beautified with trees and 'flowers, with streams of water running in almost every direction, and the question is frequently asked, 'How did you ever find this place?' I answer, we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there was an ensign fell upon that peak and Joseph said, 'Build under the point

where the colours fall and you will prosper and have peace.'

The Pioneers had no pilot or guide, none among them had ever been in the country or knew anything about it. However, they travelled under the direction of President Young until they reached this valley. When they entered it President Young pointed to that peak, and said he, 'I want to go there.' He went up to the point and said, 'This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will and you will come back every time and say this is the best place.' They accordingly started out exploring companies and visited what we now call Cache, Malad, Tooele, and Utah valleys, and others parts of the country in various directions, but all came back and declared this was the best spot."

—George A. Smith

Brother, Sister Reunited at Salt Lake Conference after 50 Years

★ The trip to Salt Lake City and the semi-annual conference of the Church by the Manchester Stake Choir did something more than furnish music for some of the meetings. The trip brought a brother and a sister together again after a lapse of 50 years. Both are converts to the Church in recent years.

Eva B. Potter, 29 Wendover Road, Wythenshawe, England, told a Deseret News reporter she never thought she would meet her brother again. Her brother, Walter B. Foster, Creston, B.C., Canada, said he wasn't right sure he would recognize her at first. "I'd have

hitch-hiked from Canada to Salt Lake to see her," he grinned.

Mrs. Potter is a member of the Manchester Stake Choir. She joined the Church in 1955 and learned later that Walter had joined the Church in Cardston, Alberta, Canada in 1951.

Another sister a non-member, brought about the reunion for she had written her sister that she thought their brother had joined "the same church as you because now he doesn't smoke or drink tea or coffee."

The joyful reunion was enhanced by the spirit of the semi-annual conference on Temple Square in Salt Lake City.

A Morning Prayer

Oh, may I be strong and brave today,
And may I be kind and true;
And greet all men in a gracious way,
With frank good cheer in the things I say
And love in the deeds I do.

May the simple heart of a child be mine,
And the grace of a rose in bloom;
Let me fill the day with a hope divine
And turn my face to the sky's glad shine,
With never a cloud of gloom.

With the golden levers of love and light
would lift the world and when
Through a path with kindly deeds made bright
I come to the calm of the starlight night,
Let me rest in peace. Amen.

—Nixon Waterman

The Substance Of Our Hopes

By P. L. Joyce

★ "Faith gives substance to our hopes . . . " (Hebrews 11:1)

Moroni informs us (ch. 8 v. 41) that we may only attain faith by hoping, through "the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him . . . " If faith is going to substantiate these hopes, they will become realities to us, and hence our faith should "make us certain" of these realities which we do not see." What is the importance of these hopes, and how can they become realities to us?

The Lord told Moses (Moses 1:32) that he had two distinct purposes for man. The first was a free gift which he offered to all men, 'immortality: Lehi (II Nephi 2:26) explains that men are redeemed from the fall, and hence from the bonds of physical death, by the sacrifice of the Messiah.

The second gift he offered only to those who have a "broken heart and a contrite spirit," eternal life, the recipients of which are redeemed from the bonds of spiritual death again by the sacrifice of the Messiah. Alma (in chapter 42) explains that although God is merciful, he would not be God if he were not just, and that the demands of justice are met by the Redeemer's atoning sacrifice on conditions of repentance."

Similarly Paul explains (I Corinth. 15) that our resurrection is made possible by the precedent of Christ's resurrection. Paul likens the atoning sacrifice

(Hebrews 9:15-17) to a probate will which only takes effect after the testator has died. The Lord adds (D. & C. 18:12) that the resurrection is also a prerequisite to effectual atonement. And so our whole hope centres on Christ: Christ sacrificed and Christ resurrected. Jesus himself said that the best way for a man to show his love for another man was to die for him (John 15:13). A tremendous relationship of friendship and brotherhood should therefore become apparent between the Saviour and man.

The Greek word translated by 'faith' in the New Testament is 'PISTIS', a word which implies not passive belief, but active devotion to a cause, complete trust in another, and complete trustworthiness on ones own part. When once we realize the power of the atonement, our faith can change from a mere 'experiment upon words' (Alma 32) to this kind of devotion, through which Alma was able to ask the Lord (Alma 2:30) to spare his life, not for selfish motives, but so that he, Alma, could continue his work for the Lord.

Alma preached that true faith was accompanied by a change of heart (Alma 5: 12) which he defined as humbling oneself and putting ones trust in the true and living God, i.e., man must have a feeling, or a deep conviction, of complete security in the service of the Lord. He continues (verse 14), "I ask of you, my brethren, have you spiritually been born of God? Have ye received his image in your counten-

ances?"

The next stage in faith, then, is a complete self-identification with the cause of the Saviour, such a complete acceptance of the fact that his sacrifice and resurrection are the supremely important events of history, that it will, as it were, shine forth from ones face and (it follows) influence others. The devotion of oneself to his work must be complete; there may be no holding back, no apprehensions. Read in the following verses the vision of eternity to be acquired thereby.

It now remains to consider to what end such advanced faith can lead us. When the Jaredites reached the shore of the ocean and built ships in which to cross to the promised land, the faith of the brother of Jared was such that he pleaded with the Lord, and saw the finger of the Lord touch sixteen stones which henceforth gave out light for their journey.

When he had borne testimony to the Lord of his complete trust in Him, this man, of whom the Lord had said, "Never has man come before me with such exceeding faith as thou hast," (Ether 3:9), saw the spiritual body of Jesus Christ (read the account in

Ether 3), upon which Moroni comments (verse 19) "And because of the knowledge of this man, he could not be kept from beholding within the veil; and he saw the finger of Jesus Christ, which, when he saw, he fell with fear, for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting."

Notice that he **could not** be kept from beholding; faith had reached a point of near-knowledge, and at that stage it became real knowledge. The Lord promised (Ether 4:7) that such an experience was not outside of our capabilities, but yet few progress to this point of faith; as our faith becomes knowledge, our responsibility for our actions increases (Alma 32:19), but so does our knowledge of that special relationship between ourselves and our Redeemer.

Please read II Nephi 31:19-20, and do indeed "feast upon the word of Christ, and endure to the end" (remembering that 'to feast on' implies that we are enjoying the banquet before us). If we do so, we shall, according to the Lord's promise, have eternal life. So shall our faith become knowledge, and our hopes realities.

TWO PURPOSES OF MORTAL LIFE

★ We came to this world for two great purposes: one, to get these tabernacles of flesh and bones; the other, to pass through a period of probation, of testing, to see whether or not we will be willing to keep the commandments of God, walking by faith and not by sight.

—President Joseph Fielding Smith



St. Alban's Ward London Stake, Sunday School outing, to Windsor on June 17.

St. Alban's Ward Members Enjoy Special Outings

★ During the summer, the Vanguard Leader of St. Albans Ward, Bishop Thomas Hill, together with Richard Chipping (Vanguard President), William J. Jolliffe (Camp Chief), Paul Jolliffe, Jeremy Hobbs and Derek Paice, all Vanguard boys, pitched a tent at a farm near East Grinstead. Duties were divided, and while some were erecting the tent, others were heating up a great potful of stew especially prepared by Sister Hill. The Cadre were bedded down by midnight but at 4 a.m. were observed to be playing football in the field outside!

Breakfast was cooked early and the camp tidied and at 8.30 a.m. they departed for the temple where a considerable amount of baptismal work

was performed by the boys. Later

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St. Alban's Ward, Vanguard Camp held at East Grinstead.

London Stake Reorganized

★ On Sunday, September 17, 1967, President Joseph W. Darling was released as president of the London Stake after serving in this position since 1962

Under the direction of Elder LeGrand Richards of the Council of the Twelve, and Elder James A. Cullimore, Assistant to the Twelve, the stake was re-organised with Joseph Hamstead as president, Donald W. Hemingway as 1st Counsellor and Dougald C. McKeown as 2nd Counsellor. Joseph W. Darling was sustained as Stake Patriarch.

President Hamstead was born into the Church in Midvale, Utah, of English parents. They returned to England when he was still a small child. He was educated at Manchester and London Universities and in business life is a bio-chemist at present working for British Drug House. In 1950 he married Mary Margaret Ball, and she was baptised into the Church in 1951, they have three children, Desiree, 13 years, Eugene, 11 years and Julie, 8 years.

President Hamstead comes to his new position with plenty of experience, having been a member of the South London Ward Bishopric when the stake was first formed, then a member of the High Council and for the past two years, 1st counsellor to President Darling.

President Hemingway is well known to the London Stake, having served as stake president while he was a Captain in the U.S.A.F. stationed in England from 1961-62. He returned to England at the end of last year this time as a civilian attached to the U.S.A.F., and immediately both he and his wife were involved in work within

the stake. They have six children, the eldest David, is at present serving a mission in the Brazilian South Mission.

President McKeown is known throughout the British Isles as the manager of Deseret Enterprises Ltd., and to the North London Ward as a much loved Bishop. His wife Grace is Stake Relief Society President and they have three children, Dougald, Ruth and Jack. Ruth recently returned from a proselyting mission and Jack served 2 years as a Church Builder missionary.

St. ALBANS

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they returned to the camp and determined not to waste time they ate their supper while waiting for the rain to cease. They were able to engage in some activities and camp was struck at 6.30 p.m. They arrived back in St. Albans at 9.45 p.m. tired, grubby, but looking forward to doing the same thing again another time.

SUNDAY SCHOOL OUTING

★ Twenty-eight members of the Ward gathered outside the "Blacksmiths Arms" their standard rendezvous, at 8.30 a.m. one Saturday morning waiting for the coach to take them on their Sunday School outing to Windsor. The morning was spent seeing the town and visiting the Castle. Lunch followed on a river steamer and during the afternoon organised games and other activities took place at a suitable area on the river bank. And wonder of wonders no one fell ill!

President McKay Asks Unity of Church, Home

★ President David O. McKay sounded the keynote of the 137th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints in the historic, 100-year-old Salt Lake Tabernacle on September 29 as he called for unity in the home and in constitutional government.

In his address read by his son, Robert R. McKay, the "modern day Prophet" declared that it has been through a spirit of unity that the Church has accomplished the purposes for which it was established.

"There is no more important message to give than to be one, and avoid things that may cause a rift among members.

"I know that the adversary has no stronger weapon against any group of men or women in this Church than the weapon of thrusting in a wedge of disunity, doubt and enmity."

President McKay said "the challenge is before us. We cannot fail in the divine commitments given to us as a people.

"Unity of purpose, with all working in harmony within the structure of Church organisation as revealed by the Lord, is to be our objective.

"Let each member, teacher, and leader feel the importance of the position that each one holds. All are important to the successful accomplishment of God's work, which is our work."

The 94-year-old Prophet said, "the greatest safeguard we have for unity



and strength in the Church is found in the priesthood, in honouring and respecting it ...

"Recognise those who preside over you, and, when necessary, seek their advice ... Let us recognise the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in Heaven. You recognise it. Seek his advice and the advice of your stake president ... Recognition of authority is an important principle ...

"I can imagine few, if any, things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and

love abide is just a bit of heaven on earth ... unity, harmony, goodwill, are virtues to be fostered and cherished in every home," the President said.

He warned of selfishness and envy as two things which bring about disunity. "Nay, speak no ill, let us speak of all the best we can."

President McKay cited the seeds of discord and confusion among masses caused by riots and violence of all sorts which make important the need of complete unity within "our own ranks as world-wide disturbances tear apart the home, and undermine our very civilisation."

He warned the Church membership not to be "insensible to the evil forces around us, both in America and in the world at large, the influences, the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying constitutional forms of government.

"When acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin."

The white haired Prophet declared there is "another danger even more menacing than the threat of invasion of a foreign foe of any peace-loving nation. It is the unpatriotic activities and underhanded scheming of disloyal groups and organisations within any nation, bringing disintegration, which is often more dangerous and more fatal than outward opposition."

He said a greater hindrance to the Church and its progress comes from fault-finders, shirkers, commandment-breakers and apostate cliques within its own ecclesiastical and quorum groups.

"It is the enemy from within that is most menacing, especially when it

threatens to disintegrate established forms of good government."

President McKay cited the "isms" which are enemies to the country and which are disrupting among other things, a fine family home life.

"The American home is not what it once was, and this is reflected in a parental discipline which is not what it used to be. All too many children are not taught to respect their elders."

He said these and other things are symptoms of a sick society which if not checked could destroy law and order.

President McKay asked for a unity of "God's children, united as His people, united as a country ... and find the strength, by unity within the Church, to go forward in the accomplishment of His purposes."

PRES. BROWN

★ President Hugh B. Brown of the First Presidency in his sermon on Sunday morning of Conference listed the following points which should characterise a Prophet and which fit the Prophet Joseph Smith:

"He will boldly but humbly declare, 'God has spoken to me.'

"His message will be dignified, intelligent, earnest, and honest but he will not necessarily be a learned person.

"There will be no spiritualistic claims of communion with the dead, no clairvoyance or ledgerdeman.

"Generally he will be a young man such as Samuel; a man having good parentage and associates.

"His message must be reasonable and scriptural.

"He will be fearless and positive, unmindful of current opinion and the creeds of the day.

"He will make no concessions to public opinion or the effect upon him-

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self or his reputation or personal fortune.

"His message must be current, unusual, but historically consistent.

"He will simply but earnestly tell what he has seen and heard.

"His message, not himself, will be important to him.

"He will boldly declare, 'Thus saith the Lord!'

"He will predict future events in the name of the Lord—events which he could not control—events that only God could bring to pass.

"His message will be important not only for his generation but for all time, such as the message of Daniel, Ezekiel, and Jeremiah.

"He will have courage, fortitude and faith enough to endure persecution and if necessary to give his life for his testimony with his blood as did Peter and Paul.

"He will denounce wickedness fearlessly and be rejected and ridiculed therefor.

"He will do superhuman things—things that only a man inspired of God could do.

"The consequence of his teachings will be convincing evidence of his prophetic calling: '... by their fruits ye shall know them.'

"His word and message will live after him.

"All of his teachings will be scriptural. In fact, his words, writings and message will become scriptural. 'For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.' (II Peter 1:21.)"

President Brown fervently declared that Joseph Smith was the first man since the apostles of Jesus Christ

were martyred to make the claim that prophets have always made; that God had spoken to him.

"I believe he was a prophet of God because he gave to this world some of the greatest revelations of all time ... because he foretold many things which have come to pass; things which only God could bring to pass."

President Brown said that when Joseph Smith came out of the woods where he had this vision he had learned at least four fundamental truths, and he announced them to the world: "first, that the Father and the Son are separate and distinct individuals; secondly that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, the channel of communication between earth and heaven is open, and revelation is continuous."

PRES. TANNER

★ President N. Eldon Tanner, second counsellor in the First Presidency, was principal speaker at the Saturday morning session of the semi-annual General Conference. President Hugh B. Brown, first counsellor in the First Presidency, conducted the session at which President David O. McKay presided.

Other speakers included Elder Mark E. Petersen and Elder Richard L. Evans of the Council of the Twelve, Elder Stirling W. Sill, assistant to the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy.

President Tanner counselled the Saints to seek God through prayer and then walk uprightly before Him, that all may be led to immortality and eternal life.

"I have great faith in prayer, and believe that more things are wrought

by prayer than this world dreams ... It is a great privilege and opportunity to go to the Lord in thanksgiving and supplication.

I wonder if we appreciate what a great blessing it is to be able to call on our Father in Heaven in humble prayer, knowing that He is interested in us, and that He wants us to succeed.

"To pray effectively, one must believe that He is praying to a God that can hear and answer, to one who is interested in His children and their well-being."

President Tanner noted that all of the prophets from Adam down to our present prophet have prayed unceasingly for guidance. Even the Saviour prayed continually to God the Eternal Father.

He said the promise is given to the high and the low, the rich and the poor that if they lack wisdom, let them ask of God, "that giveth to all men liberally ..."

"We should know that the Lord stands ready to help His children if they will but put themselves in tune through prayer, and by keeping His commandments."

He warned that members must not be misled by the doctrines of men.

President Tanner advised that the Lord has instructed parents to teach their children to have faith in Christ, and to pray and to walk uprightly before the Lord. "There is no doubt that our children, if they are taught to pray to a living God, in whom they have faith, can more easily walk uprightly before the Lord."

He emphasised that family prayer will draw the family closer together resulting in a better feeling between the members. As children pray for their parents it makes them more appreciative of their parents. As they pray for one another they feel closer to them and part of them especially as they are talking to their Father in

Heaven while on their knees in family or secret prayer.

PRES. SMITH

★ President Joseph Fielding Smith of the First Presidency thanked Adam for partaking of "certain fruit" referred to in the King James version of the Bible as "Man's shameful fall. Well, it wasn't a shameful fall at all.

"Adam, in the Garden of Eden was in the presence of God the Eternal Father. But Adam came here to bring mortality upon the earth, and that resulted in the shutting out of the presence of the Eternal Father both Adam and Eve and their posterity.

"And the Son of God comes upon the scene from that time henceforth as our Redeemer. It is the Saviour who stands between mankind and his Heavenly Father. We pray to God, only through the Son, the mediator between mankind and the Eternal Father.

"He became the mediator when Adam took upon himself mortality, and in this mortal position, in which we now live, we pray, of course, to our Father in Heaven but always in the name of His begotten Son, who has become the mediator between mortal man and the Father.

"Adam partook of that fruit for one good reason, and that was to open the door to bring you and me and everybody else into this world, for Adam and Eve could have remained in the Garden of Eden; they could have been there to this day, if Eve hadn't done something. And one of these days if I ever get where I can speak to Mother Eve, I want to thank her for it, and that is she tempted Adam to do something and he accepted the temptation with the result that children came into this world.

"And we came here into this world to partake of all the vicissitudes, to

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receive the lessons that we receive in mortality from a mortal world, or in a mortal world.

"And so we become subject to pain, to sickness, and we are blessed for the keeping of the commandments of the Lord with all that He has given us, which if we will follow and be true and faithful, will bring us back again into the presence of God our Eternal Father, as sons and daughters of God, entitled to the fulness of celestial glory."

ELDER PETERSEN

Elder Petersen sounded a warning that never since the Civil War has law and order been so gravely challenged in America. He called it a "many sided challenge" which continues to imperil the life and limb of many innocent people as sacred things have been desecrated and the protection of property disregarded.

He listed reasons for conditions reaching near the point of insurrection as immorality shown in films, the printed page and advertising, public confidence in political administration shaken by repeated examples of malfeasance in office.

Every family, he said, is threatened by the evil influences which have reached a point where "we must take a stand against indecency and corruption."

Elder Petersen said "The Almighty gave freedom to America based upon obedience to the God of the land who is Jesus Christ. Our freedom will continue only as our righteousness survives. Our righteousness can exist only as we obey the source of all righteousness, who is Jesus Christ. Every force now corrupting America is a form of anti-Christ."

He said the abandonment of Christian principles has brought about these conditions and a return to such principles can only correct the situation.

He urged the poor, even the hungry, to believe in Christ and to pray God to soften the hearts of others and thereby obtain the help they need rather than to resort to violence. He reminded that the nation's founding fathers had declared that the country cannot survive if, as Washington said, "it disregards the rules of order and right which heaven itself has ordained."

ELDER EVANS

Elder Evans drew attention to the anniversary, 100th, of the historic Tabernacle built only a few years after the Saints first entered the Salt Lake Valley. This edifice was built by a people isolated in the days of their poverty, at a time when the Church membership was probably less than 100,000.

President Brigham Young spurred the workmen to finish the building in time for the fall Conference of 1867. President Young's words encouraged and buoyed up Truman O. Angell, interior architect, who became despondent when his son died a few days before the Tabernacle was dedicated.

Elder Evans quoted from several authorities noting that it is a superbly erected edifice, one of the architectural masterpieces of the country with superb acoustics.

Elder Evans declared that the spiritual strength the pioneers exhibited is just as necessary today if members of the Church are to attain salvation. "Keep the faith, keep serving, working, improving, repenting, conquering, overcoming. Take courage and comfort

in assurance that there is a divine plan and purpose."

ELDER HANKS

Elder Hanks, long a champion of the youth of the Church and the nation, testified that "the solid majority of our young people want to and are doing well, and intend to do well with the great challenges facing them."

However, he cited handicaps, some of which emanate from homes where parents either set a poor example or do not impose proper discipline.

He suggested parents be more consistent in their lives, provide a better example, live and serve high principles, repent, obey the commandments of God and teach the youth.

With a firm voice of warning he advised:

"These are days when it would be well for youth and all of us to begin to pay more attention to what God has said than to what men say."

He also admonished youth to accept the responsibilities of their great promise, continue to prepare for the duties of the day and the morrow, get the help of the Lord, appreciate your heritage and see the goodness around you.

ELDER SILL

Elder Sill cited the walnut as a symbolism of life which is peculiarly endowed with the characteristics it needs to perpetuate itself.

Although almost impervious to heat or cold on the outside, the walnut ruptures its hard shell when heat generates within at just the right time. Shoots go out and it develops the power to attract sunlight, air, water, food, which provide it with the ingredients to grow into a great tree.

Elder Sill declared the Gospel of Jesus Christ can perform a much greater miracle for those who embrace it and live by it, providing a successful and happy life with eternal salvation.

★ "One of the greatest wastes in the world is brooding upon the past. This doesn't mean that we shouldn't regret past errors. It doesn't mean that we shouldn't think how we would face a similar situation if we should meet with one again. Nor does it mean that we shouldn't repent and improve upon the past . . . Experience is a great teacher. It is the road we have been over. But the wrecks in the rear aren't the ones we are now trying to avoid. It's the curves ahead that count now. Whatever mistakes we have made, whatever debts we have incurred, whatever duties we have deferred, our one and only way out is ahead . . . What has been and might have been may well serve as a warning but what may yet be is our cause of first concern."

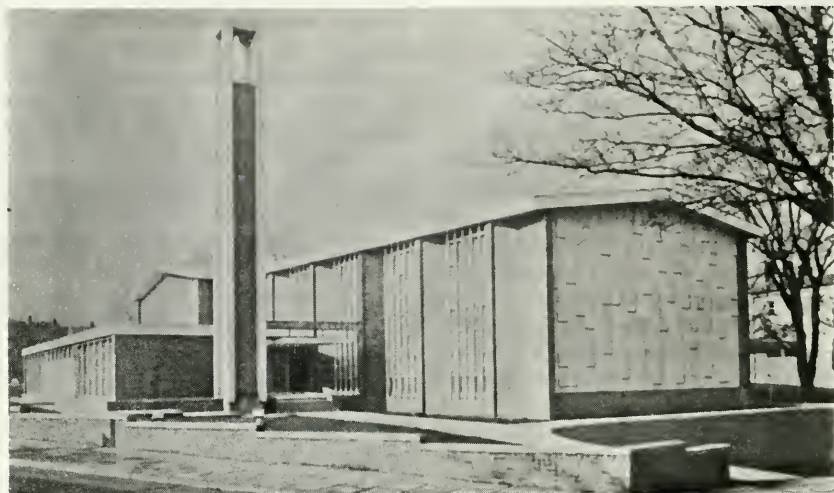
—Elder Richard L. Evans

Elder Dyer Given Special Assignment

★ Elder Alvin R. Dyer, Assistant to the Council of the Twelve, was sustained as an Apostle during the Friday afternoon session of the 137th Semi-Annual General Conference at Salt Lake City.

Elder Dyer was called as an assistant to the Twelve in October 1958 after presiding over the Central States Mission.

At three other periods in Church history have Apostles been ordained without being named members of the Council of the Twelve.



Sunderland Chapel dedicated by Elder James A. Cullimore, September 1, 1967.

Elder Cullimore Dedicated Sunderland Ward Chapel

★ On 1st Sept. 1967 the Sunderland Chapel, which is also the Stake House, was dedicated by Elder James A. Cullimore, Assistant to the Council of the Twelve. Bishop Alan Carabine conducted the meeting. Other speakers included Elder Ronald Davis, Church Building Representative, Brian Smith, and Stake President Frederick W. Oates. Sheila and Christine Naisbett sang a duet "Call Me", and the Relief Society Singing Mothers sang "The Heavens were opened" and "Thy Blessings on this House".

On the 9th Sept. an open house was held at the chapel, during which the public were invited to view the building and the classrooms each of which had been assigned to a different auxiliary. Much effort was put into the decorating of these classrooms to show work of the auxiliaries, but it was worthwhile for many visitors showed great pleasure

and interest as they toured the building. To add to the interest of the evening, there was a demonstration of "Aikaido" and Basketball, with a drama presentation by the stake Relief Society and the Sunderland Ward M.I.A.

Stanley Liddle, formerly 1st counsellor to Bishop Carabine has now been sustained as the new bishop of the Sunderland Ward following the departure of the Carabine family to America.

★ "Magic Moments" was the theme for Hartlepool Ward's dance of the month, on Aug. 19th. Food was served in an Eastern setting arranged by May Gardner, with everyone sitting on small mats and eating from low tables. On the menu was Roast Lamb, Potatoes and Curried Rice, followed by jellies and cream. In spite of it being holiday time fifty people attended.

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England

There's the Lake District and Darley Dale
Stonehenge and Symonds Yat,
Stratford on Avon and Plymouth Hoe,
The Place where Drake once sat.
Now, think with me of her castles.
Built of stone, now mellowed and grey,
Where lived kings and nobles, with ladies fair
In splendour—in that far-off day.

We think too of Windsor Castle,
With its ancient grandeur so rare:
A home of the monarchs of England,
By the side of the Thames so fair.
Its great Round Tower stands secure,
Its sentries still stand by,
Wearing their colourful scarlet coats
And busbies—their rifles point to the sky.

We think now of Buckingham Palace,
And the changing of the Guard—
This old, old, rite takes place each day,
Within the Palace yard.
Not forgetting the coronations,
Where wealth and beauty abound—
With traditional ceremony in Westminster Abbey
Britain's Kings and Queens are crowned.

There's the Houses of Parliament, and Madame Tussauds,
And the Tower of London to view,
The trooping of the Colour, the British Museum,
And there's St. Paul's Cathedral there too.
All this, and much more, is England.
So beautiful and so green,
There sunshine and rain go hand in hand:
To be believed, it just has to be seen.

(This poem was written by request for the Festival of Britain in 1951, to emphasise England's green beauty, and her historical pageantry, which makes England—England.)

by Elsie McCree Vale

Elder LeGrand Richards Dedicated New Cambridge Branch Chapel

BRITISH MISSION

★ September 6 was a great day for the Cambridge Branch, when their chapel was dedicated by Elder LeGrand Richards of the Council of the Twelve.

The Mayor and Mayoress of Cambridge accepted the invitation to attend, and surprise visitors from the states were Dr. and Sister Packer, former President of the Branch. They flew over from Hailey, Idaho, arriving at mid-day on the 6th — only just in time.

Speakers included Perry Roberts, Gladys Larkham, District President Reeves W. Baker, Mission President Reed E. Callister and Elder LeGrand Richards. There was a special musical item of flutes and voices entitled "Flocks in Green Pastures," and the closing hymn sung by the Youth Choir of the Branch was "The Lord bless and keep you."

★ A second dedication in the Mission took place the following week on September 11 at the Lowestoft Chapel. Elder James A. Cullimore, Assistant to the Council of the Twelve officiated. President Reed Callister was also in attendance. Although the Norwich District is now part of the British Mission, it was formerly in the Central British Mission at the time when Elder Cullimore was the Mission President, so there were happy memories on both sides.

Branch President Ronald S. Coleby, District President John Margetson, Sister Cullimore, Jeffrey Packe of the Ipswich Branch and William Walker all spoke during the meeting.

The Branch Youth Chorus sang "Come, Come Ye Saints" and the District Singing Mothers rendered "How Lovely Are Thy Dwellings" and "I Know That My Redeemer Lives." Margaret Mills gave an organ solo.

★ Alan Webster organised a camping holiday in Wales at the beginning of August for eight youths from the Norwich District. They hired a van, which they loaded with their equipment, and visited central and north Wales. On the Sunday of their holiday they travelled 40 miles in order to attend Sacrament meeting at the Bristol Chapel, which was the nearest to their camp.

★ Seven members of the London Stake on holiday on the Norfolk Broads invited members of the Lowestoft Branch to a home evening on board their cruiser "Prince of Light," after the Sacrament meeting on August 20. Altogether there were 32 people on board, and they had a very enjoyable evening of friendship and good spirit.

★ The Norwich District held a Primary "Funday" on August 26 at the Norwich Chapel. This was planned by the District Primary Presidency. Games and races organised for the children by Joseph Read, took place outside on the grass as the weather was warm and sunny. Later twenty-two Primary children and nineteen adults sat down to tea prepared by their district officers.

The evening show began with Marion Warren and Olga Duffin from Norwich, singing "The Hippopotamus Song," following this, guest star "Unami," otherwise Jeff Packe from Ipswich, entertained with conjuring tricks and magic. A short skit was presented by George Wardle and Arthur Gibbs of Gorleston Branch, and fun songs were led by Pamela Johnson. Ken Johnson of Norwich sang a few pop songs and then the show was brought to a close with Sister Duffin and her small daughter Roberta singing songs from "The Sound of Music."

★ Amongst the passengers on the flight from Manchester on September 13 to Salt Lake City, was an 85-year-old Lowestoft man, Sidney Coleby, of 11 Stevens Street.

Brother Coleby, who has been a church member for longer than he can remember, intends to visit his sister Violet who emigrated to Salt Lake in 1949, and his son Leslie, who left Britain nine years ago and now lives in Pocatello, Idaho.

A few days before leaving he said he was looking forward to the visit, and wondered if he would be the oldest person on the plane.

CENTRAL BRITISH MISSION

Herefordshire Children Enjoy Primary Picnic

★ On August 29, just before they returned to school, the children of the Hereford Primary, accompanied by their teachers and branch presidency, enjoyed a country picnic on the banks of the beautiful river Wye in the heart of the Herefordshire countryside. Despite brilliant sunshine, the river

was quite cool, but this did not deter several of the children and adults enjoying the freshness of the waters.

The MIA held their opening social on September 7 and invited members from the Redditch Branch to join them. After games everyone relaxed and enjoyed the singing of the "Flagoners" and the MIA Quartette. This social also served as a welcome home for Geoff Boucher, who has been living in London, and a farewell for Chris Zajac who is joining the Army on a six-year term.

Taking advantage of the beautiful weather a party of youth from the Midlands West District, under the leadership of George Burton and Roger Smith, enjoyed a ramble over the Malvern Hills on the afternoon of September 23. Despite a slight heat haze, which spoiled the far distant scenery, everyone enjoyed themselves and recovered their breath by picturing the scene as it would have been many years ago.

★ Stourbridge Branch has held two firesides at the "Brotherhood Hall" recently, which were both well attended. At the first one, fifty-one members and ten investigators gathered to listen to guest speakers President and Sister George I. Cannon, as they spoke on the influence a Mother can have on her children. Between the talks, one of their sons sang a solo. The MIA organised the evening and decorated the hall with green and gold paper, which gave the otherwise dull walls a warm and friendly glow. Quite a few members travelled over from the Kidderminster Branch for the occasion.

They were invited again for the 2nd Fireside on September 3, when the guest speaker was Chief Superintendent Gray from the Dudley Police Force. Forty Saints listened intently as

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Fiesta Time Float Wins 2nd Place For Dover Branch

★ It was Fiesta time for Dover Branch on August 5, when they entered a float representing a Mexican "Canteena" with a Bell Tower alongside. The float was 50 feet in length and 20 feet high. A car and a trailer were used and both were covered with chicken wire which was stuffed with red crepe paper.

The entry gained 2nd place in the parade which contained some 80 floats, they also collected the second largest amount of money for the local charities ... £62.

All the saints who participated were colourfully dressed as Mexican peasants and bandito's.

During the line-up prior to the procession moving off, several dozen copies of the tract "A New Witness

for Christ' were handed out to the spectators. Two baptisms have so far resulted from their efforts in the Carnival. Well done Dover.

★ Extra chairs had to be brought in to seat the saints who travelled from all over the Preston District for the Farewell meeting for Hazel Gregory who is leaving the Blackburn Branch to serve in the Central German Mission. Among the speakers were Pres. Walter Moorey of the Blackburn Branch, Dorothy Shorrocks of the Mission Relief Society, and the new Mission President, Lenard D. Robinson, Sister Alice N. Cannon spoke as a lady missionary, followed by Sister Gregory herself. The meeting was interspersed by musical items.

CENTRAL BRITISH MISSION

Continued from page 31.

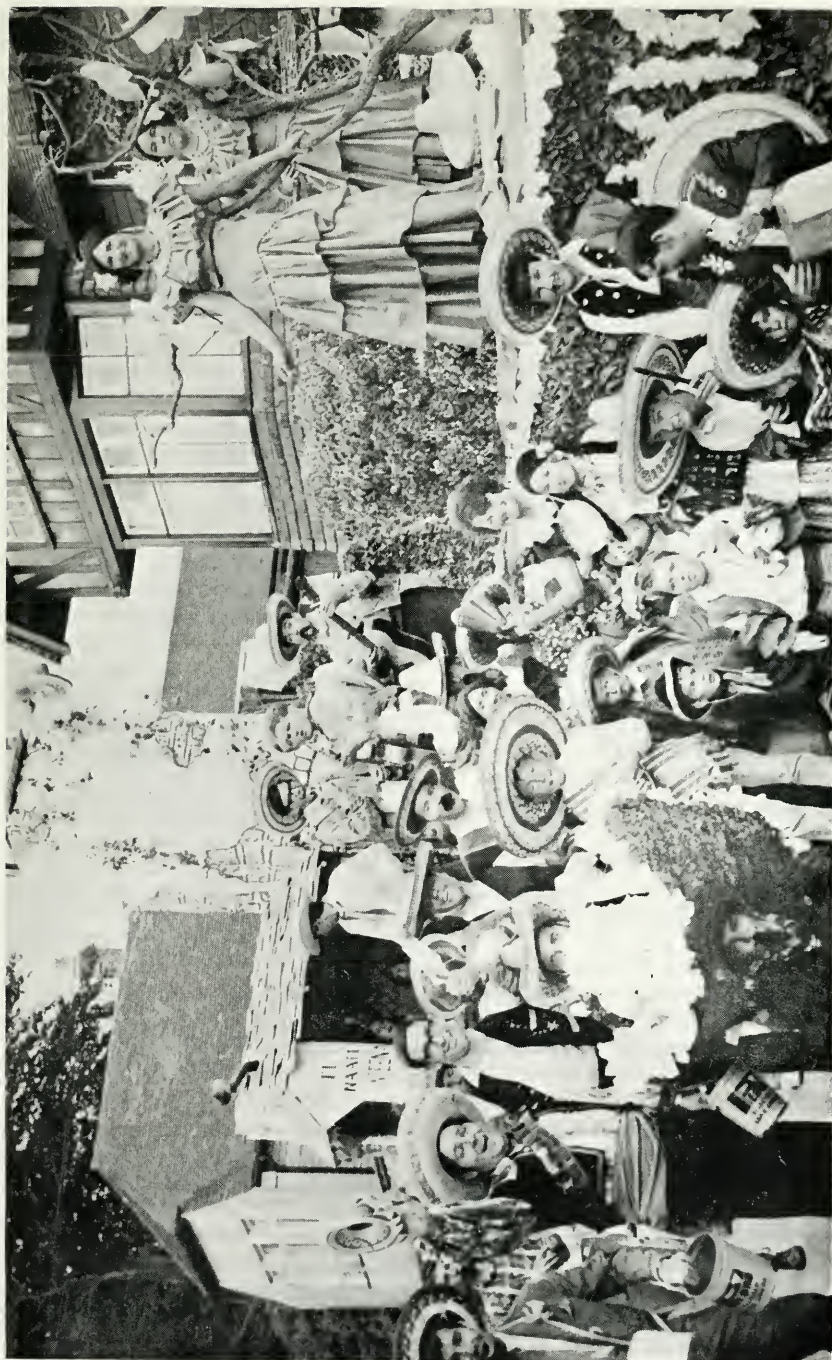
the history of the police force was discussed, the amount of training required and the importance of their duties. Various questions were asked especially by the Elders who wanted to know why firearms weren't carried. Chief Supt. Gray stated that the American Force had used firearms from "way back," but the British Force relied more on the general public to assist them, and hoped that they would continue to do so. If firearms were used however, the amount of killings would obviously rise.

Refreshments were served and provided by the Relief Society. MIA Supt. Jean Hale invited Supt. Dudley to return again at a future date. Before

he left the missionaries gave him a Book of Mormon for his personal library.

Credit Line

★ The Star belatedly gives credit to the Leicester Mercury and Birmingham Post for the pictures used in the October issue pertaining to the BYU International Folk Dancers visiting in those two cities. Our appreciation is expressed to the newspapers for their courtesy extended.



Large group of Saints who helped Dover Branch win a prize in the big parade with a Fiesta theme.

'Geno' '67'

Kilmarnock District Genealogy Convention

★ This was the title of the Kilmarnock District Genealogy Convention held at Greenock Chapel on September 2. The aim of the convention was to foster interest in the Priesthood Genealogy Programme of the Church, especially among those members who were newcomers to genealogy. As a modest beginning, the members in the district were asked to submit Family Group Sheets for themselves and their parents, it was felt that this should be within the scope of everyone.

At the convention, talks were given which dealt with various aspects of the work. The doctrinal aspect, and temple work were stressed, and then the practical aspects of research at New Register House, Edinburgh. District President Ronald F. Lovell, concluded the series of talks by giving an insight into the human side of research, recounting fascinating stories of his forebearers, who hailed from the south of England.

The film "Hearts of the Children," which deals with the trials which faced the forefathers of the Prophet Joseph Smith, was shown. To conclude the convention, a "Genealogy Forum" was held, which gave those present an opportunity to ask questions on all aspects of genealogy. After closing the meeting, the members were able to inspect many interesting pictorial items which President Lovell has assembled through the years in his search for his ancestors.

The convention was a great success in that, while giving practical advice,

it also generated a great spiritual resolve to seek out individual ancestors. All present commented that "Geno' 67" had been a very uplifting experience, and it is hoped that everyone took away with them the sentiment behind the theme, which was printed on posters distributed throughout the district.

"No man is an island.

No man stands alone,

Your kindred dead have need of you,
Get your Genealogy done!"

Relief Society Opens At Kirkaldy With Convention

★ The annual convention of the Relief Society for the mission was held on September 9 at Kirkaldy. President Sally Brown presided, and the theme was:

"I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (D. & C. 82-10.)

Lynn Leece from Dundee, gave a brilliant talk on the theme, and Ann Crook from Perth stirred many consciences as she talked about Visiting Teaching.

A quartet of sisters from Aberdeen delighted the audience with two beautiful musical numbers, "My Yolk is Easy" and "Be Still My Soul." Mary Roy also sang beautifully in her solo

item, "How Lovely are Thy Dwellings, O Lord of Hosts."

Light relief with a serious undertone was provided in a skit performed by Fife sisters, illustrating the time-worn excuses for not attending Relief Society, and showing how two sisters learned their lesson and started attending. This was entitled "Relief Society—Why?"

The sisters then separated to classes for the various officers and teachers, after which they re-assembled and heard Sister Elva M. Brown, wife of the mission president, extoll the virtues of the Relief Society Magazine. President Brown, concluded the convention by re-iterating to the sisters the place of woman in the scheme of things, and her great responsibility as a wife and mother.

After the convention cake and candy were on sale to boost the Kirkaldy Branch budget

The convention was a very uplifting experience and all came away with the intention of putting into practice what they had learned, and of trying to run the Relief Society programme as well as possible.

★ Fifty-nine people gathered together for the Cornish District MIA party on September 1. They played games and enjoyed dancing until refreshments were served, then afterwards they watched the Roadshow presentation which was a great success.

★ The finals for Mission Roadshow and Quartet contests were also held at Rawtenstall Chapel. It was a little disappointing to find so few entries for the Quartets, Bolton Branch were the winners in the Light Section, with Accrington second, While Nelson took

section, and the Family Quartet, with first place both in the Sacred Music the Hargreaves children.

The Roadshow was presented by three branches, Warrington from the Liverpool District, and Accrington and Rawtenstall from the Preston District. Warrington were the worthy winners, Rawtenstall second and Accrington a close third. Brother Collier acted as M.C.



Tony Jackson



Raymond Foss

Abbott Branch Boys Take Home Trophies

★ Newton Abbott is a very small branch of the Church with approximately 25 active members. Two of our Aaronic Priesthood boys went to the BAA Sports and Recreation Day at Manchester, with other members of the District to represent the Southwest British Mission.

The branch members think the boys did extremely well. Tony Jackson, 14, won 1st place in the 100 yard dash and first in the 220 yard and first in the high jump in the 12-14 year age group.

Raymond Foss, 16 won second in the swimming two lengths free style, and third in the two lengths backstroke in the 15-17 age group.



From left, Deputy Mayor of Burnley Alderman John Parkinson, Pres. Albert Pickup, Elder Hunsaker and District Leader Elder Brinkerhoff as they presented book, "Meet The Mormons" to the deputy mayor.
—Credit, Burnley Express

Many Attracted to Burnley For Exhibition At Library

NORTH BRITISH MISSION

★ From the 21st to 26th August, the Burnley Branch presented an exhibition at the Burnley Public Library. In the large lecture room of the library there were 12 specially provided panels around the walls, each measuring approx. 8 feet by 5. All of these were covered with material about the Church, starting with the organisation of the Church in the time of Christ, and going through the apostasy to the restoration.

This was followed by a section deal-

ing with the Priesthood, and included photographs of Home Teachers calling and presenting their messages, in another section 6 photographs showed a family Home evening. On the next two panels came the Story of the Book of Mormon, dealing with the migrations from the old world to the new, the gold plates, and a collection of pictures about the American Indians, and archaeological discoveries.

Elder Hunsaker and Elder Brinkerhoff made a very effective replica of the gold plates with characters which they

themselves engraved on thin steel sheets with chisels. On the opposite side of the hall were shown pictures of the auxiliaries in action, together with visual aids, class manuals and samples of work by the Relief Society.

The panel at the entrance was devoted to pictures of the temples, and next to it statistics of the Church. Also displayed were the Deseret News, and all of the Church Magazines, with pictures of radio and T.V. stations, the Zion "Co-op" store welfare centres, canneries etc.

During the week lectures were given at lunch time and each evening. The films "Man's Search for Happiness", "The Mormons", "Highlights of Church History" and two Tabernacle Choir films were shown several times each day. On the Saturday afternoon following the lectures "Why Mormonism" by President Albert Pickup, who instigated the whole exhibition, and "Signs of the times" by his wife, there was an open forum for questions and discussion.

Other lectures during the week were on such subjects as "The Millenium", "Unity of the Churches", "Which Church is Christ's Own Church", "What kind of God", "The Purpose of Life", and "Latter Day Scriptures and Revelation."

Nearly 400 visitors saw the exhibition, many of course were members from Burnley and neighbouring branches, but it is estimated that more than 200 non-members saw the exhibits and many of them signed the visitors book and asked for more information.

The exhibition was opened by the Deputy Mayor of Burnley, Alderman John Parkinson. Also present were the Mayors and Mayoresses of Colne, Rawtenstall, and Blackburn. Pres. A. Pickup who is a Councillor on the Burnley Town Council presided. Barbara Hartley, Burnley Sunday School superintendent gave an excellent address on the origins of the Church and the purpose of the exhibition, which was to try to over-

come misunderstanding and prejudice.

Eighty-five people attended the opening, and after the ceremony saw a film and were then conducted in small parties around the exhibits. Both of the local newspapers gave first class reports and published a picture of the presentations being made to the Deputy Mayor. Each of the Mayors attending were presented with a copy of "Meet the Mormons" by the missionaries labouring in their respective towns.

When asked about the success of the event later, Pres. Pickup expressed appreciation for the hard work which had gone into the project by the missionaries and local members, and said that he felt it had been successful. As far as he knew this was something that had not been attempted before on such a large scale, and the frankness and completely open nature of the exhibition would have a tremendous indirect benefit in all places where people talked together about the Church, and would eventually make the task of missionary work much more effective.

Whether there would be immediate direct results in more baptisms remained to be seen, in any event it had been a very useful and happy exercise of planning and co-operation, and would almost certainly be attempted again on another occasion, probably when Burnley's new chapel has been built.

★ This year the Scunthorpe Branch Sunday School outing held on Aug. 19th was to Baysworth Park at Barton-on-Humber for about two hours, and then came a choice of swimming and paddling or "Crazy Cricket", followed by races for the younger ones. Later they continued on the coach to Normanly Hall where they strolled through the hall and its beautiful grounds until it

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Guy Fawkes Day

RECIPES FOR YOU

★ Guy Fawkes Day alight with fireworks and bonfires, plus good food cooked out of doors, is a sure-fire equation for family fun. You, no doubt, have your own favourite traditional recipes. These are new and different. Try them for a change in outdoor eating pleasure.

PIGS IN BLANKETS

Cut frankfurters lengthwise not quite through. Fill with mustard or catsup and strips of cheddar cheese. Wrap each frank with streaky bacon held firm with tooth picks.

Broil over hot coals until bacon is crisp. Serve in hot buttered buns.

OUTDOOR POTATOES

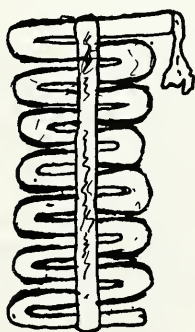
- 3 large baking potatoes, peeled
- 4 or 5 slices streaky bacon, crisp cooked
- 1 large onion, sliced
- $\frac{1}{2}$ lb. sharp cheddar cheese
- 4 oz. butter or margarine
- Salt and pepper

Slice potatoes onto a large piece of aluminum foil and sprinkle with salt and pepper. Crumble bacon on top. Add the onion, cheese cubes and dot with butter. Mix together on foil. Leaving space for expansion of steam, seal foil well with double fold.

Place over coals and cook about an hour turning several times. Serves 6.

MARSHMALLOW DESERT

Toast marshmallows over embers. For each serving provide two Digestive Biscuits and a square of milk chocolate. Put a square of milk chocolate on each biscuit, add two toasted marshmallows and top with another Digestive Biscuit. Squeeze together. Delicious!



Recipes For You

APPLE SNOW

$\frac{1}{2}$ lb. apple pulp with minimum water content
2 oz. sugar
2 egg whites

1. Whisk egg whites, add apple pulp and whisk again.
2. Pile into individual dishes and decorate to fancy with chopped glace cherries, nuts, angelica, etc.

Serve: With ginger snaps—chilled if possible.

HELPFUL HINT

Recipes such as these cooked out of doors over a fire will require long-handled toaster forks.

Extra toaster forks are made from wire coat hangers. Cut off the hook and straighten the wire. Bend into a hairpin shape and twist together as shown, leaving two prongs.



The Mini Skirts

(Editor's Note: Printed herewith is the complete editorial published Sept. 23 in The Church News of The Deseret News, Salt Lake City. Its message is important for all members of the Church and therefore is being reprinted in hopes that its message may be heeded.)

★ The mini skirt was a British creation. At first it drew the unanimous scorn of the fashion experts in Europe and the United States.

Particularly were the French designers outspoken in their condemnation of the new fad. They pointed out that such styles threw women's clothes out of proper proportion and therefore were evidence of bad designing. Then they pointed to the ugliness of knees in general and of the fat ones and the bony ones in particular. Are there any others?

They explained that "thigh-high" dresses not only were unbecoming but distasteful, and approached the indecent. They said that no woman can be at her best in such a skirt. That was a year ago. Then they saw the financial advantage of making skirts from a minimum of material while charging a full price.

The mini skirt swept Europe, and before the French designers could catch their breath (after decreeing that hem lines should drop below the knee) the mini variety was being worn by half the girls in Paris.

Americans scoffed at it for quite some time too, but here, as in Paris, the London styles swept everything before them, and many of our women now feel obliged not only to display their badly shaped knees, but their thighs as well.

It may be asked: Can any good come out of Britain? And the answer is yes, by all means; that some of the finest blood on earth came out of Britain and some of the highest principles of justice and freedom.

Where would we be without the Magna Carta? Where would we be without the standards set for years by the parliamentarians of that great nation? And where would we be as a Church without the thousands of valiant converts who accepted the Gospel at a time when such strength as only they could give was required for the survival of the Church?

But as it is elsewhere, not everything that comes out of England is good, and one can hardly say that the "mini-craze" has made any wholesome contribution to the attractive appearance of the feminine form, nor to the strength of a skidding morality.

Not clean-minded men who are thoroughly disgusted by a display of feminine

charm (?) so generously exhibited when the mini-skirted girl takes her seat or crosses her legs.

Who likes mini skirts? The men? The women? The teenagers?

Not wholesome young boys either, who are fighting to keep their minds off sex in this day when even a real estate agent advertises "sexy apartments" as a means of leasing his property. Not decent youngsters who are fighting a world trend to destroy good morals.

Not Church leaders who are constantly appealing for modesty in dress and protection of moral standards, and who—even in Church—must stand the effrontery of women and girls who brazenly expose themselves in the sacred portals of a chapel.

Not women who are willing to look at other women and suddenly acquire the gift to see themselves as others see them.

And what about teenagers?

They are but the products of the age in which they live. When they were little children they were dressed in skirts that resembled ballet clothes. Even in winter they went bare-legged while their heads and shoulders were covered in woolens. They grew up in mini clothes. They don't know any better, because that is the way their mothers dressed them from earliest childhood.

That is the kind of clothes they wear in school gymnasiums too, where mini uniforms are all the regulations allow. Of course they cannot exercise properly if inhibited by clothes that cover their nakedness!

And what about the young marrieds? They must appear as young as the teenagers. It would not do for anyone to guess that they are "old married people." So to look as young as teenagers, they dress as if they were the same age.

Isn't it time for our women to decide to use their own good sense in regard to dress, and refuse to be like sheep following the dictates of fashion designers who like extremes?

And if they follow fashion designers, why not the chic little French ones who decreed—but now in vain alas—that hemlines should go below the knee? Why not assist these "Frenchies" to make decent styles popular?

And anyway, why shouldn't Latter-day Saints just decide to forget the world—and not be so much OF the world—and dress beautifully in becoming clothes that preserve the decency which the Lord expects of his lovely daughters?

442nd Stake Organized

★ El Monte Stake in California, formed Sept. 17, 1967, brings to 442 the number organised since the first stake of Zion was formed in Kirtland, Ohio, in 1834. Standing the test of time is the Salt Lake Stake which was organised Oct. 3, 1847.

Utah according to a recent compilation, maintains its lead in the number of stakes with a total of 165. Next is California with 65 with Idaho having 46. Fourth is Washington with 14, Oregon 10, Nevada nine, Wyoming seven and Texas six. All except five states in the United States have from one to four stake organisations and those states are Maine, North Dakota, South Dakota, Vermont and West Virginia.

Canada is first among the foreign countries with 13 stakes. England and Australia are second each with six stakes and New Zealand third with four. Mexico has three stakes and Argentina, Brazil, Guatemala, Holland, Samoa, Scotland and Switzerland each one.

The new El Monte Stake was created through a division of the West Covina Stake in California.

SUNDERLAND STAKE

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★ As poor as a church mouse just didn't apply at the Middlesborough Ward Chapel where hundreds of mice were living off grade 1 grass seed intended for the chapel lawns. Obviously action was needed by staunch non-mouse fearing members of the church the custodian and his wife volunteered.

The mice were driven westwards into



Susan Bollard of the Chester Branch YWMIA, who won her way to second place in the Miss Morecambe Bay competition held this summer. The branch is located in the Central British Mission.

the Garden Room, where they took up a last stand round the lawn mower. All were driven out, or so they thought. After oiling a squeak in the lawn mower, the last mouse jumped out and ran round to the front of the chapel where he tried to re-enter the chapel by the front door. The screams of the custodians wife, Sadie Scrobby, brought her husband Ken and son Lesley round to help. The mouse was killed and the corpse nailed to the Garden Shed as a warning to all mice!

A "Bring a pie and a packet of crisps" Folk Evening was organised by Barbara Appleby and Craig Marshall in aid of the Building Fund. Guitar music was provided by Bishop Marshall, Craig Marshall and Trevor Hill. Barbara Appleby and Susan Carvell sang a duet. Other entertainment was provided by Relief Society and M.I.A. and £6 was raised.

Frank Tennant Appointed South Birmingham Bishop

★ A new ward has been formed in the Leicester Stake. On Aug. 27th, the stake presidency merged the two branches of Kings Heath and Sheldon, both in Birmingham, to form the South Birmingham Ward. Frank T. Tennant was called as bishop, with Barrie Jones and Raymond Shore as counsellors and Francis D. Onslow, ward clerk. Meetings are being held at the Hall Green School, with a Dependent Branch at the Northfield Institute presided over by James Such.

★ On Sept. 2nd the Stake Primary Carnival Ball was held in the Cultural hall of the Woodsetton Chapel, with Bob Sherratt as M.C. In the middle of the evening's programme, the dancers rested while a cabaret of songs was performed by various members of the ward to the accompaniment of their own band. This band also played for the folk and square dancing which was called by John Bond, complete in cowboy dress. The Carnival effect was completed with flowers and balloons around the walls and hot dogs to eat.

Another dance was organised the following week, this time a folk dance, by the stake mission presidency, at the Leicester Stake House, it followed the Saturday conference sessions. The Sparklers Folk Dance Band, with their caller, kept the dancers swinging through Continental and English traditional dances. Once again there was a cabaret with David Mace as compere,

and songs from Tom Liddicott and Margaret Smith, plus a conjuring act from Patrick Edwards.

Walsall Branch Social Raised £30

★ Walsall Branch held their opening social at the Blind Institute on Sept. 8th. Both new and old games created a happy atmosphere and after dancing in the crowded hall refreshments were served.

★ All the stalls and sideshows were set out in the grounds of the Nottingham Chapel and the Garden Party had been open for approximately 15 minutes when down came the rain, and everything didn't be rushed into the Cultural Hall. In a matter of minutes everyone was doing business again and over £30 was taken during the afternoon.

A big attraction with the young ones, was the trampoline where R. Gaspard gave expert instruction. David Brailsford didn't mind the rain as he was prepared to get wet anyway, he sat under a bucket of water which was attached to a string. Customers were given the choice of a number of strings and for 6d. they could pull one, if they were lucky Bro Brailsford got wet. He remained dry however for most of the afternoon, until a big group got together, paid their money and pulled all

the strings together! Richard Burton was responsible for organising the Garden Party, and Mrs. V. Whittall and Mrs. H. Day acted as judges for the flower arrangement competition and the fancy dress parade.

★ Sept. 30th at Derby Ward saw the visit of Weston-Super-Mare members for a basketball trophy. A keenly fought afternoon basketball game, organised on a knockout basis with wards from Leicester and Birmingham, saw the latter take the trophy. At the same time a netball tournament was held, this being won by the Nottingham team.

In the evening a Barn dance was organised by Richard Cooper. A group and caller helped to make the evening enjoyable, and a welcome break from all the activities was provided by the Mission-a-ires.

Eastwood Ward Sends Aides To MIA Meet

★ Young people of the Eastwood Ward M.I.A. danced on the fresh green grass at their Derby Road House, and then partook of refreshments served by officers of the Ward. The funds they raised helped to send a representative to the M.I.A. convention.

In the same grounds the ward Sunday School sponsored a barbecue. Their Sunday School Superintendent Albert Smith, cooked and served steaks, hot peas, sausages and other good hot dishes. Songs were sung and games played, directed by Mabel Hill.

News has been received that the ward's missionary in Finland, Elder Brian Martin, is doing a very great work in spreading the gospel, and they are

rightly proud of him.

Another member of the stake, Dorothy Glenda Moor of Hucknell Branch has received a missionary call, and leaves shortly for the South British Mission. She will be supported by the stake Melchizadek Priesthood Quorums.

★ The opening social of the Leicester Ward M.I.A. was held in Western style dress, with a competition for the best dressed pioneer, which was won by Sister Sims and Brother Jackson. Entertainment came from the Laurels with a silent movie skit, and from the Vanguarders. A cowboy supper gave a fitting touch to the evening.

An article in the September issue of the Leicester Topic was called "The Church the Mormons Built" and featured Richard Oseland, assistant stake clerk, and his family, as a typical, "enthusiastic and lively" Mormon family. Various misconceptions about the Church were correctly explained to the interviewer, and also to the readers.

★ Peterlee Ward hasn't had much activity recently owing to holidays, but we discovered that the Relief Society had organised two outings. One was a trip to the seaside for the ward members, they went to South Shields and had a very enjoyable day. The other trip was for the sisters, and was to Southport Flower Show, which they say was an experience that won't be forgotten.

LONDON STAKE

★ On Saturday 29th July at 3 p.m. at the Battersea Park Athletic Ground the Stake M.I.A. played off their game finals. North London finished the day with the highest number of points.

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Meditation

If you are a lonely one, striving hard to see
Some faint glimmer when your world seems in jeopardy,
Take this Book and rest awhile, find the solace there,
Learning ways of harmony; life without a care.

Take a text and meditate, know it to be true;
Choose one from a thousand such, written just for you—
Go in thought through pastures green, David's quiet psalm,
Praising Him who softly comes, bearing healing balm.

In Isaiah's poetry, beautiful and clear,
Warm with promises of joy to the listening ear
You will find much peace of heart, inspiration deep—
Let this peace flow over you, e'er you fall asleep.

Written centuries ago, lighting each new age,
These, the Truths that bring fresh life, shine through every page.
Still the kindly Teacher's message which can help us best
Is the simple, "Come to Me, and I will give you rest."

Vera Martin. July, 1967.

Dr. Schreiner Opens European Tour With London Concert

★ Dr. Alexander Schreiner, Salt Lake Tabernacle organist, was accorded the honour of opening the first major organ concert to be promoted in England for many years.

He shared the evening with Jean Langlais, organist of Sainte-Clotilde of Paris, who is of Breton origin and blind from birth.

Both artists proved their mastery of the "cumbersome" organ in Royal Albert Hall in London, where several thousand organ music lovers enthusiastically approved the evening's programme. Each artist was accorded encore after encore and were most gracious in their acknowledgement.

Dr. Schreiner who presented principally Bach works also played Sonata No. 1 in F minor by Mendelssohn-Bartholdy and Four Pieces by Vierne. Another selection came as his first encore and as a final encore, his own arrangement of the famed Latter-day Saint hymn, "Come, Come Ye Saints" by the English composer Watts who was an early convert to the Church. This was the hymn that so inspired the Saints as they crossed the plains and Rocky Mountains to reach the Salt Lake Valley.

The personal relationship of artist to his audience was enhanced as Dr. Schreiner spoke briefly. Following the concert he autographed many programmes and greeted numerous members of the Church. He will be doing recordings and concerts in England, France, and on the continent for the

next several months. He is accompanied by Mrs. Schreiner. His tour in England is sponsored through Cathedral Recordings Ltd.

Mr. Langlais proved his long life development of his talent and skill through his fingers as he presented a beautiful programme including some of his own compositions, one of which, Chant De Pai, Chant Heroique, he composed during the darkest hours of World War II. The peace of this number is of the inner life. The audience seemed to be enveloped by its spirit.

He concluded with an improvisation on a theme submitted by Dr. Schreiner, in a magnificent manner. Dr. Langlais was assisted by his son, Claud.

Dr. Schreiner, born in Nuremberg, Germany, began his musical career at the age of eight. He came to Salt Lake City at an early age and studied under Tabernacle organists, later upon their advice was sent to Paris for study with Charles Marie-Widow and Louis Vierne. He has been Tabernacle organist for many years and played the organ on the Church broadcasts throughout America. He has also concertized widely in America and Europe and dedicated numerous chapel organs throughout the Church.

The two organists have known each other for a number of years and shared programmes previously. Mr. Langlais said he had played on the "great Mormon" organ in Salt Lake City. Dr. Schreiner likewise has played at the Royal Albert Hall many times in the past.

NORTH BRITISH MISSION

Continued from page 37

was time to go home. Sweets were distributed on the outward journey and pop and crisps on the way back. Everyone agreed that even though the weather had been dull the outing certainly hadn't.

★ Geoff Dunning organised a Barn Dance on Aug. 26th for the Beverly Branch and a net profit of £15 was raised for the funds. A happy gathering of 150 attended the dance which was held in a Barn at a farm near Beverley.

Decorations by Myra Kennington, made the barn look really festive, and the hot dogs served by Alan Kennington and the Beverley Saints were delicious. There was plenty of music throughout the evening provided by: Polly Elliot, who called and taught the dances; and Church members Barry Millinton, who sang and played the guitar, and Christine Stone and Peggy Sutton who also sang.

The Young womens M.I.A. had held a camp at Bro. Dunnings farm that weekend and the dance completed their activities, they had been working for their campcrafter awards.

★ The Hull District M.I.A. held a "Record Round-about" Dance at the Beverley Chapel. Prizes were offered for the branch with the best attendance at the Leadership meeting preceding the dance, and at the dance itself. M.C. for the evening was Robert Thistleton, and the refreshments consisted of pie, peas and potatoes, very quickly devoured by all.

★ Preston District Branches opened the M.I.A. year with the usual socials and on Tuesday 5th Sept. Mollie Curtis the District Y.W.M.I.A. President and

Anthony Calvert, 2nd counsellor of the District Board, visited Accrington. They were delighted at the effort and ingenuity of the members who contributed their time and talents to make it a night to remember.

President A. Worthington brought ample supplies of "Spud Pie", followed by Sister John's speciality, trifle, and delicious cakes made that afternoon by Janet Johns and Sister Hardy. The young people prepared a colourful and romantic setting, changing the rather drear Liberal Assembly room into a charming candlelit Roadspot, with dancing to records for the rest of the evening.



Mormon Yankees baseball team of the North British Mission which has added honours to its record this past season. Team members are S. Whitaker and J. Boggs of Arizona; O. Spencer, Nevada; D. Boyce, D. Goates, J. Guymon, R. Anderson, M. Greenwood, S. Blackham, D. Wiley, S. Hilton, R. Valgardson, J. Thomas, R. Hansen, all of Utah; W. McKane, California.

★ The Mormon Yankees have again pulled through another successful season of American baseball. This year they have played tougher opponents

and have extended their activities to cover the North of England.

For the first time since they started in 1963 they played in the National Knock-out Cup, which included all the British teams in a North vs. South Final at Nottingham, at which they were again victorious. They retained the National Congress League Trophy and the Lancashire Cup, and on Aug. 12th were invited to play an all star team composed of the pick of the other teams on Merseyside in an exhibition game. Unfortunately the weather was inclement and the game was called off with the Mormon Yankees winning 3-2.

The proselyting missionaries spend their free days in this way, using the sport as an incentive and example to investigators and the different teams that they meet in the course of the games. Many interested spectators have become friends of the missionaries through these contacts and followed the team into the Church as a result.

★ Under the direction of Mission President Lenard D. Robison of the North British Mission President Harold Corless of the Preston Branch conducted the Groundbreaking ceremony on the site of the new chapel project.

Fifty-two members and friends listened to a short talk by President Robison, during which he spoke of the happiness and unity that would result from this wonderful venture, and though he did not doubt that Satan would endeavour to impede the work, he was sure that with the faith of the Saints and the fine leadership of the local brethren the project would reach a successful conclusion within the scheduled time.

President Robison then broke the ground and invited President Corless and 2nd Counsellor Brian Deane to join him, and so work commenced on another new site.

★ When a rainy day seemed forecast and the rest of the town was wet, Doreen Jones and her band of willing helpers from the Liverpool Primary decided to go ahead with their plans for a day out in Clarkes Gardens with the children. Brother Wain ran a shuttle service from the Church to the gardens with helpers, children and food.

Then while the rest of Liverpool got wet, the area around the Gardens was fine and dry. Races, games and picnic meals made a very happy band whose faith had made this a really fine day.

★ James Blackham, former YMMIA Secretary for Burnley Branch, flew with his unit the 4/5th Commandos, to Aden on August 20, which is one of the hottest spots on earth. Besides being hot in its literal sense; Royal Marine 25092 will be at the scene of one of the world's trouble spots, and will almost certainly see action.

His Brother Bill, is also in the regular army. Brother Blackham will probably leave for another theatre after a short spell of duty in Aden.

BRITISH SOUTH MISSION

★ The opening social of the High Wycombe branch M.I.A. was held at the Terriers Primary School, where the hall and tables were gaily decorated with green and gold crepe paper. The programme was organised by the new Y.W.M.I.A. presidency, Jennie Chace, Dorothy Richers and Shirley Parkin in conjunction with Dave Erwin, the Y.M. superintendent. Forty-one saints attended a well prepared and varied programme, the highlight of which was a farmer and chicken skit by the M.I.A.

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Changes In Church Administration Told

★ Expansion and growth of the Church have brought increased demands upon the General Authorities and the administration of the Church. It was announced by the First Presidency at the semi-annual General Conference that effective January 1, 1968, 69 newly-appointed Regional Representatives of the Council of the Twelve will be assigned, to 109 regions. With many of the regions being made smaller units than they were previously with an average of four stakes to a region.

These brethren will be responsible for some aspects of the work to take counsel to and to conduct instructional meetings in groups of stakes or regions as indicated from time to time.

These brethren will not be "General Authorities" but will serve somewhat as do stake presidents, the First Presidency message read, "giving full Church service time for greater or lesser periods of service as circumstances may suggest."

They received special assignments and instructions at a meeting in the Assembly Hall attended by presidents of the 443 stakes. Prior to this meeting the regional representatives had two days of special seminary training under the direction of the First Presidency and the Council of the Twelve.

Elder Harold B. Lee of the Council of the Twelve, and chairman of the Church Coordination Council, explained the new programme. He said stake conferences and regional meeting assignments will continue for the

balance of this year, to be filled by members of the four priesthood committees — missionary, home teaching, welfare and genealogy. Effective January 1 these committees will be disbanded.

Elder Lee said beginning in January the morning session of stake conferences will be attended by all members of the stake. Selected leadership will also attend late Saturday afternoon and evening sessions. General Authorities will be assigned to two of the four quarterly stake conferences. The other two quarterly stake conferences the stake president will follow a programme outlined for the conference.

Auxiliary general boards will no longer visit stake conferences. However, they will visit regional meetings. Stake conferences will be used "more extensively for leadership training, including limited but important training by General Authorities for newly-appointed bishoprics and other stake leaders in lieu of the afternoon session of stake conference.

"Ward Sacrament Meetings will be held in the evenings and late afternoons in all wards in each stake on the Sunday of Stake conference."

The four priesthood programmes will be featured at the regional meetings to be held in each region twice each year.

Stake quarterly conference meetings on Saturday night will be channelled to training in the four priesthood programmes and general leadership.

principles and skills. Stake priesthood leadership meetings will also include some time for similar training, it was announced.

Stakes in Great Britain will be supervised by A. Ray Curtis, Holladay, Utah, former president of the Southwest British Mission. The Leeds Region will include the Glasgow, Leeds and Sunderland Stakes and the Manchester Region the Leicester, London and Manchester Stakes.

President Curtis will meet with stakes in the Regions in April and November. To be present at these meetings will be the stake presidencies, clerks, High Councilmen, stake auxiliary leaders, and stake boards, and bishoprics.

GOALS

"Men do not go beyond their ideals; they often fall short of them, but they never go beyond them."

—President David O. McKay

REPENTANCE

"Youth will not hearken to a sinning man crying repentance."

—President J. Reuben Clark, Jr.

STAKE NEWS

Continued from page 44

Afterwards a "Country and Western" Dance was held in the South London Ward Chapel, it was very well attended. Square Dancing was arranged by the Stake Young Marrieds committee.

★ A Grand Fete was held in the grounds of the Northampton Chapel on July 29th, but owing to dense cloud and rain in the late afternoon, activities had to be continued in the Cultural Hall. Well over 200 people watched as Mr. Andre Baldet, a well-known figure in the motor trade, opened the Fete. Main attractions were the side stalls, pony rides, flower competition, dress parade and the selling of hamburgers and hot dogs. Ice Cream was given free by a local firm.

LONDON STAKE M.I.A.

★ All wards and Branches of the London Stake, involving about 150 members, took part in the Stake Roadshow festival. Nine shows were presented providing entertainment for about 250 spectators.

The Theme of the Roadshows "... and believe it or not ...", inspired a very varied programme and high ratings were given to some Wards for their performances. The results were one superior rating, two excellents, four very goods and two goods.

The stake was very happy to welcome Mr. Bell, a Youth Officer from Surrey County Council, as one of the judges. It is hoped that those watching enjoyed the evening as much as did those taking part.

South London Bishop Reports

On Conference Experiences

★ Bishop Walter Stevenson of the South London Ward, London Stake, was one of a group of bishops and stake presidents who were especially invited to the recent semi-annual General Conference in Salt Lake City. Following are his comments as reported at the London Stake's Bishopric and Stake Presidency meeting at Hyde Park Chapel.

"I was impressed with the atmosphere. Immediately I felt the spirit of the occasion. It was truly wonderful seeing the Prophet, President David O. McKay, open the Conference in the Tabernacle.

"Being there just couldn't help but strengthen one's testimony. I was also impressed by other things, such as the "This is The Place Monument" (monument erected at the mouth of Emigration Canyon, east of the city — Salt Lake City — in July 1947, the 100th anniversary of the date on which the Pioneers entered the valley.)

This helped me to realise the hardship the Pioneers endured to reach the valley. And I thought of how a few days earlier I had flown over these mountains and valleys where it took the Pioneers weeks to cross. On the spot one seems to sense all of this.

"I and a bishop from the Adelaide Ward of Australia stayed with Bishop William M. Hardy of the Rose Park Fifth Ward. We discovered that problems in the Church are the same no matter where you are. There is money to raise, people to interview, difficulty in reaching youth, etc.

"People in the Church there seem to be more enthusiastic, eager to get on with the work.

"It was interesting to see how the Tabernacle and many other chapels were filled for the Saturday night Priesthood session of conference. It was also interesting to see the operation of the Church at its headquarters, all the departments and to realise the size and scope of the Church and its programmes.

"The Bishops Seminar was wonderful. It was good to hear and feel the spirit of others as we met together . . . it showed the strength of the Church and the dedication of its members. It strengthened my testimony. There was a great exchange of ideas and everyone was made very welcome.

"Saturday night we sat up with Bishop Hardy and his family until 2 a.m. talking, exchanging thoughts. It gave us all a good feeling of brotherhood, of love."



Mrs. M. E. Watkins, left rear, Lake District Relief Society president, and Mary Reid and Jean Reid and Sister Tobay, who along with all Relief Society workers helped make the Four Seasons Bazaar a success.

LAKE DISTRICT

Love Leads To Successful Relief Society Bazaar

★ In recent years the branches in the Lake District have held their own bazaars with none of them too successful. It seemed that each year while much thought and careful planning went into the preparation there were a number of things which went wrong which suppressed the desired programme and results.

The Lake District is widely scattered. The branches being far apart. According to Mrs. M. E. Watkins, district Relief Society president:

"We needed to know each other better to love and understand our Sisters of the other branches. Yet the opportunities of meeting together were few and far between. Several sisters have talked of our district as the Cinderella of the mission.

"We thought, what better way of bringing about a feeling of togetherness than by working for one common aim" And so the idea of a district bazaar was born."

Sister Hatch, then district Relief

Society president, considered the idea and finally the go-ahead was made.

Morecambe was the place chosen to hold the bazaar because of the sea-side holiday visitors. "We tried without success to get a hall in the centre of the town. Finally the Heysham, the ambulance hall, was acquired for the fair."

The "Four Seasons Fair" meant the women could use all the things they had already made. The workmanship of the articles was excellent.

Each branch kept a record of all articles made, cost, and sale.

"The actual day dawned. The hall was alive with activity . . . slowly out of chaos grew a gorgeous array of goods exceeding all my wildest hopes.

"The most striking thing about the day was the wonderful feeling of love which prevailed."

Miss Julie de Marco, TV singer, who agreed to open the fair, commented on the feeling of enveloping love which she felt greeted her arrival and was

with her during her stay. Her sincerity and charm won all hearts and she was delighted with the large rag doll presented her. These dolls are a speciality of the Barrow Branch.

Visitors were obviously pleased with the items they purchased and commented favourably with regard to the displays.

The tired but happy group of sisters heard at the end of the day their efforts had made £58

"Missionary-wide the affair was priceless and each sister went home with the feeling that she had grown to know and love another sister a little more. As for myself, the greatest thrill was when the sisters called me to join a group of them to ask if we could have another bazaar two months later.

"We did in fact hold two more such fairs and made altogether £162 for the branches in the Lake District. A lot of work? Yet, but a lot more love and knowledge of each other has been gained."

Tips On Home Maintenance

★ **The Roof.** Missing or broken tiles should be replaced or rain will enter the attic and possibly set up the conditions for the spread of dry rot. Clear gutters and downpipes regularly; if they overflow, water will seep through the walls. Cast iron guttering needs special attention; it can look in good condition from the front but be rusted through at the back. A leaking roof can be due to damaged metal flashing at the vulnerable point between chimney and roof.

The Attic. Make an annual check for wood beetle; treat any flight holes with special fluid. See that the water tank is insulated and all exposed pipes lagged to conserve heat. Consider the

advantages of insulating the roof space with a glass fibre blanket or some form of loose fill. If trunks are kept in the attic, have part of the floor space boarded; it is easy to put a foot through the plaster below the joists.

Heat Insulation. In addition to insulating the roof space with a glass fibre blanket or loose fill, heat can be conserved in a room by applying expanded polystyrene tiles to the plaster ceiling. They are extremely light and simply stuck to the plaster with special adhesive; they also provide sound insulation. Walls can be heat insulated by hanging expanded polystyrene sheeting before wallpapering.

Some Challenges For Leaders of Young Men

★ In some parts of the world there are men who make a livelihood by acting as big game guides. They guide and direct men in the search for trophy game found only in certain geographical areas. Their services are sought by both skilled and novice hunters. The effective guide allows the hunter to do for himself everything that he himself can do safely, including tracking, stalking, and bagging game. It is his assignment to help the hunter where needed and to direct through the hunter's own efforts an exciting experience.

Those who would be successful leaders of young men in the priesthood would do well to ponder the orientation of the big game guide in carrying out his leadership assignment. Priesthood leaders should do nothing for the young man who is preparing for the exacting experiences of adulthood that he can do for himself.

Aaronic Priesthood bearers need the opportunity for self-discovery and self-direction whenever it can be safely given them. Only in this way can they develop into strong members of the Melchizedek Priesthood.

The young man who receives the Aaronic Priesthood should realise that bearing the priesthood of God makes him different from other young men who do not bear this priesthood. Priesthood leaders should stress this fact, particularly when a young man has just received the priesthood. However, this difference should be con-

stantly reaffirmed. It is essential that the young men who bear the Aaronic Priesthood come to internalise the "new image" they have through the conferral of the Aaronic Priesthood.

Leaders of the Aaronic Priesthood should be concerned primarily 'with helping the young men achieve maximum activity and involvement within the offices of the priesthood they hold. This means priesthood leaders should have faith in their young men and help them have faith in themselves.

Just as every game guide must know about the physical condition and hunting capabilities of his guests, so the priesthood leader should know all about his young men. He will need to visit them, to talk with them about their hobbies, to know something of their adjustment and activities in the Church. He should be in a position to congratulate each young man on his successes and encourage him to face his failures and learn from them.

Each leader should recognise that as a novice in the priesthood, the 12-year-old deacon will be less sure of himself and more willing to accept guidance and direction than the 17-year-old priest. He should read and inform himself on the characteristics and needs of young men of each age group so he can deal with each one effectively and intelligently.

Priesthood leaders should expect neither less nor more from these young men than they are capable of doing. They should give them ample oppor-

tunity to think through their problems and come to their own conclusions and convictions.

An effective priesthood adviser applies a vital criterion to all judgments of young men and their activities. It is contained in one word: Why? He is not as concerned with what the young man says, believes, or does, as he is with the reason for the young man's action and reaction. An effective adviser searches for the basic motivation, the why of the situation; he is not misled by surface symptoms of a young man's problems.

If the adviser hopes to learn what a young man's basic motives are, he must become a good listener. The young man will soon find out whether the leader is able and willing to help him grow, repent of his mistakes, and strengthen his testimony, or whether he will be quickly reprimanded before he has an opportunity to tell how he feels or to ask for help. This does not mean the adviser should condone the young man's attitude or his actions. It means that the young man can sense his leader's empathy—his understanding—and can look upon the leader as a friend and helper. Pascal gave a motto that all who hope to help people grow in knowledge and faith should never forget. It is: "Whom can I teach but my friend."

There is generally little doubt in the mind of a young man as to what is right and what is wrong. His big difficulty lies in implementing the principles of the gospel in his life. Too often the mistake is made of assuming that intellectual knowledge and acceptance of standards of righteousness guarantee their practice in his life.

The priesthood leader should therefore listen patiently while the young man talks about his life. If he has serious difficulties, he should help him bring them out for examination and

evaluation. A young man in difficulty may be ashamed of his acts and try to hide them. The result is that he will rationalise away any concern for his behaviour.

However, if the young man can courageously face those aspects of his life that are not in harmony with gospel principles, he can be helped to find ways to overcome them. The leader may even give some suggestions on how this can be done, being careful to let the young man set up the final course of action himself if at all possible. If failure is experienced—as it no doubt will be from time to time—the leader should be full of faith in the young man and urge him to try again and again to keep up the effort to grow or change for the better.

Several basic principles should always be kept in mind in guiding young men:

1. Go slowly. The young man may have been following an undesirable pattern of thinking or behaving for some time and may need time to change.

2. Help the young man to help himself. Do not become his alter-ego; strengthen him for self-direction and self-determination in life. Help him to use all his personal resources the best way he can.

3. Get all the help you can in understanding and guiding the young man from others who have influence in his life.

4. Do not become discouraged if there are setbacks and if progress seems slow.

5. Remember that improving or changing certain environmental aspects of a young man's life outside his church activities is most effective in helping him to develop himself in righteousness. These may be in his home life, his school life, his social

life, or in the area of his economic needs.

6. Retain a gentle, underlying firmness as to what is desirable and right or what is one's duty in the gospel. This should radiate from the adviser's own personality, his character, his way of life, his reputation in the community.

7. Keep confidences. A leader of young men who gains the reputation of not keeping confidences forfeits the vital trust that is absolutely necessary for him to be an effective adviser.

Young men live in the present. It is their immediate task to understand the present, their relationship to it, and what they must do to adequately adjust to the world in which they find themselves. They need instruction on how to implement the principles of the gospel in their present lives.

Leaders sometimes have a tendency to spend too much time on how adults in strange and presently non-existent cultures met problems, the details of which are meaningless to young men today. These examples of past human experience can be used profitably to point up the eternal nature of gospel principles. However, they should be used in proper proportion, with the purpose of finding out why the person did what he did and determining the results of such actions. Again we point out that teaching methods and interviewing procedures should be strongly oriented toward the present-day world with which the young man is acquainted and which he is trying to understand and to which he must adjust.

The following summary will help the adviser evaluate his performance:

1. He will encourage the young men to participate and become involved in his priesthood activities to the full extent of his ability.

2. He will strive to know much about each young man in order to be able to guide and instruct him.

3. He will gauge his expectations of each young man on a realistic basis.

4. He will let his young men think through their lessons and problems and come to their own conclusions and convictions as much as possible. He will be the kind of teacher who opens the door and then steps aside so the young men can walk through.

5. He will never render a judgment or decide on a course of action until he knows the basic "why" of each young man's attitude or conduct.

6. His first approach to a young man is that of a good listener, and he resorts to reproof only when necessary, as indicated in D. & C. 121:41-45.

7. He tries to have the young men regard him as a friendly adviser and advocate. They should feel that no matter what their problems are, they can turn to him for guidance and help.

8. He stands firm on matters of right and wrong so there should never be any doubt in any young man's mind; thus each one knows that his adviser is informed and has firm convictions from which he does not deviate in word or deed.

9. He knows that the young men are not as stable and mature as he is, so he makes appropriate allowances.

10. He keeps all confidences.

11. His lessons are well prepared and are centred in the present life of the young men.

12. He urges them to be conscious of the difference the priesthood makes in their daily lives. Bearing the priesthood of God is a privilege and a responsibility.

—The Presiding Bishopric

My Testimony !

By B. W. Shortle,

Rhyl Branch

★ Sunday morning Aug. 6th, I was rushed to hospital with a Coronary Thrombosis and a clot of blood in the left lung. Sister Shortle was told that morning by the doctor, "This is it". I had less than a thousand to one chance of coming back alive.

The third night was the crisis and I was not expected to live. It was this night that I had the experience of seeing a large black door with a large white handle, slowly open, pushed by a skeleton hand. The sense of depression, oppression, hoplessness and darkness is impossible to describe as I slowly drifted towards this door. Suddenly I stopped and the door slowly closed, and the black tunnel behind it was no longer in sight. I awoke crying for President Cannon, asking the nurses had he been, I wanted him.

That afternoon as I lay partially sleeping, I heard a voice and there was President Cannon at my bedside. We talked for only a few moments as the Sister would not allow him to stay longer. I remember he placed his hand upon my head and then departed with a warm handclasp.

The following morning I was almost awake, in fact I saw the greyness of

the dawn through my window, when I saw a person dressed in white standing at my bedside close to this window. I struggled to awaken fully to see who it could be, when the figure moved towards the window and disappeared. My ward was on the third floor of the hospital!

The following day at roughly the same time I again partially awakened and felt a man's warm firm hand holding my hand, what a feeling of strength and comfort was in this clasp. I tried to hold on firmly and to awake fully, when once again the figure departed. From that time I began to improve until the specialist at the hospital told me the following week that I had made a marvelous recovery.

My own doctor tells me I am a miracle man, and by the laws of medicine I should not be alive. I want to thank all the members of the Church who offered prayers for me, for the two local Elders who prayed and fasted for me, and to bear testimony to you all that it was my Eternal Father that brought me back from the Valley of the Shadow of death. God does live and answers our prayers, and today, just a fortnight out of hospital, I am able to sit and type this message to you.

★ "The Priesthood is an everlasting principle which has existed with God from the beginning, and will exist throughout all eternity. The keys which have been given to function through the Priesthood come from Heaven, and this Priesthood power is operative in this Church today as it continues to expand in the earth."

—President David O. McKay



Peter Wheat, bearded, third from right, during a BBC filming for a special sports programme.
—Credit John Tarlton

Paper Back Novel Leads To Church Conversion

★ My first contact with the Church of Jesus Christ of Latter-day Saints came through, perhaps the most unlikely source of all—a paper-back novel. At that time I was serving as a member of the Royal Navy with little contact with religion, other than a belief that God the Father, His Son Jesus Christ and the Holy Spirit were individual beings and not three intertwined as one in some hardly comprehensible 'power' as I had been taught as a youth.

I also believed that no Earthly death could separate the love and relationship I had shared with my wife Margaret and our eldest son, David. The book, although a basic fiction novel, contained some useful information about the Mormon Church, its members and beliefs.

I cannot even remember the title, but I am grateful to the authour for presenting truth.

The small seed sown, I was interested when a Morman joined our ship's company. It impressed me when crew members made fun of his non-drinking, non-smoking habits and his interest in the Bible and other religious works, yet he hardly made protest other than in a lighthearted fashion. Mind you it was sometime before I had the courage to express my interest to him, and when I did, it was with some dismay that I found he was leaving the ship within one week. Nevertheless I was allowed to read a little of the Book of Mormon and he gave me a number of tracts about the Church.

By now I was really interested and

understanding that missionaries called at homes, I told my wife on my next leave that should they call she was to arrange an appointment for me. As is the way of the Lord, it was not long before I had a letter in the mail telling me that "two young men had called about the Church and would visit again during my next leave". I was overjoyed at this news and felt a great tingling happiness, which I now realize was the Holy Spirit guiding and helping me.

I was impressed by my callers, Elder Erickson and Elder Jensen. Quiet men, interested in telling others who would listen to the message of importance they had been entrusted with. The discussions were presented over the next few days and I hardly had a single question. It all fitted into place, the truth I had been waiting for!

But Satan is a stubborn seeker and towards the end of my leave I began to have doubts—"did I want to forsake my interests in life—friends, drink, tobacco?" It would be hard living the principles in the Forces—"perhaps after all I would forget the whole thing".

Books, tracts, etc., were returned and as far as I was concerned the whole thing was finished. But the Lord thought otherwise and a feeling of guilt swept over me. No visions, no voices, just a deep feeling that told me I was wrong to forsake truth. Well, you can't hold out against the promptings of the Spirit and on my last evening before returning to ship, I sat down and wrote to Elder Erickson asking him for the return of my Book of Mormon and telling him how I felt. The discussions were continued through the post and on my next leave I was baptised at the Bournemouth Chapel.

The happiness was complete and even my wife, who wanted nothing to do with the 'strange religion' could not stifle the joy I felt—despite the curls of cigarette smoke craftily blown in

my direction that evening by the fire-side. I prompted her to learn more of the Gospel, she said she would. By the time my next leave came, my wife had not only had the discussions, she was baptised and working for the Lord!

Despite the fact that I was away for long periods, abroad with the navy, I think the remaining time I had was the happiest of a 10 year service life. Leaving the forces has its problems when one has known no other occupation since leaving school. I needed a job and I grabbed the first that came along. Gravedigging is a hard taskmaster, but one is certainly close to the ancestors! I supplemented my income by writing articles for the angling press—fishing I had always done and I enjoyed producing articles about it.

Later I had the chance to enter journalism full time, first as a sub-editor with an angling newspaper and later in my present position as a magazine editor. In my spare time I wrote three major books on the sport, all to be published in late 1967, contributed to other publications and appeared in a number of angling programmes on BBC-TV and ITV. None of this would have been possible without the help of the Lord who I sought in prayer to help my efforts—if it be His will and to sustain me in my Church callings.

I bear testimony that this is the true Church, that our Heavenly Father answers prayer and that if we will strive to serve Him in Church and daily life, His Spirit will be with us as guide and helper.

On leaving the Royal Navy, I was called to serve as 1st Counsellor in the Bournemouth Branch, and I now serve as 2nd Counsellor in the South Coastal District Presidency — South West British Mission. I have two sons—David and Tony. My wife Margaret serves as Bournemouth Branch Primary President. My present job: Editor of the monthly, Angler's World.

Those Who Love Most

By Sue Smart

(Editor's Note: Sue Smart was graduated this year from East High School in Salt Lake City:)

★ You're away from home. You meet a stranger, and during the course of conversation he finds out you're a Mormon. He's interested but cynical. Skeptically he asks, "What is the single most important principle in your church? The one most important thing?" Here is the golden opportunity you've been waiting for, a chance to convert someone! But this man and his questions puzzle you. You know the Articles of Faith. You've even learned the first few missionary lessons. But what do you tell this man who simply wants to know the one thing your church is all about?

"Then one of them, which was a lawyer, asked him a question, tempting him and saying, 'Master, which is the great commandment in the law?'"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment."

"And the second is like unto it. Thou shalt love thy neighbour as thyself."

"On these two commandments hang all the law and the prophets." (Matt. 22:35-40.)

Love! This was the first principle in the Church of Christ when he was on the earth and the first principle in his Church when it was restored through Joseph Smith.

Because we have so much, we Mor-

mons sometimes become preoccupied with the unusual facets of our religion and lose sight of its main goals and purpose. Above all, ours is a religion of love. "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Christ's whole life was a lesson in love, service, and compassion. He, then, is our Savior, one who taught love as a way of life. I think I could base my whole testimony on this, because even in my short life I have found that the truest, most rewarding things have come through love.

But even though love is such a beautiful thing, it is not an easy principle to practice. William Penn once said, "Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it." Why, if love is such a beautiful thing, is it so difficult to learn and practice?

One reason is that most people fail to realize love in a practical sense. They think of love as an abstract sort of thing that is nice to give talks about; but when it comes right down to it, it is not a practical, feasible way to face life in our world of turmoil and tension.

Christ built the best case for love. Here was one who, more than any other, had a deep love for all mankind. Crowds of people flocked around him and followed him wherever he went. I sometimes get the feeling that many of these people didn't really understand what Jesus was saying, but that they followed him out of pure love.

There are other evidences of the

force of love. Psycho-Cybernetics is a book about personality development. The author, Dr. Maxwell Maltz, writes of love and charity as extremely essential elements of success. This man is not preaching a religion but rather showing us the value of love in psychology.

Eric Fromm, a philosopher, describes love as the only effective way for men to dissolve the inherent loneliness of the human experience. He is not speaking for religion but from a philosophical standpoint.

If we can realize love as a practical force that can be utilized in our lives, the next step is to overcome the fear that prevents us from loving.

Just as fear may prevent nations from trusting and cooperating with each other, fear may also prevent us from giving and sharing our love. We are frightened by those around us, afraid of being hurt. Just as fear prompts nations to wage war with each other, fear also prompts us to wage war with those around us and to destroy love.

Each of us has his own defense mechanisms. In order to avoid being hurt, we develop a system of defense. These barriers that we erect may protect us from being hurt, but they also prevent us from giving and receiving love.

Suspicion acts as a radar warning system in our war against love. It tells us to deny our love to those who may not return it. That sounds good, but Jesus said, "Ye have heard that it hath been said. Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

"For if ye love them which love you, what thank have ye? for sinners also love those that love them." (Luke 6:32.)

"Give to every man that asketh of thee . . ." (Luke 6:30.) We can see there is no room for suspicion in the hearts of the followers of Christ; he put no stipulation on love.

Neglect and complacency build barriers around us that prevent us from loving. Almost all of us are guilty of a certain degree of neglect. Perhaps we did not take advantage of an opportunity to help someone. Perhaps we could have eased someone's mind or offered some encouragement. However, if we let this neglect become a habit, we deny ourselves the chance to love.

The feelings of self-pity and inferiority build up stockpiles of weapons that frighten love away. Inferiority is a common feeling, but it often makes love impossible. One of the people I know has distinct feelings of inferiority. He often feels that he is worthless. This attitude prevents him from accepting love, either because he doesn't recognize it or he doubts its sincerity. By the same token, he cannot give love, because he feels it will be of little value to anyone. This is very unfortunate, because this boy would have a great capacity to love if he would break down the barriers of inferiority.

Pride declares our wars. How many times have we been unfriendly to those we feel to be inferior to ourselves simply because we fear we might endanger our own social status? Pride says to everyone around us that we care more about ourselves and the illusory fruits of pride than we do about love. It says we do not need love and we do not dare give of ourselves.

By holding grudges, we wage cold wars—wars that cannot be resolved, because we are unwilling to forgive or compromise.

Bad tempers launch attacks on others. They invade the hearts of potential friends and destroy the love that might have been shared.

Some people use the weapons of

shock to destroy love. They bomb love with a shock that says, "You would not like me for what I am, so I will be something shocking; then at least you'll notice me." These people are indeed noticed, but they can neither give nor receive love, because they are unwilling to be honest with themselves and admit who they really are.

So here is the problem: We let our own foolish fears prompt us to wage war on each other and prevent the emergence of love. Isn't it about time to call a peace treaty and adopt a policy of total disarmament? Only when our defenses have been broken down can love enter our hearts.

We may not always play the game on common grounds. We may be unarmed while others fight with atomic bombs, but we must have courage, for this is the challenge of our religion.

Once we have disarmed ourselves, we can allow love to enter our hearts. However, there is more to Christianity than that. We must not only admit love into our hearts, but we must also outwardly extend ourselves and radiate love. We must love those around us; we must love people we don't even know we must love our enemies. This

love must become an entire way of life; it must govern us in all things. It must spur us to be tolerant of all men, to give aid to any man in need, and to share and have limitless compassion. Joseph Smith described love as a fountain "unto the consuming of our flesh."

This is what we are striving for. It is more than 75 per cent attendance at Sunday School. It is more than paying a full tithing. It is achieving a state of love that radiates from us and governs our entire life.

Think for a minute about the things you love. Perhaps you think of your family or of a few friends who really care about you. Think about how this love makes you feel. Now, imagine this love for all of life! Imagine this feeling for all of humanity! This is the Christianity of Jesus Christ.

The great German scholar, Baron von Soanheim, once said, "They are the disciples of Christ not who know most, but who love most."

As a church we must show the world that we are the Church of Christ because we love! Our missionary system is great, but if we could boast about a church of members who truly loved, people would clamour to join our ranks.

BRITISH SOUTH MISSION

Continued from page 49

leaders. The evening ended with a buffet type supper prepared by the Relief Society sisters.

The following day in Sacrament service, three girls Jorli Stevenson, Kate Rickers and Annette Richards, graduated from Primary into M.I.A. Primary President Kitty Griffith presented them to M.I.A. and they were welcomed into

the organisation by President Jennie Chase.

Because Fred Eastley, counsellor in the Branch has been called as the Thames Valley District Clerk, the Branch Presidency was reorganized on 26th Sept. Derek Parkin remains as the Branch President, with Alvin Rickers as 1st counsellor, Thomas O'Connell as 2nd counsellor and Royal G. Chace as Branch Clerk.

Happiness Is MIA

Leaders Learn At Meet

By John V. Collier, Blackpool

★ "Is happiness really egg-shaped?" Ninety-six people, young, and young at heart, would tell you emphatically that happiness is M.I.A. shaped and M.I.A. is shaped by leadership.

This number of Saints attended the latest M.I.A. Leadership Training Course at Largs Ayreshire under the direction of Brother and Sister Tom Hazeltine of Nottingham, Brother and Sister Brian West from Bristol and Brother Ray Ferrar from Leicester.

Saints from Glasgow to Romford, Edinburgh to Bristol, Belfast to Hull attended. Most had never met before, but all had two things in common: a love and appreciation of what M.I.A. means, and a testimony of the Gospel of Jesus Christ.

The course was one of many now being organised in Great Britain. The purpose was to train new leaders in M.I.A. They followed the direction of President David O. McKay at Inven-clyde to "Tell the leaders to be leaders, and to tell the youth to be leaders, not followers."

Young people were taught to handle groups of people, to organise and adapt different games to be played in M.I.A. They also received well prepared and excellently presented lessons on M.I.A. administration from Bernice West.

The boys received coaching on basketball, from Brothers Hazeltine and Wykes. Volleyball was directed by Ray Ferrar a former F.A. referee. He was assisted by two members of the per-

manent staff. Football for the men was under Brian West.

The girls received coaching in basket-ball, keeping fit as well as a most unique camp-craft course. This was a crash course for selected girls from different areas of the British Isles. In six days they had to take the equivalents of between one and four-year courses.

The course included a five mile hike, climbing, orienteering, and general camp-craft skills. It was carried out in this manner in order that camp-crafting in the Church in this country, may be rapidly brought to the fore.

There are now thirteen girls throughout the British Isles with four-year badges, who are now qualified to teach and to pass other girls in similar courses.

Folk dancing was taught to both boys and girls, and for this we welcomed back our excellent instructors "Dudley" Clark and Peggy Cash.

Bernice West stressed that while M.I.A. deals with games and social activities there is also a great spiritual side. This was evident to all who attended the testimony meeting on Sunday.

Another service was held at 7 a.m., Wednesday on a deserted beach at West Kilbride. Hearts were opened and tears flowed freely. All were moved by the spirit and the friendship of their brothers and sisters in the Gospel.

As usual, in gatherings of youth,

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MIA Leadership training course held at Inverclyde

Credit John Collier, Blackpool

HAPPINESS

Continued from page 64

comedy and light-heartedness was at a height, provided by characters such as Jim Mile of Romford, who could be heard coaching over the length and breadth of Largs. Unfortunately, he was one of the first casualties. He injured his shoulder in a fall.

Various highlights stand out, such as the "international" soccer match between England and Scotland, refereed by Ray Ferrar. He wore tartan bonnet and a T-shirt decorated with a Union Jack. Some questionable refereeing decisions were often made and Ray received much good humoured abuse for his efforts.

During the game we were pleased to welcome President J. W. Child and his wife of the British South Mission. President Child stayed the rest of the week and gave this advice, "You are leaders and potential leaders and should always respect the authority above you, and

respect the counsel from those below you."

During the course Brother Halzeltine repeatedly remarked on the quality of the singing. As a gesture of the love and respect we all felt for him, a choir was formed to sing a special number for him at the end of the course.

A hard-working social committee organised the final night's party. Talent and comedy were abundant and food was plentiful. A good time was enjoyed by all. The evening included the presentation of gifts to the course leaders and to the permanent staff.

The course was most beneficial to all those who attended. Harry Harrop from Bristol remarked "Courses get better. The leadership is fantastic, and all should try to come."

The quality of those who attended was aptly summed up by Ray Ferrar when he said, "All who are on this course show special talent. They are, and will be tomorrow's leaders."

Dance Aided Missionary Fund

★ "Put him in the stocks!" "Make her walk the plank".

These were some of the cries heard at the Epsom Ward, London Stake, Pirate dance, in aid of the missionary fund held on September the 9th. Danc-ing was to a three piece band who joined in the fun packed evening.

Members and friends arrived cos-tumed in the best pirate tradition. The prize a dinner for two, for the best

dressed pirate, went to Cap'n Jim Martin.

Walking the plank, locked in the stocks and bombarded with paper balls or participating in squaw wrestling, neck wrestling, or the tug of war, gave plenty of excitement to a very enter-taining evening.

A realistic duel with the clashing of steel swords and the well chosen de-corations made a very pleasant and un-forgettable evening.

Ode To Summer

By Russell LeRoy Whittaker

I saw the green leaves of Summer
Turn pale in the Autumn's Gray.
I felt the warm breezes of Summer
Turn cold, drive the leaves away.
I heard the birds' songs of Summer
Hushed at the end of their play.
I saw the sad ending of Summer
Come soon, after too short a stay.

I see the sure ones of "untried youth"
Fear loud crys from a foreign land.
I feel the pulse of a "modernized truth"
Quickened by ancient threats at hand.
I hear the scoffing, a former reproof.
Cease, as the jester understands.
Yes, I see the proving of untried youth
As we fight for a firm place to stand.

Oh, nature's cold comes, stilling the land
But promising a warming sun.
And hearts are still chilled of the mortal's hand
From where is its warmth to come?
I know the brown grass will green again
As for us, we'll stand in the end.
But, will those winds
Be stilled by us,
Never to rage again?



Safely back to Stone at the end of the trip. Phillip Bland, left; Edward Sharp, James Rankin and Raymond Poole.

Five On A Boat

★ Five young Mormons had an unusual holiday this past summer. They hired a thirty-five foot cabin cruiser and explored the canals and locks of several counties.

In the group were E. Edward Sharpe, E. James Gray, James Rankin, E. Raymond Poole and Phillip Bland. They travelled over some of the 1,400 mile

system of inland waterways that at one time played an important roll in the transport system of Great Britain.

Their sense of adventure was enhanced during the week-long trip by discomfort and near disaster. They were soaked with rain; collided with a bridge; became wedged against a partly sunken boat; nearly fell in a canal; got



Market Drayton, Shropshire, Union Canal, a beautiful scene.

hit on the head with a barge pole and on the last day, ran out of petrol. These mishaps in no way lessened their enjoyment and appreciation of the beauties and wonder of life on the water.

The journey began at Stone, Stafford-

shire and included going through the Hall Lock on the Trent and Mersey Canal, Audlem Locks near Nantwich, Harecastle Tunnel, and the lock on the Trent and Jersey Canal just south of Stone.



South end of Harecastle Tunnel.

★ "That great blessing of celestial glory could never have come to us without a period of time in mortality, and so we came here in this mortal world. We are in school, the mortal school, to gain the experiences, the training, the joys and the sufferings that we partake of, that we might be educated in all these things and be prepared, if we are faithful and true to the commandments of the Lord, to become sons and daughters of God, joint heirs with Jesus Christ, and in His presence go on to a fulness and a continuation of the seeds forever, and perhaps through our faithfulness have the opportunity of building worlds and peopling them."

—President Joseph Fielding Smith

WEDDINGS

Cynthia Bramley Now Mrs Johnson

★ The marriage took place in the Logan Temple, Utah, on July 7th of Cynthia Joyce Bramley, formerly of Middlesborough Ward, to Barton Keele Johnson of Monticello, Utah. They are now living in Utah.



Cynthia Bramley and Barton Johnson

ENGAGEMENTS

★ Aug. 26th Barbara Ann Appleby to Craig Lithgow Marshall, both of Middlesborough Ward, Sunderland Stake.

★ Sept. 14th Margaret Moore to Albert Wellington-Smith both of Middlesborough Ward, Sunderland Stake.

BIRTHS

★ Aug. 3.—To Barrie and Sheila Jones of Birmingham South Ward, Leicester Stake, a son, Simon Delon.

★ Aug. 7.—To Nancy and Ronald B. Williams of Rhyl Branch, Central British Mission, a son, Timothy Justin.

★ Aug. 28. — To Brother and Sister Harrison of Lincoln Branch, Central British Mission, a daughter, Wendy Joy.

★ Sept. 19. — To Dorothy and Dennis Matthews of Hereford Branch Central British Mission, a daughter, Geraldine Kay.

★ Oct. 1. — To Patricia and Barrie Stevens, of Nottingham Ward, Leicester Stake, a son, Simon Peter.



Patricia Ann Cawthorne and Michael F. Bray were married in the Sunderland Chapel on July 15th.

OBITUARY

★ Wendy Ann Godbold, aged 4 years, daughter of Brother and Sister Godbold of 90 Howard Street, Lowestoft, died on Sept. 16th at Riversfield Hospital, St. Neots.



Brother and Sister Grundy of Scunthorpe, whose wedding was reported last month.

London Temple Information For 1968

★ The following information pertaining to the London Temple for 1968 is supplied by President LeRoy J. Buckmiller, of the Temple located at Newchapel, Nr. Lingfield, Surrey.

The Temple is a 2½ hour journey by public transport from Victoria, London.

ENDOWMENTS:

Mondays: 10.00 a.m., 1.00, 3.00 and 7.30 p.m.

Tuesdays: By appointment.

Wednesdays: 10.00 a.m., 1.00, 3.00 and 7.30 p.m.

Thursdays: 10.00 a.m., 1.00 and 3.00 p.m.

Saturdays: 9.00 a.m., 11.15 a.m. and 3.00 p.m.

At other times by appointment.

Doors close 20 minutes before above times.

SPECIAL ENDOWMENT SESSIONS:

These will be held on Good Friday, Easter Monday, Whitsun Monday and August Bank Holiday Monday commencing at 9.00 and 11.15 a.m. and 3.00 p.m. Doors close 20 minutes before above times.

LIVING ENDOWMENTS AND SEALINGS:

Saturdays and Special Endowment Sessions mentioned above: 11.15 a.m. Patrons must be at the Temple by 9.30 a.m.

BAPTISMS FOR THE DEAD:

Saturdays: 10.00 a.m. by appointment.

INITIATORY ORDINANCES FOR THE DEAD:

Wednesdays: 8.15 a.m.

SEALINGS FOR THE DEAD:

Wednesdays: 3.00 p.m. by appointment.

Saturdays: 2.00 p.m. by appointment.

Others times and days by appointment only.

The Temple is closed on Fridays except for Good Friday.

CALENDAR:

Opens: December 30th 1967.

Closes for Summer vacation: August 9th 1968.

Re-opens: Monday August 26th 1968.

Closes for year: December 20th 1968.

Re-opens: January 1st 1969.

If in doubt phone Lingfield 2759.

A Call To Greater Diligence

★ "No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph Smith, men and women all over the world have been organising societies, hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to and heard many times of men who have spent large sums of money to compile a record of their forefathers, and after it was compiled, when asked why they did it, they said: 'I do not know; I was seized when an irresistible desire to compile that record and to spend money freely to do it. Now that it is completed, I have no special use for it.' Latter-day Saints value books of that kind beyond price or money. When we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the Gospel, I am sure the Lord blesses us in obtaining it." (Conference Address—President Heber J. Grant, April 1928.)

In an early publication of the Church there is an interesting article concerning this most important duty: that of searching out the information we need so that we might be able to prepare the records necessary that ordinances might be performed in the House of the Lord for our ancestry. "The glow of truth which lights the mind of a convert to the Gospel is often turned, after his own baptism, on the redemp-

tion of his ancestors. Lacking definite instructions as to the manner in which he may secure and prepare the necessary information, he too often postpones any action until he gathers to Zion (or waits until a temple is built) ...

"There is a good opportunity for a person to gather facts from persons and records in the town where he and his parents have lived. Church records have been kept in most Christian lands for upwards of a thousand years. In both Europe and America the governments have kept records of wills, deeds, soldiers' lists, and other important reports containing genealogical information. Fortunately for the Latter-day Saint researcher, this custom has prevailed for hundreds of years. Some of these records have been lost, some destroyed in times of war, some by fire and moisture through exposure; but the wonder is that there is so much of this genealogical material in the archives of churches, parishes, and government offices, all of which is at the disposal of the seeker after such information."

However, it has been found that to do research and temple work, one must commence doing it. Classes surely have their place in teaching this most important subject, but they can never take the place of doing. Many people in the Church have had hours and hours of theory in the genealogical classroom, but far too few have put the same amount of hours into the actual practice.

The way is open to those who will

attempt to become saviours on Mt. Zion. The evidence is clearly visible to all who will see that Elijah the Prophet has appeared and proffered his work to the world. Every genealogical society, library and magazine, every one of the millions of genealogical records, every name on each page of every pedigree, and every individual in the United States and every civilised land in this world who is engaged in seeking after his dead are tangible, physical witnesses that Elijah came because they all indicate the fulfillment of that prophet's mission "to turn the hearts of the children to their fathers."

The results of his mission are all about us. The evidence is conclusive. There is no room for doubt. Elijah has come. One of the greatest of the prophecies has been fulfilled.

If we as the Lord's latter-day Israel will hearken to the commandments of God and use our time and means in promoting this work, the Lord will bless us with knowledge and power to do the work we have been sent to do.

Observe the words of President Wilford Woodruff at the dedication of the Salt Lake Temple: "As thou hast inclined the hearts of many who have not yet entered into covenant with thee to search out their progenitors, and in so doing they have traced the ancestry of many of thy Saints, we pray thee that thou wilt increase this desire in their bosoms, that they may in this way aid in the accomplishment of thy work. Bless them we pray thee, in their labours, that they may not fall into

errors in preparing their genealogies; and furthermore, we ask thee to open before them new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also."

There are thousands who bear fervent testimony that this inspired utterance has been fulfilled in their behalf. Records have been found where it was thought that none existed, and miraculous happenings have preserved records for use in the great work of research.

This work is for all members. The aged as well as the young should actively participate. Every person can, by diligent application and continued experience, become proficient in research for their ancestry. Hundreds of people in the Church by their own intelligent efforts, have mastered the technique of genealogical training and have obtained marvelous results to inspire them to still further efforts.

When Jesus taught His disciples to seek and they would find, ask and they would receive and knock and it should be opened unto them, He was not talking theory, but actual practice. This is the kind of practice we need to put into research. Seek the information we need, ask our friends and relatives to help us, then request the help of the Lord in achieving the results. We need not procrastinate. We can begin now, we can achieve results almost immediately. The Lord will bless us if we will put forth the effort.

★ "The power of the Priesthood becomes dynamic and productive of good only when the liberated force becomes active in the lives of men, turning their hearts and desires toward God and prompting service to their fellow men, just as an impounded reservoir of water becomes productive of good only when the liberated water becomes active in valleys, fields, gardens, and happy homes."

—President David O. McKay

Douglas Learned That Animals Don't Go To Sunday School

by Janice Dixon

★ Douglas was three years old.

"When you are three, you will be able to go to Junior Sunday School," Doug's mother had told him. He remembered because today was his third birthday.

"I want to go to Sunday School," Doug said and put on his new stockings and brand new shoes.

"Tomorrow is Sunday School," his mother told him, "and today is Saturday. We are going to the zoo and see all the animals."

"Do the animals in the zoo go to Sunday School?" asked Doug.

His mother laughed and said, "No, animals wouldn't know how to behave in Sunday School."

The gate of the zoo looked tall as the sky, with a cougar of cement crouched on either side at the top of the gate. Doug ran quickly inside where they couldn't see him. Just then he heard a loud roar, as loud as thunder sounded, even with a pillow over his head. Doug took hold of his mother's hand, and they went toward the sound. A lion the colour of marmalade paced back and forth inside his cage. With each few steps he opened his mouth and let out a terrible roar.

"I know why the lion doesn't go to Sunday School," said Doug. "He makes too much noise."

The lion's roar stopped the monkeys' chattering and Doug ran to watch them swinging and climbing around on the bars. One monkey chased another one around and around. A little, brown

monkey with serious eyes turned upside down on the bars and looked at Doug through his legs.

"You can't go to Sunday School," said Doug, "because you don't know how to sit still."

The donkey was soft and brown and had a warm, wet nose. "He looks like a horse except for his ears." But when the Donkey opened his mouth and brayed, "He haw, he haw," Doug scolded him. "You can't laugh loud like that in Sunday School," he said.

The ox was behind two fences of heavy wire, but when he saw Doug he ran toward him and tried to poke him with his sharp horns. "You've got to learn to stop poking people," Doug warned, "or you'll never get to listen to the stories." But the ox only shook his pointed horns.

When Doug went close to the hippopotamus's cage he saw food all over the floor. The hippopotamus didn't seem to care. He was sleeping under the water with only his nose showing. Some lettuce was on one side of the cage and some oranges were on the other. Hay was spread all over the floor, and a carrot floated on the water and almost hit the hippopotamus on his sleepy nose.

"We don't throw food or anything on the floor in Church," said Doug. "We take care of our building." The hippopotamus yawned, opened his big mouth, swallowed the carrot, and went back to sleep.

The crocodile was sound asleep in

his cage. Doug called to him, "Hey, crocodile!" But the animal did not blink his eyes nor twitch his tale. The zoo keeper threw some food to him, and Doug called again, louder, "Hey, crocodile!" The crocodile lay quiet. He looked like a big plastic animal to play with in the bath. "If that old crocodile doesn't listen he'll never hear the songs and stories."

Doug visited all the animals in the zoo, but he didn't see one that would know how to behave in Sunday School. The elephant was the last animal they saw in the zoo. Doug always waited until last to visit him because he was a favourite. Doug's mother told him that an elephant could remember for years and years. He watched the huge, gray

elephant walk around. When the elephant saw Doug, he came over to the side of his pen and reached his trunk out to him.

"He remembers me!" Doug laughed and gave him the bread crumbs he had in a sack.

"And I'll remember how to behave in Sunday School. I'll remember not to make a noise like the lion, not to wiggle like the monkeys, not to laugh loud like the donkey, not to poke others like the ox. I won't be messy like the hippopotamus and I'll be especially careful to listen when the stories are being told. I won't go to sleep like the crocodile."

And when Doug went to Sunday School the next day, he did remember.

★ "We see in the divine ordinances conferred and revelations from the Lord on the Priesthood the solution to every need in the government of the Church. This is particularly significant as the Church continues to expand."

—President David O. McKay

★ "In seeking the source of the Priesthood we can conceive of no condition beyond God Himself. In Him it centres. From Him it must emanate. Priesthood, being thus inherent in the Father, it follows that He alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the Priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it".

—President David O. McKay

★ To live is not to live for one's self alone."

—President David O. McKay

A FRIEND

By Gillian G. Brown-Lee

I had a card today, . . . from a friend.
It was just a card to say
"Thank you", for a kindness shown
To a friend.

It whispered to my heart, . . . from a friend,
More than presents could impart,
Such a loving message, sent
From a friend.

One of life's most precious joys is a friend,
More than riches, jewels, and toys,
If you seek more lasting things,
Be a friend.



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How Does The Teacher Learn to Ask A Thought Provoking Question?

by Lowell L. Bennion

Socrates (469?-399 B.C.), celebrated philosopher and seeker after wisdom, is renowned for the Socratic method of teaching. This method is simply to question people's opinions and then to question their answers until they make good sense and are logical.

All great teachers before and after Socrates have asked questions. They have not been content to hear themselves talk and expound, but have been interested in turning the wheels of thought in the minds of their listeners. Teaching has been interpreted by them as learning. Asking questions cost Socrates his life, but it has stimulated countless thinkers through the ages to use his method of teaching.

Asking questions is as appropriate in religion as it is in philosophy. The Master teacher said:

"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." (Matthew 7:7.) He Himself often taught with questions, with parables which provoked questions, and with counter-questions. (Read one of the Gospels to examine the Savior's use of questions.) The restoration of the Gospel had its inception in the question of the boy, Joseph. Not only the First Vision, but nearly every revelation the Prophet received, was in answer to a question.

Among the skills of an effective Sun-

day School teacher is the art of asking good questions.

(1) What is the purpose of using questions?

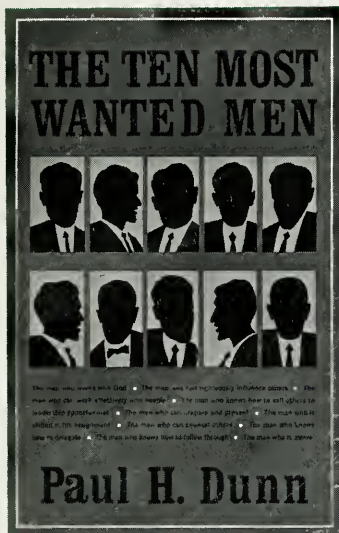
They should be used to provoke thought, to make students think, to involve them in the learning process. Good questions are thought-questions.

There are two types of questions which fall short of this mark. The first is the one which calls for a "yes" or "no" answer. For example: Is Jesus Christ our Savior? A more thought-provoking question would be: From what does Jesus Christ save us? Or, why do you need a Savior? Questions that can be answered "yes" or "no" stimulate little thought and usually take the class nowhere in particular. They should be used sparingly and then usually need to be followed up with a thought-question.

A second kind of ineffectual question—often used in a series—is the type which calls for a self-evident answer: Should we pray every day? Do we hurt people when we are unkind? Is it better to hate people or to love them?

The best questions invite thinking and contribute to the realization of the central purpose of the lesson. Hence it is often wise to build the whole lesson around a single question or around three or four fundamental ones which will allow time for depth discussion.

Continued on page 80



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Paul H. Dunn

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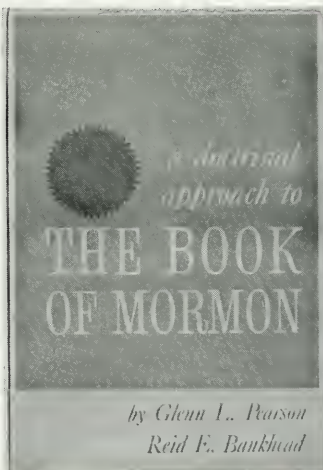
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QUESTIONS

Continued from page 78

For example, "Will each of you tell us one way in which you love God and illustrate it out of your own experience?"

(2) How can a teacher encourage response to questions and the asking of spontaneous ones?

A 14-year-old girl said, "I hate it when a teacher asks a question, laughs at my answer or rejects it because it is not exactly in his words, and then answers his own question. I like a teacher who listens to my answers respectfully and even to my questions." There is no more appropriate place to respect the free agency, individuality, and dignity of another human being than in the classroom where each is performing publicly before his peers. Blessed is the teacher who, by his genuine humility, love and sensitivity

can create an open and trusting atmosphere in which students will feel free to do most of the talking, including the asking.

One of the best ways to invite student questions and to prepare the soil of their minds for seed-planting is to divide the class into groups of five to eight, appoint a chairman and scribe in each group, and ask each circle of students to come up with three questions on the subject of the day: repentance, for example. They should be written and handed to the teacher. Students will be interested in each other's questions. The well-informed teacher can then arrange them very quickly for a meaningful discussion. There is nothing quite so meaningful in the classroom as having thought initiate with students.

Thought Titbits

★ The man who makes no mistakes usually doesn't make anything.

—Edward John Phelps

★ Few men are so obstinate in their atheism that a pressing danger will not compel them to the acknowledgement of a divine power.

—Plato

★ You may be on the right track but you'll get run over if you don't move.

—Anon



The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before Him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the priesthood.

—Joseph Smith



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Cover Picture

A Scottish Piper
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PRAYER

by

JOSEPH HART (Born 1712 Died 1768)

Joseph Hart was born about the year 1712. Although the son of pious parents, he was an irreligious man, till he was awakened by a sermon which he heard in a Moravian chapel. He repented of his former sins, and became a preacher of the truth in 1760. He was the minister of an Independent chapel in London. He was the author of a volume of hymns. He died on the 24th May, 1768.

PRAYER

Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live.

The Christian's heart his prayer indites,
He speaks as prompted from within;
The Spirit his petition writes,
And Christ receives and gives it in.

And wilt thou in dead silence lie,
When Christ stands waiting for the prayer?
My soul, thou hast a Friend on high—
Arise, and try thy interest there.

If pains afflict, or wrongs oppress,
If cares distract, or fears dismay,
If guilt defect, if sin distress.
The remedy's before thee—pray:

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on Him, thou canst not fail;
Make all thy wants and wishes known;
Fear not, His merits must prevail;
Ask what thou wilt, it shall be done.

EDITORIAL ROUNDUP

GENEALOGIST

★ Sidney Cramer, Edinburgh, Scotland, a life member, Society of Genealogists, and an Honorary Founder of the Scottish Genealogy Society, addressed the Society of Genealogists in London recently on "Adventure Into Genealogy."

Earl Mountbatten is president and The Duke of Norfolk, a vice-president of the Society.

The talk by Bro. Cramer was featured on the same programme as a violin recital.

TEMPLES

★ Sites have been selected for construction of the two new temples the Church recently announced will be built in Ogden and Provo, Utah.

The temple to be erected in Ogden will be situated on the Tabernacle Square in downtown Ogden; the Tabernacle there was finished only a few short years ago.

In Provo the new Temple will be constructed northeast of the BYU campus. The particular property is owned by the Church.

The new Ogden Temple district will serve the present 24 stakes and the Provo Temple district, 26 stakes.

MRS. HATCH

★ Word has been received that Mrs. Caroline Jensen Hatch, 87, who organized the first Primary in Great Britain, while she was a missionary died recently in Salt Lake City. She started that early Primary in England with four boys and eight girls. Miss Dorothy Blakemore was her assistant.

Branch President John Joseph and Harold Hal Jensen, who sent this information to the Millennial Star, assisted Mrs. Hatch in advertising the event,

taking all later to a circus on free passes.

By 1920 there were 15 girls and nine boys and soon 25 to 35 were attending weekly.

At her funeral held in the Salt Lake 18th Ward, one of her Primary boys, George Makin told of this event and sang a solo. Melvin Dunn, another of her boys, now a famed organist, played a number and his sister, Ruth, came from England and was among many who remembered this first Primary.

TEMPLE ANNEX

★ The Salt Lake Temple Annex was dedicated October 22 by President Hugh B. Brown of the First Presidency, at the request of President David O. McKay.

The new temple annex harmonises with the architectural lines of the Salt Lake Temple. Construction of the Temple Annex began in August 1963 with the official opening held on March 21, 1966.

Speakers at the dedicatory services also included President N. Eldon Tanner and President Joseph Fielding Smith of the First Presidency and Elder Alvin R. Dyer, newly appointed Apostle.

Mrs. Jesse Evans Smith, wife of President Smith, sang "Bless This House."

ELDER STAPLEY

★ Elder Delbert L. Stapley of the Council of the Twelve has been elected to the board of trustees of Nauvoo Restoration, Inc. Dr. J. LeRoy Kimball of Salt Lake City is president.

Dr. Kimball announced at the meeting in Nauvoo, Illinois, that a master plan on the complete Nauvoo Restoration project is nearing completion.

PEACE, GOODWILL

By President David O. McKay

★ Christmas is the happiest season of the year. At first thought, it is strange that this is so, particularly in our northern climates. The days are short and gloomy; the nights, cold and long; trees are leafless, and the landscape barren or covered with snow. Nevertheless, Christmas, even in the depth of winter, is full of happiness and cheer.

This is because in Christian lands the Yuletide festivity is impregnated with the spirit of the Christ. At this time, more than at any other, we think of others and try to express either in word or deed our desire to make others happy. Herein lies the secret of true happiness. "He who will lose his life for my sake and the gospel's shall find it" is sound philosophy, which the true Christ-mas spirit helps us to understand.

If you were to ask me to name the one city that has given to the world a greater civilisation than any other city, without hesitation I would name Jerusalem. I would give that ancient city this distinction, not because it was the "City of David," nor because it still holds the veneration of the three great religions of mankind, but because I would associate with it the life, the teachings, and the death of Jesus Christ, the Redeemer of the world.

Five miles south of Jerusalem is Bethlehem, a little town of great historical importance, which will also be venerated as long as there are Christian hearts to feel or Christian lips to utter prayer. Its importance comes not because it is one of the oldest cities in Palestine, nor because we associate with it the beautiful story of Ruth, the home of Jesse and David, and many other important persons and incidents in biblical history, but because in Bethlehem was cradled the Saviour of mankind.

"Jerusalem" (the Canaanite Urusalim, the Hebrew Yarushalayim) means "the abode of peace." "Bethlehem" (Beit Lahm) means "the house of bread," perhaps because from very early times it has been a fruitful district, and because the original plant from which cultivated wheat was developed has been found wild only near Bethlehem. It is significant that from the home of bread, the "staff of life," springs also mankind's "bread of life."

Peace! Life — eternal life! The approaching festive season, in which we celebrate the birth of the Redeemer, should add greater meaning to those words.

Peace, the opposite of fear, was the message given to the shepherds by the angels, who said, "Fear not: for, behold, I bring you good tidings of great joy."

Peace was heralded by the heavenly hosts that sang, "Glory to God in the

Christmas Special

AND LIFE

highest, and on earth peace, good will toward men."

"Now lettest thou thy servant depart in peace," cried the aged Simeon as he beheld through inspiration the Blessed Child that should be "a light to lighten the Gentiles, and the glory of thy people Israel."

Peace and good will undoubtedly filled the hearts of the Wise Men as they brought their glittering gold and costly gifts to the true King of the Jews. Valueless, indeed, seemed their wealth of treasure in comparison with the rapture that filled their beings as on bended knees they worshiped their king, whom they had found through their learning and their sincere searching for truth.

Love for God and for one another should be the Christmas theme. Such was the divine announcement by the heavenly host that first heralded the "glad tidings of great joy!"

"Glory to God in the highest, and on earth peace, good will toward men!" How simple the words! How deep, how comprehensive their significance! At Christmas, we celebrate his birth in whose mission on earth (1) God is glorified; (2) earth is promised peace; (3) all men are given the assurance of God's good will toward them!

If every man born into the world would have as the beacon of his life these three glorious ideals, how much sweeter and happier life would be. With such an aim, everyone would seek all that is pure, just, honourable, virtuous, and true—all that leads to perfection. He would eschew that which is impure, dishonourable, or vile. If every man desired to show good will toward his fellow-men and strove to express that desire in a thousand kind sayings and little deeds that would reflect unselfishness and self-sacrifice, what a contribution each would make toward universal peace on earth and the happiness of mankind!

Christmas is a fitting time to renew our desires and to strengthen our determination to do all that lies within our power to make real among men the message heralded by the angels when the Saviour was born. Let us glorify God by seeking the good, the true, the beautiful! Let us strive to establish peace on earth by exercising the same good will toward one another that God has shown toward us!

May Christmas 1967 find love and a desire to bless others abiding in the heart of every Latter-day Saint. In all such hearts and homes will be found peace and good will toward men. Where this peace abides, it matters little whether the possessor be rich or poor, for he will have, in addition to the peace that gives "joy unspeakable," the assurance that the Son of Man gave when he said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst."

Peace, good will and life everlasting are the blessings, then, we wish everyone as we repeat once again the glad old greeting: A merry merry Christmas, and a happy, prosperous new year!

SUGGESTED READING

FOR CHRISTMAS EVE

(Bible story of the Saviour's Birth)

(Editor's Note: It is suggested the following be read to each and every family of the Church by the father of the family on Christmas Eve. Make this Christmas season a spiritual occasion, let us all turn our hearts and thoughts to Him who came to earth that we might be.)

★ Also included for the holiday season are other special Christmas stories, poems, recipes for delightful new refreshment treats, decorating ideas, all as fresh as the wintry airs. We invite you to read the Christmas poems and stories and to try the recipes, some of them by your own brothers and sisters in the Church here in England. These Christmas specials you will find beginning on page 31.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed

"(And this taxing was first made when Cyrenius was governor of Syria.)

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

"To be taxed with Mary his espoused wife, being great with child.

"And so it was, that while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest and on earth peace, good will toward men." (Luke 2:1-14.)



A Christmas Message

On an evening, bright and starry, watched the shepherds in the night.
While their sheep lay round about them, at their feet.
But the peace of night was broken by a bright and shining light
And by voices singing praises loud and sweet.

"Hallelujah" and "Hossanna", sang the voices from above
While the shepherds stood in wonder, awe, and fear.
Till an angel stood beside them, telling them in words of love
That the praises were to herald someone dear.

"In a manger, in a stable," sang the great and glorious host
Is a baby, Christ The Saviour of us all".
"Born of Mary, and of Joseph, earthly parents of the Lord
Who will save us all from death and from the fall".

"Glory, glory", sang the angels, praising Jesus loud and long
While the shepherds felt their fears all fall away.
And they told the Heavenly leader of the great and glorious throng
"We will go and see the infant Lord to-day".

So they gathered from their baggage the most precious gifts they could
Then left their sheep, and journeyed through the night.
To the manger where the Christ child lay, a manger made of wood
While above them shone a star, a guiding light.

Still the voices from the Heavens sang the praises of the Lord
And the shepherds hearts grew lighter as they walked.
For they knew that they were blessed men to hear the angel's word,
And joyous words abounded as they talked.

At last they reached their journeys end, still guided by the star
And in the manger lowly there, they found,
The Christ child, as the angels said, who had sung from afar
Of joys and blessings that would now abound.

Now in this festive season may we all think of that night
When Jesus Christ was born to live with men
And as we wrap our Christmas gifts in paper gay and bright
May we think of those shepherds once again.

They had not much, yet what they had they carefully did place
Before the Lord, the Son of God above.
So let us emulate their deed, and give with smiling face
Our precious gift, ourselves, to prove our love.

David Bate,
Sunderland Ward, Sunderland Stake

"THE THINGS OF THE JEWS"

by Dale C. LeCheminant

★ Once when the Book of Mormon prophet, Nephi, attempted to teach his people the scriptures, they had some difficulty in understanding because their background was not the same as Nephi's. He had been born and reared in the very environment where some of the scriptures were written. Of this he wrote:

"... Mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews." (Nephi 25:5.)

Nephi had a distinct advantage in having lived in the cultural environment of the prophets. His people did not have this advantage, and neither do we today. But we can come to a much clearer understanding of the scriptures if we avail ourselves of all reasonable and trustworthy sources of information about "the things of the Jews," or the background of the scriptures, as it might be termed. For example, in reading the Gospel accounts of the birth

and boyhood of the Saviour, brief as these stories are, we encounter many names of people, places, and things which do not readily call forth meanings from our minds as casual readers, because we, as Nephi's people, lack background. A few such terms will illustrate this point:

In Matthew and Luke, we learn that Jesus was born during the rule of a certain "Herod, King of Judea"; and Luke tells us that this birth took place in the "City of David, which is called Bethlehem." Who was this "Herod, King of Judea" and why was Bethlehem referred to as the "City of David?"

Herod, King of Judea

Herod, called "the Great," was the successor of his own father, Antipater, as the governor of Palestine. He inherited much of the strength and cunning of his sire, who had fought his way to political success during the unsettled period of early Roman rule of Palestine. Antipater and his sons, who carried on after him, were, in fact, "native agents" of the empire, for they claimed to be part Jewish and, hence, of the people. Josephus, a Jewish historian and near contemporary of

Christmas Special

Jesus, wrote of Herod as a man of great ability who reigned under the good graces of the Roman Emperor, Caesar Augustus, and his local minister, Agrippa.

Herod administered well the affairs of Palestine against every threat, with the tragic exception of his own jealous tyranny, which eventuated in the murder of his wife, and his own children, and those children of Palestine among whom this brutal executioner hoped was the newly born "King of the Jews." In his warped mind he saw Jesus as a threat to his own rule.

City of David

Today, the ancient city of Bethlehem is represented by the little town of 7,500 inhabitants called Beit Lahm, which lies five miles south of Jerusalem. Its history is as varied as it is distinguished. Before the arrival of the Hebrews in the land of promise, the town was named Beth-Lahamu, "house of the God Lahamu," a Babylonian deity worshiped by the Canaanites of that area. When the Hebrews succeeded the Canaanites, the name was changed to Beth-lehem, "house of bread." It is referred to as the "City of David" because the family of David originated in Bethlehem. Early in the period of the Judges, Ruth, the admirable and virtuous Moabitess after whom the Biblical account of her life is named, settled in Bethlehem and became the ancestress of the family of David, whose connection with Bethlehem is emphasized throughout the history of Israel. (See I Samuel 16:1-18; 17:12; 20:6.) No greater king did Israel ever have than King David, and the little town is distinguished by his name and, fittingly, the birth of the Savior, who descended through the Davidic line.

To that small but famous city, during the reign of the infamous Herod, came certain "wise men from the east" searching for the newly born King of the

Jews, for they had seen his "star in the east" and wished to worship him with gifts of "gold, and frankincense, and myrrh." Eventually they found him, as had the shepherds who, as Luke records, saw him "wrapped in swaddling clothes, lying in a manger:" (Luke 2:12.)

Wise Men from the East

The wise men are mentioned only by Matthew, who indicates neither a specific number nor origin of these men except that they came from the east (Erot), which is a vague term indicating all regions beyond the Jordan to the east—the Syro-Arabian desert, Mesopotamia (Babylonia), and Persia. The designation of these people as "wise men" is made in both the King James Version and the Revised Standard Version of the Bible; but in the Vulgate (Catholic Version) they are called the Magi, which is the plural for Magus from which the modern word magician comes.

Possibly these Magi were disciples of Zoroaster, founder of an ancient Persian religion about the 6th century B.C. As a class they were powerful, and like many learned people in those days and regions, they studied the movement of the stars. According to one native tradition, the Persians were awaiting a kind of savior and knew, as well, of a similar expectation in Palestine. One scholar believes that such tradition is entirely plausible: that, indeed, at the beginning of the Christian era the Jewish expectation of a Messiah was known among the Magi; that this foreign expectation became identified with their waiting a "helper," and, further, that some of them were interested in the appearance of this Jewish king. Earlier, the Magi as a group had fallen into disrepute; hence, the word Magus came to have a distasteful sense and from as early as the 5th century B.C.

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was used in Greek to mean "sorcerer."
(See Acts 13:6, 8; 8:9-24.)

Only western tradition sets the number of these wise men at three, possibly, some think, because of the number of their gifts; whereas, Oriental tradition suggests twelve wise men.

Star of the East

Again, it is only in Matthew that there is mention of the star in the east, which at its first appearance was a sign to the wise men of the birth of the Jewish king and only later became a guide going before them. It seems clear that the spectacle of the star is represented as a miraculous event and not one to be explained as a natural phenomenon. This strongly suggests the

uselessness of searching for astronomical and historical data to substantiate the occurrence. Aside from the question of the nature of this heavenly manifestation, is the one as to why it should have persuaded the wise men that an important Jewish ruler had been born.

Matthew does not attempt an explanation of this; he merely relates the story of their coming. He may have been explaining the appearance of the star as fulfillment of two Old Testament scriptures (of which the Magi may have had knowledge):

"... There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. (Numbers 24:17.)

"And the Gentiles shall come to thy

light, and kings to the brightness of thy rising." (Isaiah 60:3.)

Both of these passages are cross-referenced in the King James Bible from Matthew 2:2, indicating that Christian scholars see some genuine likelihood that these ancient prophecies concerning a "star" and "light" were fulfilled not only in Jesus' birth but also in the heavenly manifestation or sign accompanying that birth.

Frankincense and Myrrh

The wise men's gifts of frankincense and myrrh, together with the gold, are clearly gifts of considerable value brought to the child Jesus to accord Him honor and respect. Frankincense is a sweet-smelling, milky gum from various species of *Boswellia*, the frankincense tree, and is imported from South Arabia. (See Isaiah 60:6; Jeremiah 6:20.) In scripture it is associated with spices. (Exodus 30:4), with oil (Leviticus 2:1; I Chronicles 9:29); with food (Leviticus 2:15; 6:15; Nehemiah 13:5, 9); with perfume (Song of Solomon 3:6). In these contexts it appears to have been an agent to enhance the value of something else. Frankincense was valued also by ancient peoples for embalming purposes and as an important incense resin. Myrrh, likewise an aromatic gum, is derived from a species of balsam growing in India and Arabia and is still used in medicines. With frankincense it was used in embalming (John 19:39) and as an ingredient of incense and perfumes.

Swaddling Clothes

The people of Bible lands for years have cared for infant children as was done in New Testament times. Rather than permitting the infant free use of its limbs, the mother wraps it in a swaddling band, making it a helpless bundle like a mummy. At birth the child is washed and rubbed with salt and with its arms at its sides is wound tightly with linen or cotton bandages four or

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five inches wide and about five yards long. This band is even placed under the chin and over the forehead of the child?

Herods' Temple

Luke writes that eight days after the birth of Jesus He was circumcised; and then later, after the "days of . . . (Mary's) purification according to the law of Moses were accomplished," He was taken by His parents those five miles from Bethlehem to Jerusalem to be presented at the temple.

Actually, there are three temples mentioned in the Bible, all of which were located on the same site. The one referred to at the time of Jesus was built by Herod the Great and was the last of the three to be built. The first was built by Solomon and destroyed by Nebuchadrezzar when he captured Jerusalem in 586 B.C. The second, called the Temple of Zerubbabel, was built by the Jews after the Babylonian exile. It was dedicated in 516 B.C. After obtaining permission of his suspicious subjects, Herod demolished this second temple and built his own with 1,000 specially trained priests, which work was begun in the eighteenth year of his reign as king. It was referred to as the second temple because the rabbis regarded it as one with the temple built by the returned exiles. This last temple was left in ruins in 70 A.D. by the Roman soldiers, after they invaded and destroyed Jerusalem.

Circumcision

Circumcision was the ancient and distinguishing mark of membership among the chosen people of God. It was performed to indicate the right of the person to share in the benefits of the covenant Abraham made with God. (See Genesis 17.) Traditionally, as in the case of Jesus, the child was circumcised on the eighth day after birth. Any

Jew could perform this operation, but preferably it was done by the child's father and usually at home. At this occasion the child was given his name.

Purification

According to Hebrew law, after childbirth a woman was to be considered unclean and must keep to herself for 40 days in the event of a male child and 80 days if a female child. Thereafter she was to present herself at the temple for purification and to make an offering which, for someone who was, apparently, as poor as Mary, was set at a pair of doves or pigeons. If the child was the mother's first and a boy, then, according to the law, he belonged to God like the firstlings of the flocks and firstfruits of the field. Consequently, his parents were to buy him back by paying five shekels to the temple. It

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was not necessary to bring the infant to the temple to present him to God, but young mothers usually did that to seek a blessing on the child.

As we seek for such additional background information regarding the scriptures from sources outside of holy writ, we expand our understanding of that work and thereby more profoundly appreciate its truths. Such is an important work of discovery. As the late Dr. John A. Widtsoe wrote:

The careful examination of the Bible in the light of our best knowledge of history, language and literary form, has brought to light many facts not sensed by the ordinary reader of the Scriptures.

Why We Kiss Under Mistletoe

★ Ever wonder why we kiss people under the mistletoe?

Well, once upon a time, there was Balder (like Apollo), a son of Frigga (like Venus) a Scandinavian goddess. Young Balder was shot with an arrow made of mistletoe.

While Frigga's friends (other gods) concocted powers to save the boy, his mother, Frigga, shed tears that turned

into the white berries on the mistletoe.

Frigga's friends were successful. Balder lived anew. Thereafter Frigga ordered the mistletoe never again to be used to harm. Instead, she made it a symbol of love by kissing everyone who passed under it.

Now, there's your excuse for following the custom.

THE SHEAF OF GRAIN



by Bernadine Beatie

★ It was Christmas Eve. Young Mike sat at the window of his home, looking down the highway to the west. He could just see the lights of Old Mike's filling station, glimmering through the swirling snow. In front of every house, on each side of the highway, stood a tall pole to which a sheaf of grain had been attached.

"Ma," young Mike called. "May I go stay with Grandpa?"

"You just want to hear your grandpa's Christmas story again." Ma came and stood beside Mike. "Sometimes I think we all hang up those sheaves of grain more to please your grandpa than for any other reason."

"No," said Mike, "for the birds and for Olaf."

"Humph!" Ma said. "Everybody but your grandpa knows Olaf's been dead these many years. Nobody could have lived through that storm."

Mike supposed his ma was right, but it was too bad. Grandpa wanted a

better ending for his Christmas story—a happy one—so did Mike.

"Well, run along," Ma said. "But you and your grandpa close up and be home by ten."

Mike reached the filling station just as a large car pulled into the drive. A tall man slid from beneath the wheel. He wore a trim-looking dark blue uniform and a cap with a visor that was covered with gold braid. He looked larger than life, somehow, outlined against the dark snow-swept prairie. Mike's eyes bulged when he heard his grandpa call the man, "Captain." Mike had never seen a sea captain before.

"Tell me," the stranger asked, "why are sheaves of grain hanging before the houses?"

Old Mike perked up. "Do you have time to hear a story?"

"There is always time for a story," spoke the man from the sea.

"Come inside," Grandfather said, "where it is warm."

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The stranger shook his head when Grandpa offered him a chair near the small hissing stove. Instead, he pulled his cap low over his eyes and sat in a shadowy corner of the small room. Grandfather took his regular place beside the stove, and Mike sat beside him, hoping no customers would come and disturb the telling of the story.

"Once, many years ago," Grandpa started, "there lived a kind of rancher and his wife who loved children. Years passed, and when no children came to bless their home, they started caring for homeless boys who came their way. And there were many of them, for those were the days of the great depression, when hunger stalked the land. First one boy drifted in, then another, until every room of the rancher's home was filled with homeless boys. They were a rough lot, those lads, rough and wild. The rancher was always getting them out of scrapes at school, or in town. Many of the folks around said he was just raising the boys for the jail house. Maybe he was—they were a wild bunch all right!

"Then one spring day, a different kind of lad drifted in. He was tall, with hair the colour of sun-ripened wheat; and he gave his name as Olaf Jensen. He came from a land far across the sea and he was as strong as a winter storm. Yet, there was something strangely gentle and kind about him. Flowers he planted bloomed more quickly than others, birds sang when he was near, and the orneriest critter on the ranch would settle down at the sound of Olaf's voice."

Young Mike looked up, knowing his grandpa would pause at this point—he always did. Knowing, too, that there would be a far-away look in Old Mike's eyes, almost as though he were hearing Olaf's voice.

"Yes," the tall stranger prompted softly.

"The boys did not like Olaf," Grandpa continued. "He was different from them, and sometimes he spoke in a strange foreign tongue. They felt too that the old rancher and his wife had a feeling for this Olaf that they did not have for them, and they grew jealous. When the rancher and his wife were not around, the boys would torment Olaf with every meanness they could think of. The ring-leader was a lad named Mike.

"This grieved Olaf, who looked on every living thing with love."

Young Mike hitched his chair a little closer to the stove, struck with wonder that Grandpa had once been that young Mike of the story—wild and rough.

"Why didn't this Olaf fight back?" the stranger spoke from the shadows.

"One day he did. One Christmas Eve—snowy and cold—very much like today. Olaf had attached a sheaf of grain to a pole and stuck it in the ground fifty yards from the house.

"'For the birds,' he said. 'It is a custom in the country of my people.'"

"The boys laughed at him, pulled down the pole and scattered the grain. Olaf replaced the grain and the pole time after time. Finally the boys tired of the sport and left the pole standing. Later, however, Mike saw a bird fluttering around the grain, took a sling shot and killed the bird. Olaf saw. He ran forward, touched the bird with gentle fingers, then he turned on Mike his eyes flashing blue fire. He threw Mike to the ground and fell on him.

"The other boys, shocked by the fury of Olaf's rage, pulled at him.

"'Stop, You'll kill him!' One of the boys cried.

"The madness and anger went from Olaf's eyes. He stood, a deep sadness swept over his face. 'I go now,' he said softly. 'I bring only unhappiness

to this place. My heart is sick. When it heals, perhaps, I will return.' Olaf buttoned his jacket around his neck and disappeared into the swirling snow.

"The boys were frightened as the storm developed into a blizzard. It was twenty miles to the nearest town. Olaf would surely die! They went to the rancher and told him.

"The rancher stood very straight. 'Where have I failed you, my sons?' And he saddled a horse and rode out into the storm, searching for Olaf.

"Darkness fell and he did not return. The boys saddled horses, and formed a line to search, calling to each other so that none would be lost in the storm. After many hours they found the old rancher, fallen from his horse and half-buried in the snow. They wrapped him in their coats and carried him to a shack.

But the old man was burning up with fever; without medicine and warm food he would surely die.

"The boys drew lots to see who would go for help. It fell to Mike. He rode out, pulling his cap down against the blinding snow. Soon he was lost in a white world of darkness. But he rode on, hoping his horse would take him home. Then his horse shied at an unknown sound and he fell to the ground. He grabbed at his horse's reins, but his horse was gone. Mike stood and stumbled on. He prayed—this Mike who had never prayed before — prayed for strength to find help for his friends, and for the old rancher who had befriended them all. But after a long time, he knew his strength was gone. He stumbled and fell. Then his hands closed upon something—upon a pole standing above the snow. Attached to the top was a sheaf of grain. Olaf's pole! And Olaf's pole saved the life of the old rancher, for Mike found the ranch house and help was sent."

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"What happened to those other boys?" the stranger asked.

Grandpa seemed lost in dreams so young Mike took up the story. "They changed after that. They settled down and tried to be good sons to the old rancher. Most of them are still living close by, and many of their sons and daughters, too."

"That's the reason," Grandfather finished up, "for the sheaves of grain."

"So no trace was ever found of Olaf?" the stranger asked.

"No," young Mike said. "That's the part of the story I don't like — the ending."

The stranger chuckled softly. "How should it end?"

"Olaf should come back!" young Mike said. "He should come back and learn that he did not bring unhappiness, that because of him the boys gave up their wild ways!" Mike sighed, "Christmas stories should have happy endings!"

The stranger stood. He seemed to fill the room as he swept his cap from his head. His hair was snow white, but the unshaded light, hanging from the ceiling, turned it the colour of sun-ripened wheat.

Young Mike's eyes were as wide as saucers and the only sound in the room was the soft hissing of the gas stove. Then Grandpa moved forward. His face was like an answered dream as he grasped the sea captain's extended hand.

"Olaf—Olaf!" Grandpa whispered.

Very softly, young Mike crept from the room. It seemed fitting, somehow, that the two old men should finish the telling of the story alone. But he smiled and hugged the happy ending to his heart.



by Frances C. Yost

GRANDMA'S SURPRISE PACKAGES

★ Grandma Benson let her tired hands rest in her lap. It was Christmas Eve and she was ready for it. Why she had a lovely surprise package for every one of the twenty-five members in her family. This should be a time for real celebrating, the eve of Christmas, but her heart wasn't in it.

There was a hurt in her heart she just couldn't shake off, and it wasn't something she could talk over, or confide in anyone. She just had to go on bravely smiling and loving all the family as she always had. Some hurts were best that way, left alone.

Grandma Benson knew the very day the hurt in her heart had started. She was just as happy as a grandmother could be, with her children and grandchildren around her and thinking they all loved her until. . . . Well, it happened right after the Thanksgiving family get-together. Why it was the morning after, in fact. It all happened

right in the dear old room she loved.

It was a big room, with plenty of light. It was a combination living room and bedroom, with an adjoining private bath. She had all the things she loved here in the room, her books and keepsakes, and she was comfortable. If she wanted to have privacy, she could have it, and if she wanted to join the family, she was always welcome. If she wanted her meals alone, one of the children would gladly bring a tray to her room. True, the furniture was getting shabby, and the rug was worn, and the curtains were mended. But it was home, and she was perfectly happy, until that morning when her son, James and his wife Laura had come to her room. Grandma Benson could remember it so well, every word that had been said. . . .

"May we come in awhile and visit, Mother?"

"Why certainly, James, you know you're always welcome in my part of the house." Grandma Benson had chuckled gaily then. Now, she realised she was presumptive to have said, "my part of the house." None of the house was really hers, it was James' and Laura's home, not hers at all. Her old home had been sold to pay expenses when Grandpa had died. And, anyway, the family had said she mustn't live alone. At that time they had appeared to mean it.

"Did you sleep well, Mother Benson?"

"Why yes, Laura, thanks to you, keeping clean, lovely, soft sheets on my bed, I sleep like a child. I love my dear old bed."

"Mother, that's what Laura and I wanted to talk to you about. Would you

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mind so much living with Chris and Sarah for awhile?"

James hadn't said for how long. He hadn't said she was too much work for Laura, or that she needed a rest. Just that. Would you mind living with Chris and Sarah awhile?

It sort of took her breath, really, but she quickly moistened her lips and smiled faintly and said, "Why, James, it would be fine to stay a spell with Chris and Sarah."

She guessed she should have been moving from one child's home to another, before someone suggested it, not bother any one family too long. But she had felt so at home here with James and Laura, and they had acted as if it was all right to stay permanently.

"Well, then, if you'll pack a suitcase, I'll take you over to Sarah's place first thing after breakfast."

"Mother Benson, why don't you pack the little trunk. You know, take all the things you'll need, and your Christmas sewing and crocheting, and . . ."

"Yes, Laura, I'll get my things right now." She turned quickly. She mustn't ever let anyone know. She must finish life bravely, serenely, no matter what happened. No matter if she were passed around among the children the rest of her days. . . .

Grandma Benson went over the last month while living here at Chris' and Sarah's. They had treated her nice enough. They really had. The children had been happy to have her read to them occasionally, and she had had time to make all of her Christmas gifts. She had made cute little aprons

for the smaller girls. Some were ruffled pinatores, and some were appliqued with flowers or birds. The older granddaughters would receive a length of fine lace for pillowcases. They were all filling hope chests. The boys in the family would get colourful crocheted bookmarks. Boys needed to be encouraged to sit down and read, Grandma thought. The men would each receive a knitted tie, and the ladies crocheted bedroom slippers to match their favourite robe. Besides the present, Grandma had written a little personal verse for each person. It had all taken lots of time and thought. In fact, it had been good for her. When one was doing things creative, one didn't have so much time to remember hurts.

Chris and Sarah and their children had been ever so nice. She didn't have any complaints, except that Chris and Sarah were gone a great deal evenings. And Sarah usually made some excuse, almost every afternoon, to go to the library, or shopping.

Then, too, they were rather crowded. She shared a room with Janice, who was working downtown, and was dating. She knew her being there was inconvenient for Janice. She never turned on the light to undress, and just felt around for her nighty and slippers in the dark.

James and Laura had come to see her quite often, but not once had they said anything like, "Do you want to come home, Mother?" She guessed she had worried her welcome at James' and Laura's completely.

Now, it was the day before Christmas, and they were all to spend Christmas Eve at James' and Laura's. They would have the usual programme,

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mostly the little tots singing and reciting. Then the presents would be opened, and light refreshments served, before each family went to its own home to await Santa's visit.

Grandma Benson had assumed the family usually came to James' and Laura's because she had made her home there. Now, she realized it was because their house was much larger. It would be different this year. Instead of her being there to greet the others when they arrived, being one of the hostesses she now was just a guest in James' and Laura's home.

Grandma Benson had a sudden impulse to pull out her lace-edged handkerchief and fill it with the tears she had held back ever so long. But she mustn't give way to grief. Not at Christmas time. Not ever! Life had been hard many times, and she wasn't going to let down when she was pushing seventy-seven. What had Grandpa Benson always said? "Keep a stiff upper lip, Susan, things have a way of working out!"

"Are you ready to go, Grandma?" Sarah asked. Sarah always said, Grandma. And she was her own daughter. It made her feel so old. Of course, she knew Sarah did it to set an example for her children.

"Why, yes, Sarah, I'm ready, all but my coat and scarf."

"Roger, go get Grandma's coat in the hall closet. Don't drop the scarf tucked in the sleeve." Sarah turned to the others. "The rest of you get in the car."

Then all at once they were driving up to James' and Laura's. The dear old home looked so lovely all the ever-

greens starlit with snowflakes. James had strung lights on the biggest pine tree, making a real outdoor Christmas tree!

The drapes were drawn, and the lighted tree in the living room was even more beautiful than when she had been there to help decorate, or sit back and suggest where to hang the ornaments. And the little stockings she had made for all last year, were hanging on the mantle. They had remembered to use them, even though she hadn't been there to suggest it.

The door was swinging open now, and both James and Laura were calling:

"Merry Christmas all of you!"

"Welcome home, Mother." James and Laura said together, then they looked at each other and laughed softly.

"Mother, you might as well take your scarf and coat right up."

James took her arm, and Laura took her other arm, and they were taking her up the stairs. Perhaps they didn't want her in the living room and yet they had said, "Welcome home, Mother." What were all the others doing following at their heels?

James swung the door to her old room open, and a silence fell on all the family, even those still at the foot of the stairway. Grandma Benson caught her breath and just looked. Why a miracle had happened!

Instead of the drab old flowered wallpaper, there was a lovely soft pink on the walls. The old gray woodwork was all pink now. The dear old bed and dresser and vanity were all refinished in lined oak. The overstuffed chair was reupholstered in a lovely blue. The

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floor was covered with wall to wall carpeting in a soft blue shade. At the windows hung flowered cretonne draw drapes. They had little pink and blue flowers carrying out the colour scheme of the room.

"Sarah made the drapes, Mother Benson," Laura said, "that's why she left you so much, she was sewing every minute over here. And here are the lovely hooked rugs you gave me. I cherish them as much as ever, but they just seemed to belong in this room."

"Yes, they do add a cozy touch," Grandma Benson murmured.

It was so like Laura, giving someone else what she herself cherished. Why had she doubted her unselfishness for a time? Grandma Benson had a big lump in her throat, but she must speak up. The family would think her ungrateful. What was James saying?

"All the family helped, Mother. They helped lovingly, with their hands and with their purses, and we've all enjoyed doing it. You see, we didn't wrap your presents as surprises by the tree this year, we hid them behind your own door."

"Your own door," the words were sweet to Grandma Benson. She wanted to cry, but they were tears of joy she was holding back now. Her lip quivered, but she managed to control herself and gave her biggest smile.

"You children surely did surprise me all right. And you have made me very, very happy. You're all dears, and I love you every one. Now let's go downstairs and start our programme. I want to hear the little folks' pieces, and . . ." Grandma Benson laughed gaily, "I have a few surprise packages to pass out myself."

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Prayer

by Doreen Lloyd Lucas

★ The room was spacious, expensively carpeted from wall to wall. The large window behind the equally large desk was draped with richly coloured velvet curtains. There was an air of wealth about the place.

Seated behind the desk was a man, at a quick glance one would judge him to be about 45 years—drawing nearer to take a second and more searching look, one realised he was 10 years younger. Lines had formed around the corners of the eyes making them calculating and hard, around his now thin and determined mouth, other lines had formed themselves. His forehead was deeply furrowed.

The man sat motionless, as though listening—but there was no longer movement or sound from other offices in the building. Goodbyes had been said, hands shaken and the old familiar "Have a good time," "A Merry Xmas old chap," wished all round. It was a matter of habit and diplomacy, no one really cared whether you had a good one or not. You would make sure that you did—often at someone else's expense. That thought held a familiar ring, his wife had said this to him that morning. There had been no words, it had merely been a statement, but

somehow it remained with him, as a challenge in all probability—and he would as usual accept it, and go his own way.

He felt tired and drained of emotion, for the first time in years he had taken no drink, visiting the various departments in order to leave his Xmas wishes with them, he had refused their well meant toasts, and had explained he was driving himself home today. Why had he realised this Xmas more than any other, that Browne had a wife and family who would no doubt require his help with the last minute shopping? His secretary had been somewhat surprised when he dismissed her midday. He excused himself with the thought that he really did not need her around he wanted to sit quietly on his own and plan his club visits over Xmas. His thoughts trailed away. He really was tired, he felt a little light headed and cupped his face in his hands. It had turned colder. With a quick convulsive movement, keeping his eyes closed, he hugged himself, wrapping both his arms around his chest and around to the back. He stopped short and let his fingers explore the cloth of his jacket. He paused at the feel of the material and opened his eyes, sharply turning his head sideways at the same time. For a moment he could not see, and then he realised he had something draped over his head. He put his hand upward to remove the clothing or thing that obscured his view, but a cold wind made him hesitate. He dropped his hand and automatically withdrew it into the folds of a warm blanket type of drape which now he realised covered him from head to toe. Shaken momentarily he commenced to take stock of his surroundings. To his right a fire burned brightly around which were sat six shepherds. He knew instantly who they



were, they had sat like this in his bedroom at home when he was a boy and he had liked to look at them at Xmas time and feel part of them. To the left the seventh shepherd stood and at the alert. The sheep were drawing close together and standing restively as though awaiting someone's bidding. The man looked up into the sky. It was all there as he knew it would be. A sky of dark blue velvet from which hung the jewels of heaven, the pathway over which the Xmas angel would tread and then the Star of immense brightness and size. For a moment the man panicked, this was no place for him now,

these were childhood memories, now a man of the world he no longer fitted in with the shepherds and that Star.

His thoughts were cut short by a movement among the shepherds, someone had risen to replenish the fire with wood piled up near by. Suddenly as the fresh wood caught fire the hill became illuminated and standing behind them all was the bright figure, hands raised, voice soft and low. The man did not need to listen to know what was being said. It came back to him very clearly — "Follow the star—lying in a manger" . . . It came to him in fragments. Looking up into the sky, his one hand hold-

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ing the folded cloth to one side of his face, he saw the star. It stood out in the dark sky, hanging low and very bright. The Star seemed impatient and the man sensed this, he arose from the ground and shook out his long garment, marvelling as he did so, that he had accepted this kind of dress so easily. Two shepherds sprang to their feet and gesticulated towards the sky—the angel had vanished as quickly as it had appeared. Gathering their cloaks around them, they picked up their crooked sticks and commenced to walk, their eyes fixed upon the great shining star. "I too must go" thought the man and he set off to follow them at a brisk pace.

Hampered as he was by the unfamiliar clothing he now wore he found difficulty in keeping close enough to the two shepherds to join in with their conversation. Now and then a part sentence would reach him or a familiar word or two . . . "Guiding Star" . . . In a manger . . . The ground was hard and frosty, he stumbled now and again where the unfamiliar path rose and wound around humps and rocks. As he picked his way among loose stones, he kept the two shepherds in sight, until, breathing heavily he paused to rest with his back against a large rock. . . . "Funny", he thought, I cannot even walk a short distance now comfortably. He grimaced in the dark—this came from lack of exercise. For the past 10 years his life had been one of comfort. Had he not earned it? Brought up in an orphanage he vowed he would make good.—Well—hadn't he? He was on the defensive again—most of his life was spent this way. Anne who once understood and helped him seemed a stranger in his home these days.

He gazed up into the sky, his eyes wandering restlessly from star to star, coming to rest on the brightest of them all. It was stationary. Maybe he only

thought it had been moving across the sky. He felt so muddled and uncertain. Why was he out here and in these extraordinary clothes. The answer would come soon, this he felt sure of, in the meantime he would go along with the spirit of the thing.

The bright star slowly moved on and the man felt the urge to follow. Picking up his crooked stick, he gathered his loose robes in his left hand and stepped out, his feet free of his clothing. The shepherds too had rested, but were now walking briskly towards what appeared in the darkness to be large mounds of stone. The two figures in front disappeared and the man suddenly felt alone. It seemed to him that he hung out in space, his hands raised, he threshed the air like a frightened child—his stick raised high, contacted nothing, his other hand now free of his robes felt for support at the side of him. Finding none it fell to his side and remained there awaiting the signal from the man's mind. Darkness all around him save for that star. A feeling of terror came over him. He was lost and alone, afraid to go on and unable to find his way back. Suddenly a soft beam of light filtered through a partly open door and showed up the figures of the two shepherds standing to one side of the opening. They seemed to hesitate, but only for a moment. They quickly entered leaving the door open.

Thoroughly frightened by now, the man moved forward towards the light—here there were human beings, this was one thing that he was sure of. As he neared the partially open door the man slowed his pace. Brushing the folds of the drape which enveloped his head, aside, so that he could gain a better view of

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the interior of the building, he scanned the outside walls curiously. It was a low dark shadow of a place, he had seen nothing like it before, except once on a Xmas card. He had been seven at the time and a little old lady living near the orphanage had sent it to him. You opened the card and inside you saw . . . Here his thoughts were interrupted by the lowing of cattle and the gentle cry of a lamb as it sensed that it was too far from its Mother. Cautiously the robed figure approached the door. He pushed it open slowly. The man stopped short as the door swung open. Standing in front of him, a little to the left were the two shepherds, nearby at their feet was the lamb whose bleat he had heard, and beside it, its Mother.

The room was dark—and yet—not so . . . There seemed to be an inexplainable brilliance all around. Although some distance away oxen stood, they could be seen clearly standing with their heads bent, their breath steaming in the night air. The man stepped into the room in order to obtain a better view and as he did so he saw to the left in front of the shepherd, the figure of a young woman sitting on what appeared to be a low rock covered with a thick blanket. Her face was that of innocence, the softly curved cheek was silhouetted against the glow of a small fire a little distance away, her head bent low over the tiny form of a new baby. Rocking the child very gently she watched its every breath. The figure of a man suddenly showed itself behind the Mother and a hand rested upon her shoulder as if to reassure her. The shepherds moved to one side as though making room and the man took his place beside them. They seemed unaware of his presence and looking past him towards the still open door, they stood waiting. The man felt a surge of excitement pass through him as

he waited with abated breath. Suddenly the room filled with music, softly at first, swelling out into the night through the now wide open door. A brilliance surrounded the Mother and child, and the man saw the features of the father as he looked down upon them. This was something he would never forget. Yet he had done so, so many times. His wife Anne and his children. Sometimes he had forgotten Peter and Mary. As his thoughts winged their way through his muddled mind, he realised he was on his knees, his head bent. He knew that within this room there was something far greater than anything he had ever known. For the first time in years he felt Peace and Love. He sensed that all around him were angels softly singing their Xmas songs. Although his eyes were tightly shut he saw the Wise men were there joined by the three Kings each bringing their gifts. "I too must worship the Christ Child and bring my gifts." The man made as if to rise. He felt suddenly cold and tried to gather his clothing around him. Puzzled, he clutched at the folds of his drape. He felt the smooth tailored cloth of his suit. Panic gripped him and he sat for a moment before opening his eyes. He had fallen across his desk pillowing his head in the crook of his arm, the table lamp was on but the room was otherwise in darkness. He stood up slowly and looked around. Still in a daze he went to the window. Down below in the brightly lit street a group of youthful carol singers stood around a lamp, their young voices softly rising up through the office window. The man's face softened. "Unto us a child is born" he said as though to himself.

The light from the large windowed room of the house shone outside onto

the front lawn. The man softly approaching the window, peered cautiously in. The corner of the room was lit by a large Xmas tree, partially decorated. Around on tables and chairs silver paper, bells and Xmas tree toys lay. The man's eyes came to rest upon the three kneeling figures of his family, their heads bent in prayer. He could almost hear their words. Quietly letting himself into the house he dropped his hat and coat carelessly onto the hall chair. Softly he approached the three kneeling forms, knelt beside them letting his arms rest on their shoulders as he gathered all three to him. "Amen and Amen" he said and bowed his head.

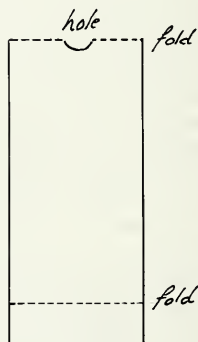
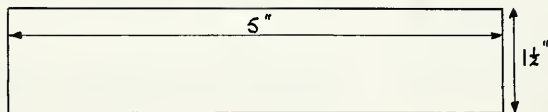
Something To Make

★ Make these individual place cards for a holiday family dinner or for a special Christmas party.

Use a strip of light cardboard about 5 inches long and 1½ inches wide. This may be coloured red or green. Then fold each strip in half and cut a hole in the centre of the fold. Fold the ends outward as shown.

This makes the stand for tiny bunches of evergreens and berries. (Use small pieces snipped from the back of the Christmas tree, or from branches not needed for decorations. Sprigs of holly are also good to use.)

The stands may be taped down on cardboard for firmness.



Christmas Is . . .

★ Christmas is more than just a day.

It is the time of year when joy and happiness come to all who open their hearts and let the Spirit of Christmas in.

It has been said that whoever keeps the joy of Christmas in his heart, has happiness forever.

The story of the Nativity, is, of course, the beginning of Christmas. The birth of the Babe in the manger in Bethlehem because there was no room in the inn. The Shepherds who came to adore Him, the Wise Men guided by the newest star in the Heavens and they brought Him gifts.

Well Christmas is more too!

It is a day of sharing. A time when good wishes are sent, gifts are presented, all with the thought of making others happy. Such are customs wherever Christmas is observed.

Christmas teaches other lessons too. For the child, he learns the pleasure of giving, as well as of receiving. Yes, and the joy of Christmas dwells in the heart of everyone who shares his good fortune with others.

Christmas is to every child the wonder of the world for it is the children's season. Remember back to yesteryear when as a child you displayed an eager anticipation of the day, a child's wonder at seeing Santa Claus in the stores, the tinsel, the lights, the toys, the gaily wrapped gifts under the spreading Christmas tree?

And yet Christmas is more.

It is being together. There is the warmth, friendliness and happiness as families, friends and neighbours call. There is the heritage of that first Christmas when Shepherds, Wise Men and Angels paid homage to the newborn King.

All roads lead to home on Christmas Day when once again grownups renew memories of their own childhood as they observe the happiness of the children.

Yes, Christmas is even more. It is a time for remembering beyond just gifts, but with happy, kindly thoughts expressed with love to others as we spread the Spirit of Christmas to those whose friendship we hold dear.

There's also the custom of church going, carol singing, and reading of that beautiful story of old, taken from St. Luke wherein unfolds the birth of the Saviour. Take time to read it this Christmas Season with your family by your side.

★ The Church of Jesus Christ of Latter-day Saints accepts newly revealed truth, whether it comes through direct revelation or from study and research. We deny the common conception of reality that distinguishes radically between the natural and the supernatural, between the temporal and the eternal, between the sacred and the secular. For us, there is no order of reality that is utterly different in character from the world of which we are a part, that is separated from us by an impassable gulf. We do not separate our daily mundane tasks and interest from the meaning and substance of religion. We recognize the spiritual in all phases and aspects of living and realize that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable and will think our thoughts, fashion our ideals, and pursue every task firm in the faith that in a very real sense we are living in the presence of God here and now.

We accept the testimony of the sacred scriptures that the purposes of God are enacted in human history, that he is primarily interested in man's condition and welfare though he will never trammel our free agency. His work and his glory is, as the prophets have said, to bring to pass the immortality and eternal life of man.

Our doctrine of man is positive and life affirming. We declare unequivocally that by his very nature every man has the freedom to do good as well as evil, that God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the good and the right. We refuse to believe, with some churches of Christendom, that the biblical account of the fall of man records the corruption of human nature or to accept the doctrine of original sin. We do not believe that

By President
Hugh B. Brown

Church Accepts Newly Revealed Truth



man is incapable of doing the will of God or is unable to merit the rewards of Divine approval; that he is therefore totally estranged from God and that whatever salvation comes to him must come as a free and undeserved gift. We never tire of proclaiming the inspiring truth of the gospel that man is that he might have joy. For us the so-called fall of man placed the human spirit in a world of experience and adventure where evils are real but can be overcome, where free moral decision is a constant requirement, and where choices, freely made, determine the quality of life and the eventual condition of the soul.

This does not mean that we are oblivious to the evils of the world, the sins of men, and the immeasurable suffering that is daily endured by millions. Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror. But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them.

In our theology, God did not bring the world into being from nothing. He organised it from existing materials. We accept the scriptural statement that God created man in his own image. " . . . in the image of God created he him; male and female created he them." (Gen. 1:27.) He is engaged in a constant struggle with the evils of the world, to overcome whatever brings pain and suffering, frustration and failure, and he asks that we co-operate with him by keeping his commandments, by obeying the laws upon which all blessings are predicated. This is the meaning of the restored

President Brown

gospel of Jesus Christ, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys. In this community with him we can overcome the world, achieving the abundant life here, and immortality and eternal life hereafter.

We shall overcome any seeming contradictions between science and religion if and as we learn to adhere to the teachings of the restored Church, which have always been dedicated to the search for knowledge and intelligence, which is the glory of God.

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and powerful force in our world here and now. It invests our individual lives with meaning and purpose and will yet transform the course of human history.

When we speak of the unity of the Godhead, we refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the Holy Bible and other revealed documents. He referred to this unity in his memorable prayer recorded in the seventeenth chapter of John, where he prayed that he and his followers might be one even as he and his Father are one. (John 17:11)

It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiri-

tual passions. The Son, who was in the express image of the Father, is a separate identity by whom the worlds were made and without whom was not anything made that was made. (See John 1:3.) He was, in fact, a revelation of God.

We see everywhere in nature evidence of cause and effect, of means adapted to an end, which indicate a given purpose. This is evidence of intelligence, and intelligence is an attribute of mind. We must therefore conclude that it was an intelligent mind that built the stupendous universe of God.

Human reason may not of itself lead its possessor to convincing knowledge of God, yet if properly exercised will confirm his inherited instinct toward his maker. Truly "the fool hath said in his heart, There is no God." (Psalm 14:1.)

We know him to be a living being with every essential property and attribute of personality—that he thinks, wills, feels that he is a moral being who demands righteousness and justice—but that in his love he is compassionate, merciful, and longsuffering.

For us God is not an abstraction, he is not just an idea, a metaphysical principle, an impersonal force of power. He is not identical with the totality of the world, with the sum of all reality. He is not an "absolute" that in some way embraces the whole of reality in his being. Like us, he exists in a world of space and time. Like us, he has ends to be achieved, and he fashions a cosmic plan for realizing them. He is a concrete, living person, and though in our finite state we cannot fully comprehend him, we know that we are akin to him, for he is revealed to us in the divine personality of his Son Jesus Christ.

London Temple Schedule 1968

SATURDAY ASSIGNMENTS

Jan.

- 6 Br. South. N. British.
- 13 British. Cen. Brit. Glasgow.
- 20 Leicester. S.W.B.
- 27 London. Leeds. Scotland.

Feb.

- 3 Br. South. N. British.
- 10 British. Cen. Brit.
- 17 Leicester. Manchester. London.
- 24 Scotland. Leeds.

Mar.

- 2 Br. South. N. British.
- 9 British. Cen. Brit. Glasgow.
- 16 Leicester. Manchester.
- 23 London. Leeds.
- 30 Sunderland. S.W.B.

Apr.

- 6 Br. South. N. British.
- 13 British. Cen. Brit. Scotland. Glasgow.
- 20 Leicester. Manchester. S.W.B.
- 27 London. Leeds.

May

- 4 Br. South. N. British.
- 11 British. Cen. Brit.
- 18 S.W.B. Manchester
- 25 London. Leicester. Scotland.

June

- 1 Br. South. N. British.
- 8 British. Cen. Brit. Glasgow.
- 15 Leicester. Manchester.
- 22 London. Leeds. Scotland.
- 29 Sunderland. S.W.B.

July

- 6 Br. South. N. British.
- 13 British. London.
- 20 Leicester. Br. South.
- 27 London. Leeds. Glasgow.

Aug.

- 3 Br. South. N. British.
- 10 CLOSED.

Aug.
 17 CLOSED.
 24 CLOSED.
 31 Sunderland. London. British.
 Leicester.

Sept.
 7 Br. South. N. British.
 14 British. C. Brit.
 21 Leicester. S.W.B. Scotland.
 Glasgow.
 28 London. Leeds.

Oct.
 5 Br. South. N. British.
 12 British. Cen. Brit. Irish.
 19. Leicester. S.W.B.
 Manchester.
 26 London. Leeds. Sunderland.

Nov.
 2 Br. South. N. British.
 9 British. C. Brit. Scotland.
 16 Leicester. Manchester.
 23 Sunderland. Leeds.
 30 London. S.W.B.

Dec.
 7 Br. South. N. British.
 Glasgow. Leicester.
 14 British. Cen. Brit. London.
 Scotland.
 21 CLOSED.
 28 CLOSED.

BANK HOLIDAYS AND OTHER SPECIAL PROGRAMMES

Jan.
 22/25 Relief Societies. British.
 Br. South.

Feb.
 12/15 Relief Societies. London.
 Leicester.

Mar.
 11/14 Relief Societies. Cen. Brit.
 S.W.B.
 25/28 Relief Societies. Manchester.
 N. British.

Apr.
 12 9.0 a.m., 11.15 a.m., 3.0 p.m.
 (Good Friday).
 15 9.0 a.m., 11.15 a.m., 3.0 p.m.
 (Easter Monday).
 29/May 2 Relief Societies.
 Glasgow. Scotland.

May
 13/16 Relief Societies. Sunderland.
 Leeds.

20/23 Relief Society. Irish.

June
 3 9.0 a.m., 11.15 a.m., 3.0 p.m.
 (Whit. Monday).

1/6 Holiday Programme.

15/20 " "

22/27 " "

29/Jul 4 " "

July
 6/13 Irish Mission.
 13/20 Norwegian Mission.
 20/25 Holiday Programme.
 27/Aug/1 " "

Aug.
 3/10 Holland Stake and Netherland
 Mission.

26/29 Holiday Programme.

31/Sep 5 " "

Sept.
 2 9.0 a.m., 11.15 a.m., 3.0 p.m.
 (Bank Holiday).

7/12 Holiday Programme.

14/19 " "

30/Oct 3 Relief Societies. Glasgow.
 Scotland.

Oct.
 14/17 Relief Societies. Irish.
 Leeds.

28/31 Relief Societies. N. Brit.
 Sunderland.

Nov.
 11/14 Relief Societies.
 Manchester. S.W.B.

25/28 Relief Societies. Cen. Brit.
 Leicester.

Dec.
 2/5 Relief Societies. London.
 Br. South. British.

NB. For your own endowments attend
 Saturdays or Bank Holidays only by
 9.30 a.m. The Temple is open each
 week, except where stated, all day
 Mondays, Wednesdays, Thursdays and
 Saturdays and Monday and Wednesday
 evenings, and at other times by ap-
 pointment, closed on Fridays.

Sacred Marriage Will Not Be Broken

By

President Joseph Fielding Smith



★ From Matthew we read:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.)

In the Church of Jesus Christ of Latter-day Saints, marriage is performed for those who love the truth and desire to belong to the family of God, as spoken of by Paul in the third

chapter of Ephesians, wherein he says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How,

then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make that they will be true and faithful all the days of their lives in mortality and that their faithfulness will continue after death? That is the covenant that they make.

Now, the Lord says further in answer to the Pharisees query:

"They say unto him. Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)

Now, evidently they did not get the full significance of the Saviour's words.

In the temple of the Lord, a couple goes to be sealed or married for time and all eternity. Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken. The Lord tried to impress this upon his disciples that it was only because of the hardness of the hearts of the people, because they failed to keep the commandments that the Lord had given them that Moses granted the putting away of the wife. Today the laws are different, and sometimes men put away their wives, and sometimes wives put away their husbands, but a marriage in the temple

President Smith

of the Lord should be one that should be considered sacred and holy, never to be violated in any way whatsoever, because it means that those who enter into such a covenant shall continue after death and have eternal increase and build a kingdom.

If there is ever a divorce between a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord, otherwise they could not separate, and the Lord never intended that a man and a woman be separated in death, but that this marriage was one for eternity. There was no separation in death, and one of the greatest sins that can be committed is for a man and a woman to separate after they have been sealed in the house of the Lord to become sons and daughters of God and members of his household, and to have children come to them, sent by divine approval to be in that household not only for time but for all eternity.

Now how in the world a man and a woman can go to the temple and there be sealed and make their solemn covenants that they will be true and faithful before the Lord, and then the time comes when one of them is dissatisfied, maybe both, and they want to separate! They are committing one of the great crimes that could be committed, if they have children. Those children born to them have a right to the companionship of father and mother, and father and mother are under obligations before their Eternal Father to be true to each other and raise those children in light and truth, that they may in the eternities to come, be one — a family within the great family of God, as spoken of by Paul.

It is only because of transgression on the part of the wife or of the husband, or perhaps on the part of both, when a couple has been married in the temple of the Lord, and then separate. If they were true to their covenants, to the obligations that they have made to each other at the altar in the house of the Lord, they could not separate, and if they have children, they are not only committing a crime against themselves, but they are harming those children and robbing them of blessings that they were born entitled to receive.

The Saviour is very emphatic in his answer to these Pharisees. If the law was true in the days of the Saviour and his words are according to the law, then it seems to me that that law has not changed in the Dispensation of the Fullness of Times. It is only through sin and the transgression of the law that a separation can come that would divide father and mother and leave the children stranded and perhaps to be received into some other family by adoption, because parents have lost their faith and have turned away from the covenants they solemnly made before God and angels.

How members of the Church can do such a thing appears to me as a

mystery. It can be explained, of course. They do it because they have lost the spirit of the gospel. That divorce comes to them because they are not keeping the commandments that the Lord gave to them, because they have permitted darkness to enter into their souls.

I think I can say here safely and truthfully that no judge in this world in any court of the land can annul a marriage for time and all eternity. He may separate the husband and wife by legal enactments so far as this world is concerned, but he cannot separate that husband and wife so far as the next world is concerned. Only the President of the Church has authority to cancel sealings, and when the man and his wife lose their faith and go to the courts and get a separation, and then go out and marry according to the laws of the land, they are not culpable before the law of the land, but they are before the kingdom of God and what the Saviour says here in this revelation is absolutely true:

"... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.)

AT CHRISTMAS

At Christmas time a home is sweeter far
Than other times.
The cattle quiet in the barn,
The children nestled safe from harm,
The kettle on the fire crane sings
There's time for friend to call on friend
To wish the joy that Christmas brings.
Because the Christ was born on earth,
There'll be no end to heavenly things.

Y.S.H.

Forgiveness, The Law Which Creates Saints

By

Elder Eldred G. Smith

★ Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion, "Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfil the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbour.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our

neighbour, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which he said: "... forgive us our debts, as we forgive our debtors." Then he added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Ibid., 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. . . ." (Ibid., 7:1-2.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive



and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Ibid., 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee; go, and sin no more." Thus giving the woman the opportunity

to repent and be forgiven. (John 8:6-11.)

Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Could you be as forgiving?

Again in our day the Lord reminds us that we are required to forgive one another.

"... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. ...

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds." (D. & C. 64:7, 9-11.)

When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11)

Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can bring out the best in people and

Continued on page 79

THE PLOWMAN

By

Elder Howard W. Hunter

★ In his teachings the Master used homely figures of speech, those having familiar, everyday character. The words, "his hand to the plough," unfolds a picture before us with which we are all familiar—a strong man with sinewy arms and a firm step, guiding the blade straight and true, his eyes intent upon the plough, looking ahead to the furrow to be cut. Hour after hour he toils, never looking backward except to see that the furrow is straight.

In addition to "ploughing" the Lord often mentioned the words, "sowing" and "reaping." He made mention of "reaping the harvest," and when that comes to our minds we think of a happy time and a time of rejoicing. The Lord said: "Lift up your eyes, and look on the fields; for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35-36.)

Before there can be a reaping of the harvest, there must have been a sow-

ing of the seed. When we think of sowing, our minds turn to the parable spoken by the Saviour:

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matthew 13:3-8.)

Sowing of seed is important; otherwise, there would be no harvest, and as stated in the parable, there must be good ground to bring forth a good harvest. Plowing must have been done before the sowing or there would have been no seedbed.

Of all the work of the field, plow-

work is the heaviest labour. It is primary and fundamental—it is pioneer toil. A seed may be dropped anywhere, and there is no resistance, but put the blade of the plow into the ground and a thousand forces join to oppose the change. To disturb the conventional to overturn the traditional, or to attempt to make changes in the deep-rooted way of doing things in the lives of individuals, requires toil and sweat. The heaviest work in the kingdom of God is to turn the hard surface of the earth which has been baked in the sun or covered by the growth of nature. What a great change comes over land which has been cleared and plowed — row after row of evenly spaced furrows, the subsurface loosened and exposed to the sun and air and the rains from heaven, ready to be broken up and planted to seed. The wilderness is conquered and subdued.

Those who become disciples of the Master and put their hands to the plow without turning back prove themselves to be worthy plowmen. By turning over the old surfaces of tradition, they prepared the fields for the introduction and the spread of Christianity into the world.

We do not need to go back to the time of Christ, however, to find fields to plow. Fields exist today all over the world, and missionaries have been called and have put their hands to the plow. Nearly 15,000 stake and full-time missionaries are now in the fields. Furrows are being cut and seeds planted, and every day we see the results of the harvest.

And there is the field of education. Hundreds of plowmen are preparing the field for the harvest. They are teaching the principles of truth to our young men and young women in the Church educational system. About 63,000 high school students are presently enrolled in seminary classes,



9,500 college students are participating in the institute programme of religious education, and approximately 17,000 students are enrolled in Church schools. In all, about 90,000 young people are being given direction in life by those who have put their hands to the plow.

We have in Church leadership great plowmen with firm hands and stout hearts—stake presidents and mission presidents—determined men who work in the fields. Bishops, branch presidents, heads of priesthood quorums and auxiliary organizations are toiling in their assigned fields. Close at home and in distant countries new lands are being broken up by these plowmen, and the subsurface exposed to the light of the gospel of Jesus Christ.

Is it hard work? Of course, but that which is worthwhile is seldom easy. As individuals we have a responsibility to plow. Some accept the opportunity, but some shrink, from the responsibility. Some of those who commence cut only a short furrow and then leave the field for what appears to be escape from the

toil to follow the false illusion of the ease which they had left behind. Their plowshares are left to rust in the furrow.

Whatever the past may have been in our individual lives, it is gone. The future lies ahead, and we must face it with resolution. There is always a point from which we can begin. Even though we may have been faithful in the past, if we turn away, that faithfulness will profit us nothing. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is danger in looking backward. One must keep his eyes ahead in order to cut a straight furrow. When the plowman commences to look backward, he cuts a crooked furrow, and his work is spoiled. We cannot continue to walk forward when at the same time we are

looking backward. It makes no difference what object or occasion causes us to look backward, the backward glance commences the backward turning, and may be the beginning of our disendowment in the kingdom of God.

As plowing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart: We may not see clearly the end of the furrow, but we dare not look back. Eternity stretches on ahead, challenging us to be faithful.

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honour, and glory, and immortality, and eternal life."
(D&C 75:5.)

'Star' Short Story Contest Closes

★ The Millennial Star short story contest is over. But the judging of the entries will continue for some little while. There was a very fine response to the contest which closed November 1.

The entries are being judged and winners will be announced as soon as possible, with the stories to be published in future issues of the Millennial Star.

The Millennial Star staff express ap-

preciation to all who entered. It would appear, from the first reading of some of the manuscripts, that we have some new writers developing among the membership of the Church in Great Britain.

We trust the contest was the awakening of interest in this vast field of expression and endeavorment.

Again, we hope to announce results of the judges' decisions in the near future.



Christmas Special

★ Rose Norton is a member of the High Wycombe Branch, British South Mission. She is a trained cateress and can make the most complicated recipe into a culinary triumph! These recipes are some of her favourites for Christmas.

CHERRY PINEAPPLE CHRISTMAS CAKE

- 12 oz. tinned pineapple
- 9 oz. sultanas
- 5 oz. glace cherries
- 6 oz. castor sugar
- 5 oz. butter
- 9 oz. flour
- $\frac{1}{4}$ tsp. salt (scant)
- 2 large eggs

Drain and chop pineapple. Chop cherries and retain half. Cream butter and sugar until light. Add eggs one at a time with a little flour. Mix in more of the flour to butter mixture saving enough to flour fruit. Fold in floured-fruit to batter. Put in a 7 inch tin that has been lined with greaseproof paper. Bake for one hour at Mark 3 or 300°. Open oven and scatter the other half of cherries on top of cake and bake for a further hour.

Sister Norton suggests putting grease-proof paper over the top of the cake after the first hour of baking. This keeps the top moist, she reports.

Christmas Candies COCONUT ICE

- 1 lb. granulated sugar
- 1 pint water
- 4 oz. dessicated coconut
- pink food colouring

Dissolve sugar in water and bring to boil. Boil to a temperature of 240°, or soft ball stage. (When a spoon full of syrup forms a soft ball when dropped into very cold water.) Remove pan from heat and add coconut. Mix well and stir thoroughly until mixture begins to thicken. Place half in greased tin. Quickly mix a little pink colouring in remainder and pour on top of white mixture. Allow to get cold and when firm, cut into small bars or squares and put in small paper cases.

UNCOOKED FONDANT

These recipes are simple enough for even young children to help in their making. Cooperative cooking is a wonderful family project at Christmas time. All will relish the delicious results.

- 1 lb. icing sugar
- 1 egg white
- lemon juice

Sieve sugar to remove any lumps. Add egg white, unbeaten, and lemon juice. Mix thoroughly to a pliable dough-like mixture. Add a very little water, if necessary. Roll out and use for a variety of sweets.

PEPPERMINT CREAMS

Add a little peppermint oil a drop at a time to the basic Uncooked Fondant as it is very strong. Roll out and stamp into rounds with small cutter. Place on greaseproof paper and leave at least twelve hours to harden. Place in paper cases.

CHERRY CREAMS

Colour uncooked fondant pink and work in chopped glace cherries. Roll into small balls and press a quarter of glace cherry into the top. Place in paper sweet case.

WALNUT CREAMS

Colour Uncooked Fondant pink or green. Roll into small balls and press a walnut on the top. Almonds can also be used. Place in paper sweet cases.

RASPBERRY, ORANGE OR LEMON CREAMS

Flavour Uncooked Fondant with raspberry syrup. Colour pink and cut in half moon shapes. Allow to harden and place in small paper sweet cases. The same can be done for orange or lemon creams. Flavour and colour in the same manner as the raspberry creams.

ALMOND PASTE OR MARZIPAN

8 oz. ground almonds

12 oz. icing sugar

$\frac{1}{2}$ teaspoon vanilla essence

$\frac{1}{2}$ teaspoon almond essence

1 egg, well beaten

juice of half lemon

Mix almonds and icing sugar together. All egg, lemon juice and flavourings. Knead to a smooth dough-like mixture.

CAKES

For cakes, brush cake with warm apricot jam and then roll out paste to fit the cake.

Women's Section

STUFFED DATES

Choose good quality dessert dates. Remove stones and fill with a small roll of marzipan. Make some plain and some coloured for variety. Allow twentyfour hours to harden.

HARLEQUIN MARZIPANS

Colour several portions of marzipan different shades. Roll into strips and place one on top of another. Use three or four different coloured strips together. Press well to make them stick and trim edges. Cut into inch squares and place in paper sweet cases to dry.

The trimmings can be rolled together to make harlequin balls. These can be left as they are or dipped in melted chocolate. A nut pressed on the top gives it a nice finish.

MINCE MEAT FOR SMALL CHRISTMAS PIES

$\frac{1}{2}$ lb. chopped and cleaned sultanas

1 lb. chopped cooking apples

$\frac{3}{4}$ lb. currants, washed

$\frac{1}{2}$ lb. stoned and chopped raisins

$\frac{1}{2}$ lb. shredded suet

$\frac{1}{2}$ lb. castor sugar

2 oz. chopped candied peel

juice and grated rind of one lemon

$\frac{1}{4}$ teaspoon grated nutmeg

$\frac{1}{2}$ teaspoon mixed spice

2 oz. chopped blanched almonds

Mix ingredients together well, blending with wooden spoon. Allow to stand for 12 hours. Put in jars and cover. Make at least two or three weeks before needed.

HELPFUL HINT!

Butter Pats

Cut butter into $\frac{1}{4}$ inch slices. Cut out butter pats with an apple corer. This is a real time-saver and all of the pats are uniform in size.

CHRISTMAS DECORATIONS

★ Decorations at Christmas time add much to the pleasure of the holiday season. Some are not only beautiful, but serve to remind us of the true meaning and purpose of Christmas. The Three Wise Men fall into this category. We remember the story of their search for the Saviour and yet they are a lovely addition to any scheme with their ornate robes and jeweled crowns.

Three Wise Men

You will need:

3 peices of cardboard 10 x 13 inches.

$\frac{1}{2}$ yard coloured felt for each Wise Man.

3 polystyrene balls or if these are not available use shredded nylon stockings to fill a piece of nylon stocking to serve as the heads.

3 lolly sticks if you use the polystyrene balls.

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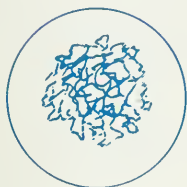
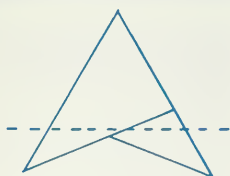
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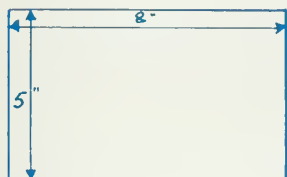
These lovely Wise Men were made for Gwen Cannon, Women's and Youth Features editorial assistant, by Janet Eyring of Mercury Island, Washington.

Women's Section

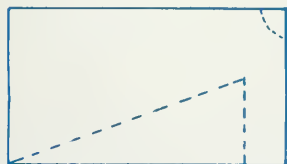
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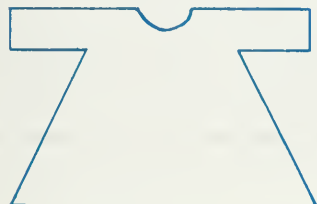
1. Roll into cone shape 10 x 13 inch cardboard
Sellotape or staple together.
Trim bottom edge so that the side edge of the cone will stand.
2. Insert small lolly stick into polystyrene ball and cover with a piece of nylon stocking. Tie with string around stick.
3. If polystyrene ball is not available fill 6 inch round piece of nylon stocking with shredded nylon stocking. Be sure to fill it very firmly. Tie bottom with string.



4. Fold 10 x 16 inch piece of coloured felt in half twice.

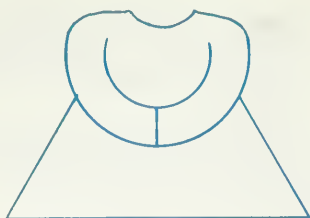


5. Cut out arms and small neck tapering skirt to bottom edge.

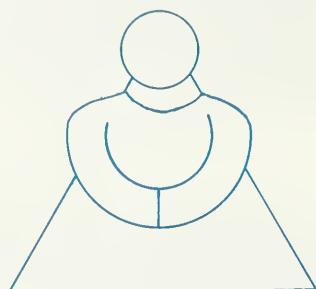


6. Place felt on cone and glue side seams to cardboard with copydex.

Women's Section



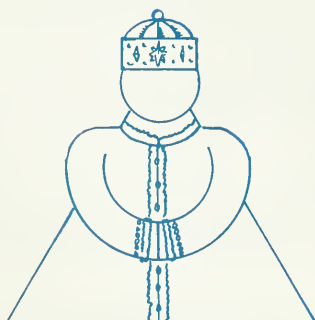
7. Sew arm seams and stitch sleeves together.



8. Place polystyrene head in small hole at top of covered cone. Or, put excess nylon of stocking head down through the hole. Sew a small strip of felt around the neck stitching it to the nylon on the head as well as to the robe.



9. Make each Wise Man a crown of matching felt and glue it or stitch it to the head.



10. Decorate with odd beads, sequins, shiny buttons. Use plenty of gold braid. They can be as elaborate as your imagination and sewing boxes allow.

My Wise Men are holding a tiny jewel box on a pillow, a miniature bottle of perfume and a dainty pitcher. These represent the gold, the frankincense, and myrrh.

G. C.

WRAPPED UP TO PLEASE

by June Feulner Krambule

★ Has wrapping Christmas gifts become a bore or a chore — and an expensive one at that? It needn't be. With little expense, you can add charm, originality, and a wisp of your own personality to your gift wrappings, and your friends and family will love your thoughtfulness.

Here are some suggestions geared to set your imagination in motion and put a relaxer on that strained Yuletide budget:

In gathering materials, rely heavily on the sewing cabinet and knitting basket, where you'll find a gold mine of trimmings.

First, pull out those leftover bits of wool yarn. Tie a package or two with them and top with fluffy round tassels of yarn, either in solid shades or varicoloured. You may then personalise your gift by spelling out the name of the receiver. Just wrap a package in white tissue, then write out the name by attaching the yarn with ordinary paper glue.

Perhaps among your tucked-away fabrics, you may find bits of organdy, dotted swiss or crisp nylon pieces. After a quick snip around the edges with pinking shears, you can gather these into fluffy bows to top neatly wrapped parcels, or try wrapping whole packages with fabrics. Keep in mind here the texture and size of print in relationship to the size of the package. Fine textures and small, dainty prints are lovely on small gifts, while heavier materials and larger, bright designs add the bright festive effect to the jumbo packages.



One woman wrapped baby's slippers in soft pink flannel of petite lamb design. Her mother's gift was done in fluffy organdy over white tissue, with purse perfume nestled in the puffy bow.

While you're still in the sewing cabinet, don't overlook bits of colourful rickrack — perfect for children's gifts—or strands of glittering sequins for the more sophisticated on your list. Or you may find bits of felt that can be cut to the shape of bells, Christmas trees, wreaths, or other Yuletide symbols, to be glued to packages.

As for other ways of economically wrapping and decorating your Christmas gifts, the choice is as wide as your imagination. Chances are that by the time you have tried a few of these suggestions, you'll have many new ideas of your own. Like one woman we know, you may even reach for the cake decorator. Before long you'll find limitless trappings in your own home that will take the drudgery out of gift wrapping and give each package that perfect personal touch.

Christmas Thoughts

by Sheila Leach

Colchester Essex, British Mission

★ Christmas comes but once a year, but when it does, such rush, such bustle, such expense!

Do I have enough stamps for the Christmas cards? Is the turkey too big for the oven? Will the fairy lights work to enhance the Christmas tree? Questions! Questions! Stop, busy mother, harrassed wife! Stop, relax and think for a moment, Christmas — what is Christmas?

See that little building? It looks rather like a stable. There is a young mother resting. Her eyes are closed. Her husband hovers near, watching. There is a small cradle, and inside a baby is stirring. He opens his eyes, puckers his little mouth and cries.

The young man so gently lifts the baby. He pauses in wonder as he sees the exquisite beauty of the newborn child. The mother turns and holds out her arms. She enfolds her son with her love. Such a miracle, she thinks, the birth of a baby. The bright little eyes, the little mouth, and those tiny fingers and toes, all are perfect.

Her child is a special child. She will feed Him, clothe Him, teach and love Him. When He is older, her husband will take Him into the carpenters shop and show Him the tools and let Him feel and smell the clean, firm wood. And when he is grown? She cannot answer. She does not know.

The birth of Jesus. This is Christmas!



CHRISTMAS WALL DECORATION

by Phyllis Torrell, Colchester, Essex

Search the woods for tree branches. Look for good shapes with interesting twig arrangements. Paint or spray white or silver. Hang on the wall and trim with tiny Christmas balls.



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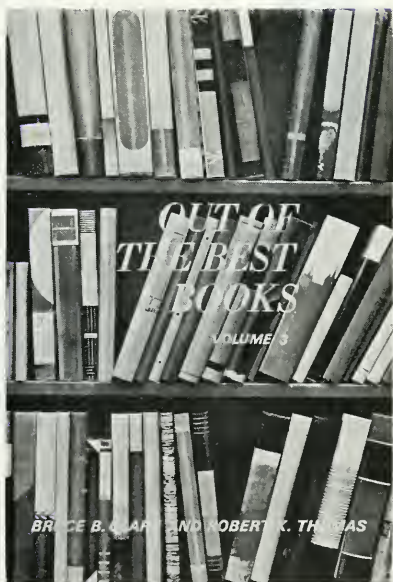
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Jesus Christ The Ancient God Of The Americas



By

Elder Milton R. Hunter

★ Five years before the birth of Christ, Samuel the Lamanite stood upon the walls of the city of Zarahemla and predicted the signs of the birth and of the death of Jesus. He asserted that, at his birth, there should be a day and a night and a day of continuous light as if it were one day, and a new star should appear. Since Jesus Christ is the light and the life of the world, no more appropriate sign or symbol of his birth into mortality could have been given. Neither could a more appropriate sign of his death have been

given than three days of darkness, the light and the life going out of the world.

We read in the Book of Mormon,

"And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. . . .

"And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, ...

"And it came to pass that there was thick darkness upon all the face of the land, ...

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. ... " (3 Nephi 8:5 ff.)

These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the great convulsions of nature that took place at the time of Christ's death. For example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.:

"... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, ... This happened ... at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*, p. 190.)

Ixtlilxochitl could not have received his information from Catholic Fathers, because they did not know anything about the great convulsions of nature at the time of Christ's crucifixion. Neither could he have received it from the Book of Mormon, since this book had not yet been published. He claimed to have received his information from a Lamanitish source, records

handed down from his ancestors. I think Ixtlilxochitl's testimony, coming as it did from the American Indians, is a marvellous evidence of the divinity and truthfulness of the Book of Mormon.

The Nephites readjusted their measurement of time at the time of the signs of Christ's birth. According to the Book of Mormon, Christ lived thirty-three years and four days, being crucified on the fourth day of the first month of their year. Remember, Ixtlilxochitl gave this significant statement, "... they say it happened during the first days of the year." To me it is remarkable how accurate the Lamanite record was and how aptly it sustains the Book of Mormon.

The Nephite historian continued his account of the terrible destruction that took place, of cities and people during the three hours of the storm, and the distressing condition during the three days of darkness.

Finally, the sun rose. The earth was again filled with bright, radiant light. The Nephites in the city of Bountiful assembled in front of the temple to discuss the great events which had occurred during the past few days, especially the signs of Christ's crucifixion. As they conversed one with another, they heard a voice coming as it were out of heaven. They did not understand what the voice said. It was not a shrill, loud voice, yet it pierced them to the very heart. They gazed upward into the heavens. They heard the voice the second time and the third time, and then they recognised it to be the voice of God the Eternal Father introducing his Son, saying:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

Milton Hunter

As they continued to gaze heavenward, they saw a radiant, beautiful Man, dressed in a white robe, descending out of the heavens to the earth. He came down and stood in their midst. Stretching forth his hand, he said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world . . . and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world." (Ibid., 11:10-11.)

The people fell upon their knees and worshipped the Saviour. He commanded them to arise and come forward and for each of them to thrust his hand into the spear wound in his side and feel the prints of the nails in his hands and feet, " . . . that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (Ibid., 11:14.) After they had all complied with this request, again the Nephites dropped on their knees and worshipped him, shouting: "Hosanna! Blessed be the name of the Most High God!" (Ibid., 11:17.)

Jesus selected twelve men and ordained them to the priesthood. He commanded them that after his departure they should organise his Church.

Day after day, for some time, Jesus appeared to the Nephites. He taught them the same gospel that he had taught to the Jews in Palestine before his crucifixion. Also, he performed many wonderful miracles among the people in ancient America. He healed the sick, raised the dead, gave sight to the blind, made the lame to walk, and the deaf to hear. Finally Jesus ascended into heaven promising the people that he would return again.

So tremendous was the effect of the visitation of the Resurrected Lord to the Nephites that for two hundred years they lived in perfect righteousness, no sin being among them. Finally

apostasy crept in, which resulted in a terrible war between the Nephites and the Lamanites. Eventually the Nephite nation was exterminated. Yet this did not exterminate the knowledge that Christ had visited ancient America and that he had given the ancestors of the American Indians the gospel. For fifteen hundred years, down to the time of the Spanish conquest, the Lamanites, or the American Indians, retained that knowledge. When the Catholic Fathers first came to the New World, they found among the various Indian tribes the tradition and practices of many of the gospel teachings. The religious beliefs and practices, as well as their traditions, were so near like Christianity that many of the Catholic Fathers claimed that the Indians had Christianity before the coming of the Europeans.

From Alaska in the north to the south end of South America, paramount among all the traditions held by the Indians was that of a "Fair God." In the distant past that God helped create the world and had played a prominent part in organising man. He had loved the people so much that he had come down to earth and dwelt among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

In these Indian traditions the various aboriginal tribes gave different names to this white and bearded God; for example, in Mexico Valley he was called "Quetzalcoatl." In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru was "Vivacocha." Also, he was called "Tonapa."

Regardless of the name by which the white and bearded God was known, all of the Indian traditions were similar. This fact indicates that they came from a common source. All of the principal events of Christ's life—namely, his virgin birth, the marvellous missionary work that he did, the

numerous miracles that he performed, his death, his internment for three days, his resurrection, his ascension into heaven, his final promise that he would come again — were found among the American Indians by the Catholic Fathers when they first visited various parts of the New World.

Elder Ivins Eulogized At Funeral Services

★ Final rites were held October 20, for Elder Antoine R. Ivins, senior member of the First Council of the Seventy, who died at the age of 86 in his Salt Lake City home.

The services were held in the Assembly Hall on Temple Square with President Hugh B. Brown of the First Presidency and Elder S. Dilworth Young of the First Council of the Seventy, as speakers. President Brown also read a special message from President David O. McKay.

During the 36 years Elder Ivins served in the First Council of the Seventy he spent three years as president of the Mexican Mission and 30 years as a member of the Church Missionary Committee.

Elder Ivins served six years as treasurer of the Great Salt Lake Boy Scout Council, was a veteran organizer of Boy Scout Troops and helped develop the Lund Home for Boys in Centerville, Utah, in 1920.

He was born in St. George, Utah, and spent his youth with his family in Colonia Juarez, Chihuahua, Mexico, where his father, Anthony W. Ivins served as president of the Juarez Stake prior to becoming a member of the Council of the Twelve and later a counsellor to Pres. Heber J. Grant in the First Presidency.

Elder Ivins obtained his early education at the Juarez Academy and studied

law at the School of Jurisprudence in Mexico City, the University of Michigan and the University of Utah.

He married Vilate Ellen Romney in the Salt Lake Temple. Mrs. Ivins died in 1964, two years after the couple celebrated their 50th wedding anniversary.

Elder Ivins was manager of the Church-owned sugar plantation in Hawaii for 10 years prior to his appointment to the First Council of the Seventy in 1931.

President Brown in his sermon at the funeral services for Elder Ivins described the veteran member of the First Council of the Seventy as a man of God, and a man of faith.

Elder Ivins has said, "God is our home, that we are not strangers, that we are definitely related to Him whom we call Father," and often I have heard him say that the obligation is ours to be worthy of that relationship."

Elder Young related how Elder Ivins loved horses, having gained such a love for them during his early childhood. "Thoroughbred is a word describing a breed of horses. He taught me that—I thought thoroughbred meant anything that was pure, but to him it had a deeper connotation. He took his knowledge of horse improvement and applied it metaphorically to humans and tried to improve mankind."

THE GOSPEL TEACHER AND THE TEMPLE

by

President LeRoy Buckmiller

of The London Temple

★ The objective of every teacher in the Church of Jesus Christ of Latter-day Saints is to help make better Latter-day Saints of our members.

Our big concern as teachers should be to encourage in our members a greater desire to live the Gospel standards and principles. If we are not doing this we are teaching subjects and not people.

In too many instances lessons are prepared with no thought of cause and effect. No matter how good the subject matter prepared may be, unless the student is motivated to improvement in Gospel living the teacher has, in a measure, failed. What can we do to make our lessons more effective in this regard.

It is the intention of this article to

suggest one important means of motivating people to grow and develop in the Gospel through our teaching. It is not presumed that it is the only way but certainly it is at the heart of teaching.

Going to the Temple frequently is a powerful means of preparing a teacher to accomplish this objective. This is so because it can give him or her the Spirit and without the Spirit we cannot or should not teach.

In the D. & C. Sec. 42 V:12 it states "And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel." Too many times subjects not related in any way to the Gospel are

dwelt upon without a view to developing and motivating Gospel standards.

The complete fullness of the Gospel and the Priesthood can be obtained only in the Temples of the Lord—D. & C. Sec. 124 V:28. It is here we experience and absorb the Spirit which helps qualify us for teaching the fullness of the Gospel.

In D. & C. Sec: 42 V:13 the revelation continues "And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." This suggests that the teacher should live the laws of the Gospel and keep the covenants entered into in the Temple so as to be a worthy recipient of the Holy Spirit.

With the Spirit as the foundation of our teaching we can affect the lives of students and motivate Gospel living. It also suggests that the teacher allow himself to be directed by the Spirit in place of a stereotyped presentation of factual material. If we are prepared, the Holy Ghost will bring all things necessary to our remembrance and will point the way for effective teaching. By coming to the Temple frequently we refresh our memories and understanding of these things and are more apt to have the influence of the Spirit with us as we teach.

The revelation continues in V:14, "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." This is the key to effective teaching. As a matter of fact it is not teaching unless we are directed by the Spirit. It is something less than teaching, for it does not motivate people to better their lives. The Temple is a "house of prayer" as told us by the Lord Himself in D. & C. 109 V:8. We come to learn the true order of prayer, "The prayer of faith." Our own faith is strengthened thereby. Our own determination to live worthy of the Spirit

A Teaching Special

is increased. We go forth from the Temple better people and therefore better teachers.

The prayer of faith is not just a wordy approach to the throne of grace but has to be backed up by works. "Faith without works is dead." We must also work at becoming a good teacher by every worthwhile endeavour. This is what is meant by the prayer of faith. As faith without works is dead so are works without faith dead. It requires both for effective teaching.

Again in the Temple our attention is drawn frequently to our own responsibility in keeping the covenants, living the Gospel, serving the Lord, consecrating ourselves and all we are and have to the building of the Kingdom of God. These things implemented in our character are guarantors of the presence of the Holy Ghost in our lives.

If we keep and live these covenants we merit the Spirit and it shall guide us in all our callings be they as teachers or other leaders in the Kingdom. This verse also states that "if we receive not the Spirit we shall not teach". This suggests that it is not teaching if we receive not the Spirit.

It also suggests that it is incumbent upon us to put our lives in order so that as teachers the Holy Spirit may be our "constant companion." In Sec: 121 v45-46 it suggests the means by which the Holy Spirit will always be with us if we meet the requirements. There is no place which equals the Temple where a teacher or anyone else can absorb the very power of the Spirit and be motivated in meeting the requirements necessary to have His Spirit as our "constant companion".

D & C Sec: 14 V:8 says "And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which

giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation."

The revelation about teaching continues in D & C Sec: 42 V: 15-17 "And this ye shall observe to do as I have commanded concerning your teaching until the fullness of my scriptures is given." "And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;" "For behold, the Comforter **knoweth all things, and beareth record of the Father and of the Son.**"

The Lord speaks of His Temple as a "house of learning" D & C 109 V: 8 where all of us can receive a gift of knowledge and other gifts of the Spirit to help us become better qualified as teachers of the Gospel. We need the help of the Spirit, the Comforter for he "knoweth all things," He will bear record in our hearts and in the hearts and minds of class members everywhere the testimony of the reality of the Father and the Son.

We are also told in D & C Sec 28: V:1 " . . . thou shalt teach them by the Comforter." and in D & C Sec: 75 V:10 "Calling on the name of the Lord for

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the Comforter, which shall teach them all things . . ." The testimony of the reality of the Father and the Son is the motivating force in each of us to better our lives. The Temple provides the environment and experience which builds this testimony. We teach more adequately when we have this testimony. D & C Sec 43 V: 15 " . . . Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;"

The Temple represents many other things which provides a Gospel teacher with the necessary spiritual equipment to be more effective in his responsibility. The Lord mentions some of these in D & C Sec 109 V: 8 "Organise yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;" If we acquire these things in the house of the Lord we will become fit abodes for the Spirit—the Comforter. He will lead us to all truth and enable us to teach with His spirit unto the convincing of all men.

LDS Girl Studies Dentistry

★ A Latter-day Saint girl, Lynne Jackson, who has wanted to be a dentist since she was 12, is well on her way toward achieving that goal. And if her present attainments in her studies are any indication, she'll be one of the tops in her field.

Lynne, who qualified last winter for Bristol University, recently was termed the top of the first year and

has won a scholarship and the British Dental Association award.

She also got three distinctions in her exam results and will take her biochemistry before finishing off with a year's dentistry, according to her mother, Mrs. J. L. Jackson, who is a dentist's receptionist. The Jacksons live at Teynham-walk, Woodhouse Park. Lynne worked with the North West Electricity Board for the summer.

FLIGHT TO SALT LAKE

by

Mary Pochin

★ The flight chartered by the Manchester Stake for British Saints to attend October General Conference left Manchester Airport September 18th. The large party of more than 200 travelled on two planes for the outward journey. The party divided into groups. With the choir members travelling on the second plane. After some delays en route everyone eventually arrived at Salt Lake and were met with an overwhelming reception from friends and relatives at the airport. It is a moving sight to see a waiting crowd suddenly surge forward and start running across the tarmac towards the plane.

To everyone their stay in Salt Lake was a great spiritual experience, and many found their testimonies enhanced by this trip, often by little things that happened.

Lily Crimmin from Whitefield Ward, who sang in the choir, was impressed by hearing a lady asking if there was a Book of Mormon in Russian, at the Information desk. This sister later had

the privilege of receiving a blessing from Elder William J. Critchlow Jr, Assistant to the Twelve. "He gave me" she said, "peace of mind, calmness of spirit and physical relief from my suffering. The Lord has truly blessed me".

Dorothy P. Whittaker went to visit her sister whom she had not seen for eleven years, and her nieces and nephews whom she had never seen. The trip was made possible for her by her brother-in-law, Glen Tuckett, who is a physical education coach at B.Y.U.; he paid all her expenses. After having a great many operations and illness over the past years she felt very grateful for the health to take advantage of this opportunity.

Frank and Kathleen Holroyd of Halifax Ward, Leeds Stake, also visited loved ones in Utah. They said, "This great gift and opportunity has been brought to us from our Father in Heaven at a time when we had little hope of ever seeing this thing happen to us. We are truly grateful for all His bless-

ings which He is giving us in our later years."

Sixteen-year-old Diane Ferrary, of Romford Ward, was very grateful to her parents for making the trip possible for her. She said that it added a great deal of strength to her testimony, and although she felt rather alone when she arrived, "the wonderful Mormons of America were so friendly I soon felt at home".

Patriarch Oliver Storer of Leicester Stake, and his wife, children and other relatives from Nottingham, made the journey to see their daughter Christine married in the Temple. Vanessa Poole also from Nottingham travelled with them to be one of the bridesmaids at the reception.

Mary Boyle of Carlisle Branch went at the invitation of the parents of the elder who baptised her, and had looked forward eagerly to seeing the Temple and the Tabernacle.

While visiting the vaults at Granite Mountain with relatives, M. E. Watkins of the Lake District, saw a bus load of Tahitians arrive and straightway they found themselves enfolded in loving arms and being addressed by their traditional greeting. Neither party could understand the language of the other, but the loving spirit was so evident that their relationship was instantly established and the language barrier of no consequence.

Elizabeth McCormack, of Stockport Ward, said the visit excelled her wildest dreams, and as she visited the Temple and Salt Lake Valley she could feel the presence of those pioneers who had walked that way before.

An outstanding memory for Keith and Heather Shaw of Gorleston Branch was the homecoming service they attended for an elder they had known a year ago in their own branch, and the outstanding testimony he bore.

Manchester Choir

Laura Sinclair, Liverpool Branch is grateful for the opportunity of meeting a wonderful couple Brother and Sister John Hut, while in Salt Lake. They have a son who developed a brain tumour a few years ago, which left him blind. Due to the patient nursing of his mother he was able to overcome the handicap and engage in all school activities. Later he became the first blind missionary to be called into the field, and so far is responsible for 21 baptisms. Another son was involved in a car accident two years ago and is still unconscious. Again his devoted parents are nursing him at home with unflinching love and patience, massaging his limbs to keep them in condition. Sister Sinclair says the Hut family gives strength to all who come in contact with them and she will never forget them.

For George Lee of Whitefield, Manchester, it was a spiritual and moving experience to attend the Conference and see the prophet. He said "Even at a distance one could see the power and strength in the eyes of one who was obviously weak and frail through age".

"From the few to the many" was how Terry Bramford of Lincoln saw the trip. Six weeks previously he had presided over a group of ten saints in Singapore. But he stated that the Spirit is the same wherever you may be geographically located.

Anna Harvey of Glasgow fulfilled a dream of 15 years by visiting Salt Lake and going through the temple with the missionary who baptised her.

Attending wards so crowded that it took ten deacons to pass the sacrament was a great thrill for Bette MacRae of



Members and friends of the Manchester Stake Choir as they left on the charter flight to Salt Lake City.

Manchester Choir

Clydebank, Scotland.

For Edith Bond of Stockport, who is seventy years old, it was a great pleasure to renew friendships with the Saints in Utah, and to sing praises to the Lord. She was one of the first members of the Manchester choir, and also one of the eldest.

For whatever reason they journeyed, whether to see friends relatives or primarily for the General Conference, the hospitality of the Salt Lake Saints overwhelmed everyone and with the inspiration they received at the Conference made it a holiday to be remembered forever.

GOLFER GIVES OF TIME AND HIS TESTIMONY

★ On October 8, the international golfing champion, Brother Billy Casper, was the speaker at a fireside held in the Dundee East Chapel. Members from both Dundee branches, Forfar, Perth, and Kirclady were privileged to be able to hear the testimony of Sister Casper who was later followed by her husband. Also in attendance were President and Sister Brown of the Scottish Mission.

Brother Casper was in Scotland while participating in the Alcan Golf Tournament at St. Andrews. During the hours just previous to the fireside he had tied his opponent for first place in the

richest professional golf tournament ever. Brother Casper, however, seemed to be more concerned about missing his regular schedule of Sunday meetings. Two special numbers by the Dundee Priesthood Choir, directed by President Black of Dundee East, were highlights of the evening. The congregation was also favoured with a solo by Brother Dennis Clancy, the well-known Scottish singer.

The meeting was conducted by President Wallace of the Dundee East branch; the closing prayer was by President Shaw of the Dundee branch.



by

Winifred Stevens

★ When the Manchester Stake Choir was formed in March 1966 with forty members under the direction of Mary Boswell as Choir Mistress, Marion Saunders pianist, and organist Joseph Brown, they little dreamed that by September 1967 their membership would exceed a hundred and that they would be touring Salt Lake City for a series of concerts.

The members travelled from Liverpool, St. Helens, Ashton, Nelson, Middleton, Stockport, Bolton, Hyde, Southport, Rochdale, Burnley, Whitefield and Rawtenstall as well as Manchester to attend their rehearsals. Experience was gained as they sang at conferences, weddings and dedications, and then they progressed to giving concerts of sacred music in and around the Manchester area, which were attended by the civic heads of each town. Prior to their departure for Salt Lake, they gave a farewell concert at the Manchester Stake House to a capacity audience.

As they gathered at the airport on September 18, they learned that the flight plans had been changed, and the choir left much later than the scheduled time on the second plane. However, they reached Salt Lake first and received a wonderful welcome from families, friends and former missionaries.

The choir rehearsed every day at the Millcreek Stakehouse, and from the very first morning a small audience gathered daily to meet old friends and make new ones, and daily the audience grew.

The first appearance in public was at a stake banquet where a truly delightful meal was enjoyed by all before the concert. The following Sunday was busy indeed, part of the Sunday School time was given to the choir who gave four musical items. The lesson was taken by President Weightman and Bishop Weston so that all the people present could enjoy the true British tone and for good measure President Weightman

Manchester Choir

also added the true Geordie Style!

In the afternoon the choir attended the Sacrament meeting at Millcreek Stake which was full to overflowing, and then straight off again to Mount Olympus Ward where the congregation had waited in place for an hour. The service had been especially delayed for this occasion and this huge building was also filled to capacity. It was regretted that the British saints were unable to bear their testimonies, but time was against them. However, Mary Boswell spoke for every one at each meeting so feelingly.

And so to the big concert at the Assembly Hall, where the audience was in place two hours before the concert. The doors were all opened wide to accommodate the many visitors to the conference who thronged the grounds outside the hall, and the radio and television men were there in force.

There was a great and wonderful spirit right through that great audience as they waited to hear the people that so many of the listening missionaries had baptised. A spontaneous standing ovation was given as the notes of "Jerusalem" the last item on the programme, died away. It was proof enough that the choir had succeeded in their first aim, to be a missionary tool, and secondly to make contact with our cousins overseas.

More than two hours after the concert was ended the singers and the

audience were still in the hall, exchanging views, news and snaps and general goodwill. The audiences at the Church Buildings, the Granite Vaults and the BYU may have been small but they were none-the-less welcomed for all that they were impromptu, since everywhere the choir went the cry was always the same, "Please sing for us."

Many thanks are due to Harry Baldwin who acted so ably as the in-between man, for all the odd queries and troubles that develop when a great number of people travel together, also to Brian Ashworth, bass soloist, for his genial good humour at all times as choir manager. Mary Boswell had many congratulations on the prowess of the choir, and deserved many of them herself for the dedication to the task of bringing so many untrained singers to such a pitch of perfection.

The choir received a great welcome at the two missionary reunions, the All-British and the North British, and to make them really feel at home they received a rare treat for Salt Lakers, fish and chips wrapped in newspaper with plenty of salt and vinegar!

The journey home by jet was quite uneventful, just missing a freak storm that blew up an hour after the plane had left the airport which overturned some smaller planes and did much damage to trees etc., but our flight was safely on the way home, arriving exactly on time at Manchester Airport with no mishaps at all.

Finding Life By Losing It

by Brother D. Kerr

(Bellahouston Branch Scottish Mission) Taken from Branch Magazine

★ I would like to tell you the story of Telemachus who lived somewhere in the fourth century. Perhaps it will help you as it has helped me.

Telemachus decided to leave the world and live all alone in prayer, meditation and fasting so in his lonely life he sought nothing but contact with God. But somehow he felt that there was something wrong. One day he rose from his knees and it suddenly dawned on him that this life that he was living was based, not on a selfless love, but on a selfish love of God.

It came to him that to serve God he must serve men, that the desert was no place for a Christian to live, that the cities were full of men and women, that the cities were full of sin and therefore full of need. Like Telemachus I too desired to withdraw from the world, a world where I had freely partaken of the joys of life, I thought only of what I could get out of life, I knew pride and avarice, envy and hate, and sometimes even love, but even this I tainted with sin.

Then, one day, God in His mercy removed my blindness and I saw with horror the terrible life I was living. Shocked and frightened, I withdrew from the world only to find that I had replaced the shallow joy I had known with a great unhappiness. I lived apart from the world yet I knew not God either. For unlike Telemachus I had withdrawn from the world not to find God but to get away from my fellow man. Many were the tears that I shed and bitter were my days until God once again in His mercy let it be known to me as He had let it be known to Telemachus that the only way to find and

serve God was to find and serve my fellow man, not to hate him as I had done.

As I came forth out of my isolation a great joy filled my heart such as I had never known before. Telemachus and I have surely shared a great and beautiful experience for while neither of us found God, He in His mercy found us. Telemachus eventually gave his life for his fellow man in circumstances too lengthy to include in this article, and while I cannot promise to do likewise, I shall always remember my days of sorrow and the shepherd who led me back to the fold, to the Church of Jesus Christ of Latter-day Saints.

I shall remember also one of our saviour's teachings where He says "Whoever seeks to save his life shall lose it; and whoever loses his life for My sake and for the sake of the Gospel shall save it." God gave us life to spend and not to keep.

What would have happened to the world if doctors and scientists had not been prepared to take risks. What would have happened to life if everyone had played safe and stayed at home instead of exploring and pioneering? What would happen if every woman refused the risk of having a child? The very essence of life is in risking life, and spending life, not in saving it. True it is often the weary exhausting way.

There will always be those around you who by selfish hoarding of their lives will always have more material wealth. But remember your way is the only true way to happiness, the only true way to God.

Hearts Turned To Their Fathers

Research in Scotland by

David Ensign Gardner

★ The readers of these articles on ancestral research should appreciate that "God does not require us to always do extraordinary things; He wants us to do ordinary things extraordinarily well." (Charles Gore, 1853-1892).

Ordinarily we hope that the parish registers will disclose much of the information needed to identify ancestral families but other records are required to supplement ordinary research and help us to "do extraordinarily well."

No matter what our research problem may be, it is important that we learn about the records and the history of the country. Scotland, in the eighteenth century was torn by factions in the churches and disrupted by seceders who formed new sects. The parish Kirk Sessions were often prosecuting individuals for infractions of the law, including such things as Sabbath-breaking and irregular marriage. The Protestant reformation in the sixteenth century introduced changes in the marriage laws so that informal marriages not performed by the clergy in Scotland were considered valid. Although it was the duty of the couple to notify the parish clerk, many of these informal or **irregular** marriages were not recorded.

When, in 1785, Robert Burns fell in love with Jean Armour of Mauchline, he gave her a written acknowledgement of marriage, but it was not recorded in the parish register. Here, therefore, is an example of the need to consult other records. The following excerpt from Book E of the Kirk Sessions of Mauchline, 1783-1789, illustrates the type of genealogical information that resulted, and which is not found elsewhere:

5th August 1788 (appeared) Robert Burns with Jean Armour his alledged spouse; they both acknowledged their irregular marriage and their sorrow for that irregularity, and desiring that the Session will take such steps as may seem to them proper in order to the solemn confirmation of the said marriage. The Session taking this affair under their consideration agreed that they both be rebuked for this acknowledged irregularity and that they be taken solemnly engaged to adhere faithfully to one another as husband and wife all the days of their life.

In regard the Session have a title in law to some fine for behoof of the poor they agreed to refer to Mr. Burns his own generosity. The above sentence was accordingly executed and the Session absolved the said parties from any scandal on this account.

(Signed) William Old, Moderator
Robert Burns
Jean Armour

Mr Burns gave a guinea note for behoof of the poor.

Hearts Turned to Their Fathers

TABLE A SCOTLAND MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY					
	15th	16th	17th	18th	19th	20th
1. Civil Registration						
2. Census Records						
3. Merchant Seamen						
4. Naval Records						
5. Excise Officers						
6. Monumental Inscriptions						
7. Commercial Directories						
8. Poll Books						
9. Nonconformist Registers						
10. Lyon Court Records						
11. Military Records						
12. Quakers						
13. Hornings (Land Records)						
14. Newspapers						

CENTURY

TYPE OF RECORD	15th	16th	17th	18th	19th	20th
15. Tax Rolls						
16. Jews						
17. Roman Catholics						
18. Sasines Registers						
19. Fasti Ecclesiae Scoticanæ						
20. Parish Registers (Presbyterian)						
21. Service of Heirs (Retours)						
22. Testaments (Wills)						
23. Apprenticeship Records						
24. School and Univ. Registers						
25. Burgess Records						
26. Sheriffs' Courts						
27. Landowners' Estates						

TABLE A. This shows at a glance the Scottish record sources available for a research problem in a particular century.



Compiled by Muriel Cuthbert

Central British Mission Leicester Stake M-Men Gleaner Convention

★ For several years one of the highlights of the Central British Mission calendar has been the mission-wide Youth Convention. The 1967 event, held at Keele University in September, was no exception. In addition to the now traditional items, several new features were incorporated successfully, including representation from the Leicester Stake, who have already voted to hold joint conventions with the CBM in future. It was also a new departure to make it an M-Men/Gleaner event, the younger age group having already held their own convention at Newcastle-under-Lyme in July.

The very full programme started with a swing on Friday evening as the costumed participants paraded in a grand march led off by Mission President George I. Cannon and Sister Isabel Cannon. Theme of the convention was "Am I Armoured?" and this was developed in the theme development competition following the grand march, each area of the Mission and Stake being assigned a part of the armour of righteousness.

Knights and ladies, banners and battle axes appeared in abundance in a colourful display of ingenuity combined with simple beauty. There were King Arthur's knights and damsels in distress, not to mention the dragons



Midlands West District participating in the light quartet contest.

and bold bad barons. As usual, the judges had a most difficult task, but their decision was a popular one when Wales North and Midlands East were declared winners of the grand march and theme development respectively. All agreed that the theme could not have been better, to encourage delightful dressmaking, and conjure up scenes of valour, vision and vivacity.

Next came the traditional interlude when guests of honour, Stake President Kenneth J. Poole and Sister Dorothy Poole, and President and Sister Cannon, were treated to a comic serenade by members of the stake and mission boards. Amid enthusiastic applause, the brethren received the accolade as Sir Kenneth de Leicester Square, and Sir George de Cannonbere, complete with sword and helmet, while the ladies were bestowed with headgear befitting such an occasion.

The evening continued with a fine talent show, which included a great variety of items, ranging from piano solo to novelty duet, mimes to marionettes, and Spanish dancers to Beaux

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Gendarmes. Wales North District again took the honours with their magnificent pithead mining scene and beautiful Welsh singing. Then after a sumptuous buffet supper, where even teenagers could not clear all that was prepared, everyone knelt in a circle just before midnight for family prayers to round off the first memorable evening.

Despite the lateness of lights out, almost everyone was up before 6 a.m. for a dawn lakeside testimony meeting. Many inspiring testimonies were borne of the restored Gospel, of prophets today, and of wonderful Church experiences. As the group quietly wended its way back to the dining hall, a feeling of happiness and oneness accompanied them through the spirit of testimony which had bound them together.

Various phases of the Arts Festival proceeded throughout the day, with speech, light and sacred quartets,



The cup winners, Wales North District talent show, Central British Mission.

original short stories and drama, and in all activities, great preparation, imagination and real talent were shown. Special mention must be made of the Wales North achievement in the quartets, where all three judges independently gave them maximum rating in both events; also to Midlands East and Wales North who shared the premier award for both story-writing and story-reading. Midlands North carried off the drama, with a stirring portrayal of the battle between Good and Evil.

The evening was full of more delightful events such as the table decoration competition, a grand banquet at which Certificates of Achievement were presented, and a Gold and Green Ball, opened by formation dancing competitions. A tired but happy group of M-Men/Gleaners again knelt in prayer at the end of the day to give thanks for the blessings and bounties enjoyed.

Every year, however, there is one part of the programme which surpasses all the performances and achievements of the rest. This is the Sabbath Day Conference session when the young people and their leaders join together in worship, testimony bearing and spiritual instruction. This year it was decided to hold a round table, with leaders throwing down the gauntlet of challenge to the youth on the theme. "Be a Chosen Generation."

A round table was a very appropriate innovation since the 150 in attendance matched both in numbers and in valour, the reputed knights of King Arthur's legendary Round Table. As the fine youth speakers, representing each of the mission districts and the Leicester Stake accepted the challenges in turn, their messages were a thrilling climax to the Convention.

Many names could be mentioned, indeed all who attended participated in some way, but suffice it to say that

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Peter and Gladys Williams, Mission MIA Leaders, who organised the whole affair, went home feeling well rewarded for their efforts. Wales and North District, worthy winners of the 1967 Arts Trophy, were perhaps the most jubilant, but everyone departed in good spirits, with a sense of achievement and purpose, and with many new friends.

Next year's event is already on the drawing-board, and soon the happy round of rehearsals will re-commence, so 1968 M-Men/Gleaner Convention, here we come.

CENTRAL BRITISH

Barn Provides Dance Setting

★ The best place to hold a barn dance is in a barn, as Stafford Branch found out on the eve of their Branch Conference September 23. The barn at "The Hollies," Woodseaves, was specially cleaned out and aired for the occasion, and the evicted cows were made comfortable in an adjoining building.

The music was provided by a group from the English Folk Dance Society and they certainly are to be praised for the wonderful music they presented. About 80 saints and friends were present, and Mr. Leighton, the farmer called in for five minutes, then disappeared for a little while returning with his wife and two children, proclaiming later that it was the most enjoyable night they had spent for a long time.

Excellent hamburgers, hot dogs, fruit pies and pop were provided by Sisters Hudson, Margetson and Cheeseman and sold out long before the end of the dance.

Brothers Roy Freeman, Margetson and Richards, decorated the barn with bales of hay and a hay cart, and special lighting effects which helped the wonderful atmosphere. The feeling of love and brotherhood set the scene for the more spiritual programme on the Sunday where 47 attended and the speakers were all inspired. Everyone enjoyed the theme of the conference which was "Strength through Unity."

★ On October 10 the Mayor of Peterborough visited the local Relief Society with his wife, he spoke for 15 minutes on how he combined his civic duties with his Church. He is a Methodist Lay preacher.

The sisters presented him with a cheque for £20 for his Cancer Relief fund, which they had worked hard to obtain. They also gave him a Book of Mormon and his wife two Relief Society magazines. They were both very impressed by the chapel and said that they would return to another meeting in the future, and they also promised to read the Book of Mormon.

★ Over at Northampton, 20 children enjoyed a Primary party on September 6, watched over by Sister Andrews and her helpers. While on September 22 a jumble sale in the cultural hall realised £25 for the Church funds ... a lot of money for old junk.

The Relief Society held their opening social on the 26th, and after the lesson previews they took part in charades, quizzes, and pencil and paper games. Buffet refreshments and hot chocolate were served by President Turvey and

her counsellors Sister Wilson, Sister Lewis and Sister Essom.

The weather was greatly improved for the branch's second garden fete on September 30 in the spacious flag-bedecked grounds. The many attractions appealed to all age groups and included a judo display, an Alsatian dog demonstration, children's fancy dress, pony rides, coco-nut shy, and plenty of refreshments. The ever popular flower arrangement competition drew 19 entrants, two of which were by men, and one by a girl of nine years. Again all profits go to the dedication fund.

The M.I.A. have not been left out of all these activities, for on the 12th, 13th, and 14th of October they presented a "Who dunnit" play, full of drama and suspense before a good-sized audience each night. It was produced by Mrs. Grace E. Pratt, who was also in the cast of nine. The settings were by Lawrence Cummings props by Walter Allen, and the stage manager was David Buckle. Refreshments were available during the two intervals.

★ Ballet Dancers have to start training while they are young, and Nicola Claire Chapman of the Worcester Branch, aged 6 years, has already taken her first steps in the right direction. At the age of five she passed her first baby ballet examination, for which she received a medal and was highly commended. Her second exam was for the Royal Academy of Dancing, whose president is Dame Margot Fonteyn, and she passed her Primary ballet exam and was again highly commended. Congratulations Nicola, we shall follow your progress with interest.



Nicola C. Chapman, age 6, young dancer.

Skit Begins Stourbridge Show

★ Stourbridge Branch staged a "Show" at the Brotherhood Hall on 31st Sept. at which 60 saints were present. They came from Stourbridge, Worcester, Redditch and Kidderminster, with special guests being District President and Sister Passey.

The evening began with a skit entitled "The Patient." The scenery was

very authentic as an operating theatre and a tape recorder of screams and moans fitted the setting perfectly. Next came the "Simple Simon" skit, where Janet Eden had the pleasure of throwing a "crazy foam pie" at June Hale. Then another doctor's sketch, where patients with their various ailments were more enjoyable to watch than to pity. Fun and delight was the theme of the evening, and crazy foam pies were in great demand.

During the interval a varied assortment of refreshments were served by the Relief Society, at the same time President and Sister Passey judged the "Hat Competition" which was won by a sister from Kidderminster. Brother Bowler compèred the show, and his two young daughters, who are not members, entertained with various types of tap and ballet dances.

The Cultural part of the show was also very interesting, the Beehive and Laurel programmes were introduced, then the speech festival. The MIA choir ended the exciting evening with the popular song "Edelweiss," and the audience joined in, filling the air with joy and contentment from a very enjoyable evening.

BRITISH SOUTH MISSION

★ While Mission Relief Society President Olive Perry and her daughter Judith were on holiday in the Isle of Wight, they joined a party of Relief Society sisters and MIA members from Newport Branch on their outing to see the film "The Sound of Music." Prior to the performance a number of sisters enjoyed a fish and chip supper.

★ A Work and Play Day was held on October 17 at High Wycombe Branch, in order to clean up the garden and

get the property in good condition ready to sell. The weather was cool and rainy, but that did not prevent the saints from working and having fun. Hamburgers, hot dogs and punch were served for lunch, and a game of volleyball was played before the work started again.

BRITISH MISSION

Youth Meet 'Greatest'

★ One of the most important events in the Mission MIA calendar is the Youth Convention, which took place at the Warners Holiday Camp, Minster, Isle of Sheppey, this year on September 15/17. As one young member said, "this was the greatest convention

Mission News

yet," the atmosphere and spirit were terrific.

Although the Norwich District won the cup, it was not easy, as the opposition was tremendous. Standards of performance had increased throughout the mission, which is a sure sign that the talents and testimonies of the young people are growing.

Elder LeGrand Richards, of the Council of the Twelve, attended the opening of the convention and gave an inspiring talk about some of his experiences.

Sunday morning commenced with a testimony meeting at 7 a.m. on the football pitch, with Mission President Reed E. Callister and his wife, and also Elder James A. Cullimore, Assistant to the twelve, and Sister Grace Cullimore. It was a wonderful meeting with the young members eagerly bearing their



Norwich District proudly display winning cup at Youth Convention.

Stake News

testimonies. After breakfast everyone assembled in the ballroom for the conference, to hear President Callister, Elder and Sister Cullimore and young men and women from the mission give inspiring talks and accounts of their experiences. Michael Mills sang a solo "God So Loved the World," and throughout the meeting everyone felt the spirit.

Lunch followed, and then the convention was over, but not to be forgotten, with happy hearts everyone left for home. New friendships flourished and everyone was talking about the next time, which is going to be even better.

★ A dinner and dance to celebrate the dedication of the chapel was held in the cultural hall at Lowestoft and was attended by over 80 members and friends.

Entertainment was provided by the MIA who gave a preview of their entries for the youth convention on the theme "Stairway to the Stars." Michael Mills sang a solo, and two folk songs were sung by Elder Harkness. The dinner was prepared and served by the Relief Society, and the evening was rounded off by a grand dance.

★ Witches were among the 150 people who took part in an early Halowe'en Party given by the Watford District at the Luton Chapel on October 7. The order for the party was fancy dress, and several brave saints donned witches garb, but instead of flying in on a broom, they made their entry via the M1 in a car.

A parade of the fancy-dressed participants was held at the beginning of the evening, and Doreen England, Hayes Branch, as a cat with a stuffed stocking for a tail, tights, fur hood, with felt ears, and claw hands, won the prize for the best adult on parade. Brother and Sister Caplin were awarded the prize for the best dressed family.

Bro. Caplin had donned a chef's cap and apron for the occasion, while his wife hung a notice around her neck asking if Mary was contrary, and she used a straw hat and plastic flowers to pose her question.

A prize for effort should have gone to the Grady family of Hayes Branch, for Denis and Davina Grady were Mr. and Mrs. Munster, seven-month-old Deborah with gnome's attire was pushed in a Gnome-mobile (pram), while her brother Trevor, aged 8, was a ghost, Malcolm, 6, the Wizard of Oz, and Tina who is 4, was Tinkerbelle.

The evening was organised by Denis Grady, and Camille Maddox (Wembley Branch) with her husband providing entertainment, Western style.

Refreshments were provided by Relief Society members from the Hayes Branch.

LONDON STAKE

Music Takes Spotlight

★ Music has played a prominent part in the programme of the London Stake recently, first a song contest was organised by the Stake MIA and held at a Social affair following the Leadership meeting on September 23.

The winning entry was written by David Wrenn, John Snell and Mike Dockrill to be sung to the music of "Some Enchanted Evening." The prize was a personal stationery wallet.

Second, on a more serious note, a concert of classical music was held at Hyde Park on October 21. The standard was extremely high and the evening thoroughly enjoyed by all who attended.

With the exception of guest artiste Jean Taverner, all the other artistes were members of the London Stake,

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Sister Taverner, who was formerly a member of the Stake, began her singing studies at the age of 12 in her native Leicester. At 18 she went to London to join the Imperial Opera Company and later toured with the Carl Rosa Opera Company. She left her professional career in order to rear her family, but has continued to give freely of her talent to every kind of Church event, from the dedication of the London Temple and the Singing Mothers' tour of 1961, to many branch and ward socials and concerts. Her many friends and admirers in the London Stake were happy to welcome her back for this special evening.

Other artistes included:

Heather Bleakley from Hyde Park Ward, started learning the flute when she was 14, and played in her school orchestra. Previously she studied the piano for seven years.

Roy Cain of the North London Ward is a music student at Trent Park College of Education. He sings and is learning to play both the piano and the double bass.

Pauline Doggett of South London Ward is currently working for her ARCM. She sang for a season with Bach Choir, is also an accomplished pianist, and played double bass in the orchestra. Alyson Fensome, Luton Ward, has been learning the cornet for a few months and plays in the school band.

Audrey Gillett, soprano from Romford Ward, has been very successful in local music festivals, and also teaches the piano.

Vera and Alf Godwin of South London play a large number of instruments including banjo, mandolin, ukulele, Hawaiian guitar, recorder, harmonica, concertina, piano, organ and drums. Alf has been teaching fretted instruments for the Greater London Council for five years, and Vera hopes to take her Grade VII (Theory examination in May.)

The Hemmingway family of Hyde Park also have an abundance of musical talent. Mary Dawn has been learning the violin for four years. Michael has played the guitar for two years. Delwin who has been learning the piano since he was five also plays the trombone and is a fine organist.

The Lloyd family from Epsom Ward is another musical family. Thoma Lloyd was a contralto soloist at high school, and has sung with the Tabernacle Choir. Her daughter Judy accompanies her.

Gerald Redman of Romford plays the piano for the ward Sacrament meetings and is very active in music for the MIA.

Jill Shevlan another student at the Trent Park College, is an experienced pianist and is also learning the bassoon. Douglas Summers of Hyde Park began piano lessons at 15, he also plays the organ.

Derek Taylor, Epsom, is the stake chorister, and has sung on the professional stage. He plays both piano and organ.

Certainly a very talented gathering, and we wish them every success in their individual careers and in their future efforts together.

SUNDERLAND STAKE

Jumbo Sale

★ Every little helps, as the Relief Society found out when they made cakes and sold them at the North Shields Ward Jumble Sale in aid of the building fund. Combined efforts raised £25.

Stake News

★ At the end of September, Peterlee Relief Society sisters were invited to the home of Doreen Douglas for their opening social. After the lesson previews they enjoyed a meal provided and served by their Presidency, Sisters Sarah Holligan, Doreen Douglas and Jane Noble.

★ October 10 saw Billingham Ward MIA holding a barbecue on the beach at Redcar, some of the more hardy members even ventured into the sea, and afterwards declared through chattering teeth that it was really warm! They soon did warm up though after relay races and a game of football, but it was dark and no one could really see the ball.

The brethren built a roaring fire from wood which they brought in the boots of their cars, their excuse was that they knew they wouldn't be able to see to find driftwood. Potatoes and sausages were "cooked" and consumed regardless of their condition, and everyone declared they had never tasted better food. Members from Redcar Branch and Middlesbrough Ward also joined the party, making about 40 in all, and they agreed that it really was a very successful evening in spite of the chilly time of year.

★ Consett Saints have made quite a name for themselves at various shows held in the area. At Castleside Show, Joan Hovell won the beauty contest, and 7-year-old Janet Kyle won second prize in her age group, as a camera in the fancy dress. Tracy Kyle aged 1½ years won a 1st prize as a mini-mum in her age group. Brenda Kyle won two 3rd prizes in the wild fruit and flower sections. Christine Kyle used the camera costume, which was made by Brother Jameson, at the Consett Show and also won a second prize.

The branch president and missionaries took part in a discussion with a

Catholic priest, a vicar and a Methodist minister before the public at Stanley, which is quite near to Consett. They are having great results there, and are showing the film "Man's Search for Happiness" and another about the Tabernacle Choir. The Church has had good write-ups in the local press stressing the high morals of the Church especially in the Youth Programmes.

LEICESTER STAKE

★ The Elder's group of the Eastwood Ward held an open air party and bonfire at the end of September. Hot broth, peas scones and cakes were enjoyed by the brethren and their wives. The proceeds of the evening were donated to the Missionary Fund.

★ About 60 local saints were most impressed by the quality of the performance of the Woodsetton Drama Group of the MIA as they presented a one-act melodrama, "Dark Brown" by Phillip Johnson. For one of the actresses, Hazel Brown, this was a farewell performance, as she left the next day to attend Bretton Hall College, where she is to study English and drama. MIA President Barbara Smith, presented her with a fountain pen, so that she may keep in touch with her many friends in the Woodsetton MIA.

★ Autumn was certainly in the air when the stake held their annual dinner dance on October 14. The tables were decorated with bronze and yellow chrysanthemums in golden baskets, and the cultural hall with bands of browns, oranges and yellows, all arranged by Margaret Sanderson of Leicester Ward. The dinner was prepared and served by members of the YW and YM MIA and Geoffrey Pallet

was MC for the evening. Many of the girls were in long evening dresses which created a gay scene as they danced to the music of the "Meltones." During a break from modern dancing, Stake Superintendent Geoffrey Harris directed some folk dancing. Special visitors for the evening were President Joseph Hamstead and his wife and daughter from the London Stake.

★ The film "Windows of Heaven" was shown one Sunday evening to members of the Derby Ward, who found that it gave them a new outlook on the importance of tithing. It is interesting to note that a family who were investigating the Church and finding this law difficult to comprehend, were so inspired by the film that they have since been baptised.

On September 23 the Primary children presented a show in the cultural hall, with plenty of singing and dancing, including a ballet by the pupils of the Gabrielle Middleton School of Dancing, and two missionaries who sang to their guitars. Sideshows gave added enjoyment and altogether £6 12s. 6d. was raised.

The following Saturday the children set off on their Sunday School outing to Twycross Zoo, where they had a wonderful time. Each child received free refreshments and sweets.

10 Girls Pass Camp-Crafter Test

★ All ten girls who attended the Somerset District YWMIA Camp-crafter weekend at Weston-super-Mare passed their Camp-crafter tests. They were put through their paces by Sister Bernice West and her officers of the stake YWMIA board.

The weather for the weekend was perfect and the girls and their two leaders, slept in tents.

The main events included a hike, swimming, singing round a camp fire and an open air testimony meeting at 7 a.m. on Sunday. The girls later attended Sunday School at Weston and relaxed on the Chapel grounds until camp broke in the afternoon.

It was a highly successful weekend organised by Sisters Enid Fulfit and Sylvia Nott of the District YWMIA Board and assisted by Sister Laura Bridgwater, president of the District Relief Society.

Somerset District Y.W.M.I.A. Camp-crafter weekend July 14th 15th and 16th.



Weston Branch Conducts Volleyball

★ Teams from Derby, Bristol, Cheltenham and Weston-super-Mare took part in a volley ball competition at Weston recently organised by the Weston Branch MIA.

The mens' event was won by Derby and the mixed event went to Weston. Brother Brian West and Sister West of the Southwest British Mission MIA Board presented a cup to the Derby team and a shield to the Weston team.

In the evening a barn dance was held under floodlights on the Weston Chapel lawn. The event was organised by Brothers Clive Jones and Paul Woodhead, and the Relief Society Sisters served refreshments.



Sister Bernice West presenting the shield to Sister Susan Mott, the Weston captain.

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Bro. Brian West presenting the cup to the Derby captain.

FATHERS AND SONS

★ Longs Walks over Exmoor with its magnificent views across the Bristol Channel were features of a fathers and Sons camp run by the Somerset District YMMIA late in the summer in the South West British Mission.



Derby Ward young mens volleyball team.

On returning to camp from a walk which included Boscombe Beach and Porlock Weir dinner was cooked by Pres. Roland Elvidge, of the Yeovil Branch, and District Pres. Norman T. Woodhead.

Before breakfast, early on Sunday morning, the whole camp climbed to the highest peak they could find and there, among the heather and singing birds, held a testimony meeting. Each boy bore his testimony along with his father. Another hike through the woods followed breakfast. Camp broke in the early afternoon and everyone returned home feeling more brotherly love to each other as the result of such a pleasant week-end.

The camp was organised by Brothers Christopher Allen and Paul Woodhead of the District YMMIA.

Pres. Woodhead writes: "During a camp like this one person usually stands out above everyone and this was no exception. Brother Edgar Dry, of the Yeovil Branch, proved a good friend to everyone and always had something humorous to say."

PLAY

★ Climax of a Primary Play Day for the Somerset District at Weston-super-Mare was a parade of all the children led by the District Pres. Norman T. Woodhead.

The children played on the sands before the sports events, all judged by Pres. Charles Jones of the District Presidency. Every race was won by Weston but in the painting competition, also judged by Pres. Jones, children from Yeovil Branch won the prizes for each of the three classes. A cup presented by the Mission Primary Board was won by Weston Branch.

Sister Mary Jones, District Primary President, was responsible for organising this happy day for the children.

Mission News

Continued

'Golden Adult Night' Draws Visitors

★ The Kilmarnock branch of the Scottish Mission held a "Golden Adult Night" October 13. In attendance were President James A. Cullimore Assistant to the council of the Twelve and President and Sister Brown of the Scottish Mission.

Visitors to the chapel were shown various displays sponsored by the auxiliaries. Poster displays in line with the theme of the evening, "Gaining A Testimony," were exhibited in the cultural hall. A special film strip made from the testimonies of new Scottish converts and a film entitled "Joseph Smith's Testimony" created a spiritual atmosphere. The personal testimonies of several of the local missionaries plus talks by President Cullimore and President Brown were added highlights.

The evening closed with the world's fair film "Man's Search for Happiness." Also taking part in the meeting were President Lovell, district president of Kilmarnock district, President Keir of the Kilmarnock branch, and President Bloy of the Ayr branch. About a hundred members and investigators alike enjoyed the well organized evening.

Scarborough Branch Harvest Supper

★ Home grown vegetables and home made preserves made a wonderful display set out on long tables in the Cultural Hall at Scarborough Branch's Harvest Supper September 23. There was even a very attractive home-made loaf, something one seldom sees these days.

Bales of straw with chairs between each one served as seats, and certainly gave an authentic touch to the scene. The evening began with dancing and was followed by an auction sale of the vegetables and preserves, which raised £19 10s. 11d. for the building fund. Michael Street of the branch presidency conducted the sale with a great spirit of fun and humour, and an enjoyable buffet supper rounded off the very happy evening.

On September 28 the Relief Society held their opening social, and two fortunate husbands were also able to attend, and appeared to enjoy the proceedings. Displays of books, pictures and home-made articles relating to the various subjects were used as the teachers gave their lesson previews. Games followed and then supper.

★ Beverley Branch recently said farewell to the Ken Brown family, who have moved back to East Hull Branch. Pres. Brown was on the District Council, and Sister Brown was the Branch Relief Society secretary and a teacher; their daughter Lynda was Sunday School secretary and librarian.

Suzanne Waslin has also left the branch to join the WRAF. Her services as a counsellor and teacher in the Sunday School were greatly appreciated.

★ The Grimsby District Relief Society Temple Excursion took place on September 24/28 and the party comprised of 17 members. They left after enjoying a wonderful district conference at Scunthorpe, and had a comfortable ride south in a coach driven by President Arthur Casbon of Cleethorpes.

President and Sister Buckmiller, who attended the conference as guest speakers together with their daughter Ruth, also accompanied them on the journey.

Sister Fuller, aged 84, of Grimsby Branch, who travelled for her own endowments and sealing, continued through two other sessions inspiring everyone with her spirit. A total of 199 endowments and many other ordinances were performed. A great spirit of love and unity was apparent and bred a determination to attempt two such excursions in 1968.

★ Because Lancashire's damp climate is not good for the health of his Austrian born wife, Tom Reeves of Accrington decided on his retirement to leave for Salzburg, Austria, and settle there. Brother Reeves who was only recently ordained as an elder, has been active in branch affairs during his year or so as a member of the Church. In the Sacrament meeting on October

8, Brother and Sister Reeves gave their simple and moving testimonies to the truthfulness of the Gospel. In her testimony, spoken in broken English, Sister Reeves managed very sweetly, to convey her sincere love for the friends she was leaving behind in Eengland, and for the Church of which she has been a member most of her life. They also invited members to call on them if ever they are in Salzburg, their address is: Mr. and Mrs. Tom E. Reeves 5020, Salzburg, Karl-Adrian Street, Austria, Aighhof.

BIRTHS

June 18. — To Kenneth and Jill Chapman of Worcester Branch, Central British Mission, a son, Karl Andrew.

Sept. 5. — To Brother and Sister Fenwick Davidson of Consett Branch, Sunderland Stake, a son, Jonathan Charles.

Sept. 16. — To Phil and Jean Sibly of Billingham Ward, Sunderland Stake, a son, Craig Anthony.

Sept. 22. — To Malcolm and Kathleen Robson, of Newton Aycliffe Branch, Sunderland Stake, a daughter, Andrea.

Oct. 3. — To Brian and Ann Margetson, Stafford Branch, Central British Mission, a daughter, Rebekah Faith.

Aug. 30. — Brian and Cynthia Forster, Redcar Branch, Sunderland Stake, a daughter, Annette.

ENGAGEMENTS

★ Stephen Harrison to Ann Roberts, both of Rhyl Branch, Central British Mission.

★ Dennis Campbell of Dundee Branch to Avril Dolben of Scarborough, North British Mission. Dennis served as a Church builder on the Scarborough Chapel from the commencement until it was completed, rounding off this voluntary service by acting as custodian for a fortnight after the opening.

MARRIAGES

★ On September 21, Christine Ann Storer, eldest daughter of Patriarch Oliver Storer and Hilda Storer of Nottingham was married to Dennis R. Dunyon, youngest son of President and Sister Joy F. Dunyon, formerly of the Central British Mission, in the Salt Lake Temple. The ceremony was performed by Pres. Selvoy J. Boyer. Many of the family and friends travelled over on the Charter flight especially for this occasion.

★ The marriage of Carol Nicholls and Leslie Barrington Cooper took place at the Grimsby Chapel on October 7. President Leslie Bushell of Grimsby officiated at the service, which was attended by 85 members and friends.

Carol looked radiant in her wedding gown and they made a very handsome couple. Their honeymoon was spent in London.



Jean Irving was married to William Mantey at recent ceremonies.

★ Jean Irving was married to William Mantey July 22 at Newcastle-upon-Tyne. Bridesmaids were Sisters Anne Mensforch, Pamela Brown and Susan Pickard. Brother Norman Pondergast was best man.

Prior to the wedding the groom was a member of the Munsar Branch in Germany but since his demobilisation from the armed forces the couple intend to live in Edinburgh.

★ Bertram Merrill, Manchester South Ward, to Victoria Jane Fleming of the same ward, July 22, at the Manchester Ward chapel. Brother Merrill, is a professional genealogist and Sister Merrill, a children's nurse.

OBITUARIES

★ Maud Hawkes of North London Ward, died October 19. A faithful member of the Church, Sister Hawkes had been a member of the Relief Society for 46 years, and for nearly 23 years served as a member of the Relief Society Board of Great Britain. The funeral service held October 25 at the North London Chapel was conducted by Bishop Vance R. Leavitt. Pauline Doggett sang a solo and President Dougald McKeown paid tribute to this well-loved sister.

SISTER NAOMI SCHOW DIES

★ Naomi Simper Schow, formerly a secretary and book-keeper with the microfilming department of the Genealogical Society in North Cheam, England, died September 27, 1967, at her home in Murray, Utah, after a few months illness.

Sister Schow was born December 28, 1903, in Murray, Utah, a daughter of George W. and Laura Jane Pugh Simper. She was married to Orien J. Schow June 3, 1947, in the Salt Lake Temple. He preceded her in death in 1957.

During her two-year assignment to England for the Genealogical Society, she served for a time as a temple worker in the London Temple. She also once served as secretary for the Murray South Stake mission.

When the book-keeping operations for the microfilming programme in England were moved to Salt Lake City in December 1965, Sister Schow returned to Salt Lake where she worked in the Treasurer's office of the Genealogical Society until her recent illness.

Glimpses of Youth

★ Elder Gary Talbot is home from his two-year mission to Scotland. During this time he served in Dundee, Fife, Aberdeen, Thurston and The Highlands. He was assigned to Glasgow twice during his two years in the north. He was a fine missionary and proved his leadership ability in his calling as district president and zone leader.

He returned home but his stay was short. After a month in Southampton he left for the United States where he will study at Brigham Young University. He will be staying with his sister who is a former missionary in the South West British Mission.



Gary Talbot, Southampton Branch,
British Mission.

ELDRED SMITH

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illuminate every moment of living. It is one of the happy paradoxes of human behaviour that the readier we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honestly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

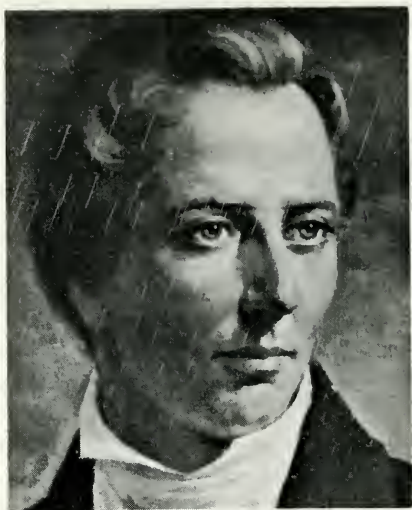
One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbour as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbour or friend or anyone, for we are all God's children—sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Saviour Jesus Christ.

DAVID LUSHER

Ipswich Branch, British Mission

★ David has been a member of the Church for just a year. He is thankful for his membership and is enjoying the Church publications. David is deaf and would like to contact any other members of the Church that may have this same affliction. He is twenty-four years old. He would very much like to have a pen-pal.

His address is: C/O 51 Newton Road,
Ipswich, Suffolk.



Joseph Smith The Latter-Day Prophet

★ One hundred sixty-two years this December 23 Joseph Smith was born in the town of Sharon, Windsor County, state of Vermont. When he was in his tenth year, or thereabouts, his father, Joseph Smith Sr. left Vermont and moved to Palmyra, Ontario (now Wayne) County, New York. About four years later the family moved into Manchester, in the same county of Ontario, a few miles south of Palmyra.

Joseph Smith records in his testimony, that much excitement existed at the time with relation to religion, with many crying "Lo here" and "Lo there" as ministers contended for the various faiths.

In Joseph's family the members had joined different churches, all which caused him concern as to which church to join. He said,

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture."

Retiring in a grove of trees nearby he knelt in prayer and shortly received a visitation by two personages, "whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is My Beloved Son, Hear Him!'"

Joseph was told he should join none of the churches, "the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

This was only the beginning of the beautiful story of the restoration and the development of the potent testimony of Joseph Smith which has cast an influence upon the lives of thousands since.

Read Joseph Smith's testimony again, a beautiful story in itself. You'll find it preceding the Book of Mormon. But don't stop with reading his testimony, continue by reading the Book of Mormon again. And make it a family project.



Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.

—Joseph Smith

